



**SHOPHOUSES IN PHETCHABURI: A COMMUNITY-BASED APPROACH TO
CONSERVATION AND TOURISM**

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Throughout the vernacular shophouses in Thailand there are many places worth retaining because they enrich our lives - by helping us understand the past, by contributing to the richness of the present environment, and because there is an expectation they will be of value to future generations. There are many historic shophouse communities within Thailand where traditional ways of life remain.

In Phetchaburi, the unique simple living and traditional lifestyle are preserved by the old generations who have lived there. The community life and local cultures are still survives. They have interesting histories and backgrounds and architectural beauty especially in the cities that main rivers flow through. The shophouses establish concurrently with the community. The existing traces well indicate ways of living, cultures, traditions, beliefs, economies, and community societies are one of the most important factors to promote the interests of people in current tourism due to authenticity which is rarely seen in the present society.

Thai community society is the actual agrarian one which is the core of the existence of the community. In addition, agriculture is the foundation of the country's economies. Local cultures are beautifully grown by agriculture. Benefits from agriculture do not include only products, but also the emergence of the sibling commercial community. Factual rural development processes must not be shadowed by economically stimulated factors but should emphasize on true values in societies such as the existence of cultures, living, traditions, education, religious beliefs and transferred issues of agrarian society. Buddhist Economic Theory echoes contemporary concepts in Thai culture as it harmonizes with knowledge of a self-sufficient economy. Imparting knowledge to local communities will ensure that they can help themselves achieve a reasonably good quality of life and become acquainted with external changes, thereby strengthening their communities and resulting in economic and environmental restoration. Development must be appropriate and effective to ensure that the end results will go straight to the heart of problem.

If the community could carry on agriculture, such community could possess sustainability. They could be self-dependent without relying on other external factors. As a result, the image of beautiful ways of living and real sustainable community is clearly presented. The appropriate way to manage the tourism system in the community of vernacular shophouses will constitute a guideline for the local communities, as well as government and tourism organization, to engage in an appropriate form of sustainable tourism development for shophouses community in Thailand as a whole.

Architectural Heritage Management and Tourism Graduate School, Silpakorn University Academic Year 2008
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Chapter 1

Shophouses in Phetchaburi: A Community-Based Approach to Conservation and Tourism

1. Rationale

Throughout Thailand there are many places worth retaining because they enrich our lives-by helping us understand the past, by contributing to the richness of the present environment and because there is an expectation they will be of value to future generations.

Nowadays, old-fashioned shophouses have gradually given way to modern buildings. In major provincial towns, most shophouses are left in a dilapidated state and many of them are being torn down or awaiting demolition. However, in many urban areas in Thailand, some beautifully living traditional shophouses can still be found. Before these houses become simply a fond memory, further studies should be conducted on these buildings and their relations to social and historical contexts.¹ (See Appendix A)

A quick survey of Thai cities and towns indicates that traditional shophouses exist in every province in the country. Simple living and traditional ways of life are preserved by members of the older generations who have lived there, thereby rendering them unique. Community life and local culture still survive in areas where shophouses are to be found. These buildings have interesting histories and backgrounds and possess an architectural beauty all their own, especially in the cities through which major rivers flow. Such shophouses were established concurrently with the establishment of the communities of which they are a part.²

The management of community tourism and cultural heritage mostly focuses on the economic advantages and less of the pure value of heritage. The benefits derived from tourism are used for the development of the community in order to ensure the continued existence of that community. In reality, these methods are constricted and fail in terms of community management, resulting often in the collapse of the community. The management of community tourism and cultural heritage should help strengthen the community and make it self-dependent before bringing tourism into such an area.

¹Sangaroon Kanokpongchai, The History of Rowhouses, Muang Boran journal, Vol.24 No.2 April-June 1998. p.82-91

² Ornsiri Panin, เรือนค้าขายพื้นถิ่นในชุมชนเมือง (Shophouses in Community), Bangkok: J.Print, 2001. showed the data survey of vernacular shop houses in Muang district phetchaburi province.

Thai community-based society is an agrarian one, which is at the core of the existence of the community. In addition, agriculture is the foundation of the country's economy. Local cultures are characteristically supported by agriculture. Benefits from agriculture include not only products, but also the emergence of the related commercial communities. In this dissertation the stance is taken that rural development processes must not be over shadowed by economic factors alone, but should emphasize the true values in societies. These include the existence of cultures, living traditions, education, religious beliefs and the transferred ideals of agrarian society. Buddhist Economic Theory, which is the basis of this argument, echoes contemporary concepts in Thai culture as it seeks to harmonize with knowledge of a self-sufficient economy. Under Buddhist Economic Theory imparting knowledge to local communities will ensure that they can help themselves achieve a good quality of life and become acquainted with external changes. This in turn strengthens communities and results in economic and environmental restoration. It is the argument of this study that development must be appropriate and effective to ensure that the end results will go straight to the heart of problem.

If this emphasis can help generate methods for managing traditional shophouse communities in order to ensure their continued existence (and the ways of life that support them), it would seem logical that such methods could be used to create strategies to attract tourists to visit the provinces as well. Tourists could study -- and better understand -- the ways of life, histories, cultures, traditions, beliefs, economies and the community society in each province through architecture and ways of life of people in Thai society. This in turn would result in an improved quality of tourism in the future.

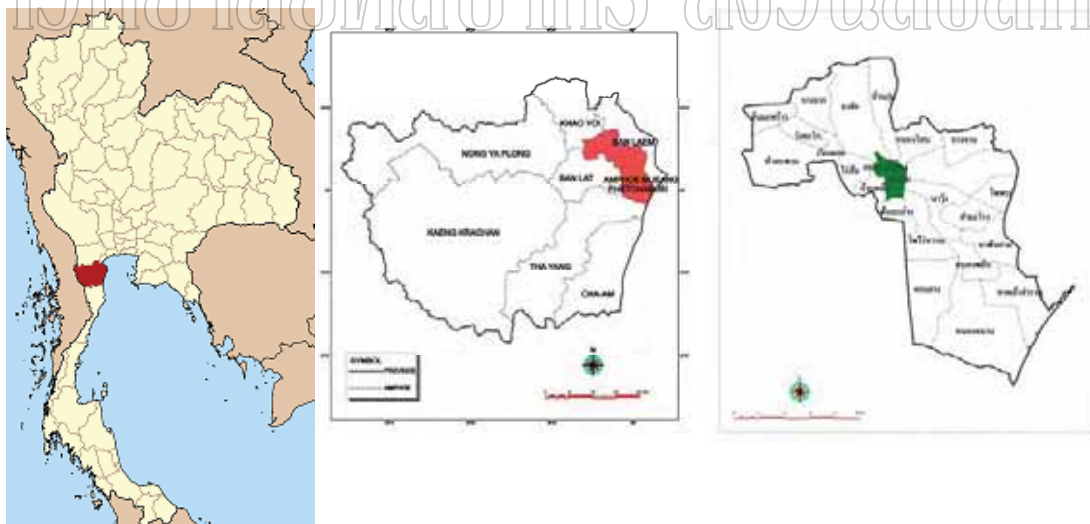


Fig. 1 Map of Thailand, Phetchaburi province and Phra Prang community
Source: Phetchaburi provincial administration organization, 1999.

2. Significance of the study

Thailand's identity has long been associated with village life, including the interactions among people at a local level and the perpetuation of traditional buildings and sites. Many local commercial communities in Thailand are collections of

traditional shophouses that still reflect local culture and customs, both in terms of people's ways of life and their physical surroundings. These contexts can be considered unique, with special identities that can not be found in other markets or in modern shopping centers.



Fig. 2 The poor condition shophouses are demolished and made way for monotonous “modern” buildings. Photograph from survey on May, 2007 then December, 2007 taken by author

This study has focused on shophouses and communities in the Thai city of Phetchaburi. Work included surveys and completed inventory of most of the older combined residential and commercial buildings in the city. Of those surveys in Phetchaburi, it was found that 124 shophouses out of a total of 167 were in poor condition. Amidst the threats and conflicts caused by globalization, the future, with regard to preserving these particular shophouses, seems rather hopeless if the owners and local authorities do not understand and realize the quality and importance of such places.



Fig. 3 Shophouse community, a living heritage of Phetchaburi. Photograph from survey in February 2006 taken by author

This dissertation is concerned with the relationship between communities driven by tourism development and those which stand for conservation of traditional values. The example selected for this study of tourism management is Muang Phetch, an area that has been identified as a center of cultural attractions and places

of historical interest. The area also has many living traditions and local activities with a high potential for tourism development. The physical characteristics of shophouses located in Muang Phetch reflect the essentially Thai style of such structures, in which wood is used as the main material. In the past, many of these structures used to be shophouses they sold agricultural products, which represent the way of life of inhabitants of Muang Phetch. An analysis of urban development in this area shows that the wat was (and is) the center of community life, and shophouses were built along the roads surrounding wats, such as Wat Mahathat. This wat and others are seen as anchors for the communities of which they are a part and are considered implicitly as part of the overall community value.

From Muang Phetch's several older neighborhoods one, Phra Prang, as been singled out as a case study. Phra Prang community, which is located around Wat Mahathat, has a high potential for tourism development due to four factors: its aesthetic value, as reflected in the indigenous characteristics of local architecture and the community environment; its historical value, in that it is an ancient city of significant historical and natural and environmental value, exemplified by the beauty of its natural landscape; its geographical location and its environment ; and its cultural value, which resides in the strength of the community and which in turn is derived from the authentic culture that still survives in this area.

— Muang Phetchaburi overall is a collection of rural communities that still reflect local culture and customs, both in the ways of life of their residents and their physical surroundings. The case study of Phra Prang community might be developed in accordance with a comprehensive strategy, particularly by using the inherent value of the communities as a key to conserving "living heritage".

Previous studies of the Phra Prang community have mostly related to the agricultural development, anthropology, culture, places of historical interest, vernacular architecture and general tourism. None of these studies have focused on the means by which the development of tourism and shophouse conservation in this area could be promoted and directed by using the community approach.³

³ For example, the study of Ratri Topengphut (2000) looked at the way of life of the Thai farmer in central Thailand. A book of Sakunee Natphunwat (1998) explored life styles of the Thai vendors in floating market. Ornsiri Panin 's research (2001) showed the vernacular shop houses in Phetchaburi, Ratchaburi, Suphanburi and Nakorn Pathom Province

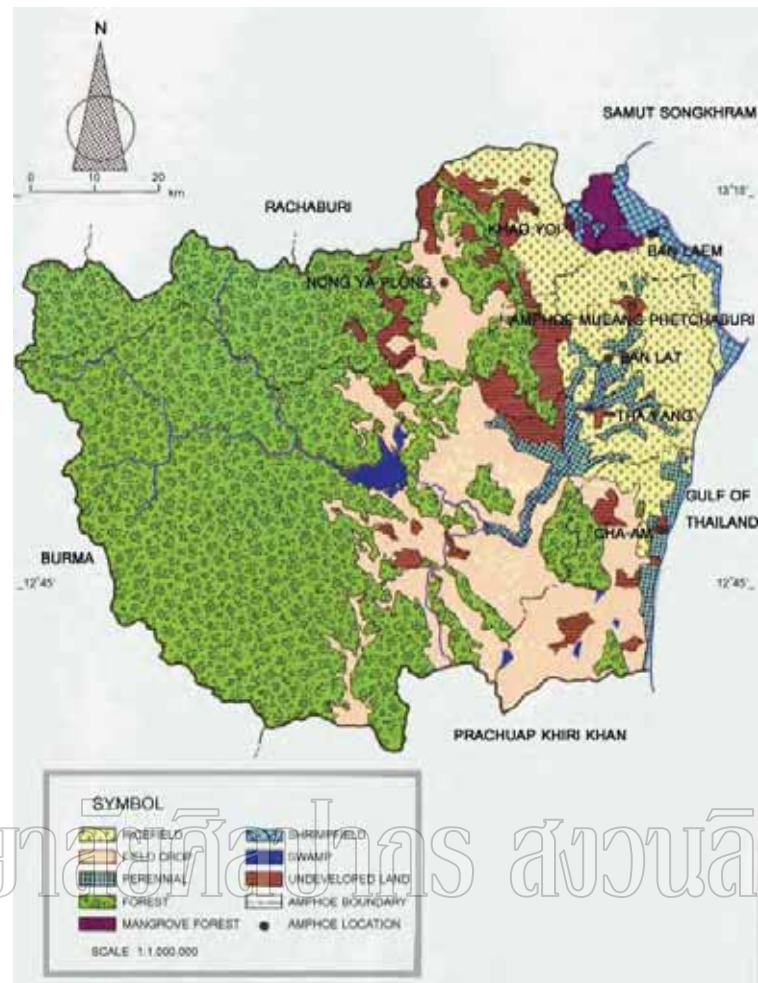


Fig. 4 Agricultural land used of Phetchaburi province.
Source: Ministry of agricultural and cooperatives, 1999

3. Statement of the problems

Thai social theorist Chatthip Nartsupha has argued that Thai rural society is agrarian in nature and lies at the core of the community's existence. He goes on to argue that agriculture constitutes the foundation of the national economy, and gave rise to local cultures that possess a distinctive character the emergence of a sibling commercial community. As he further emphasized with 95% of its land allocated for rice farming, Siam prospered as a rice exporter to China and a new profession emerged: Chinese merchants, who collected surplus rice from household to household to sell to their customers. There was also a barter system, which is clearly seen from the structure of the communities themselves, in which there are temples and markets at their center, surrounded by shophouses. Barter trade was used among villagers to exchange rice for fish or forest products. However, the Bowring Treaty, Ajan Chatthip concludes, which Thailand signed in 1855, brought about significant changes in the culture of Thai rice farmers.⁴

4 Chatthip Nartsupha, ทฤษฎีและแนวคิดเศรษฐกิจชนชาวนา () Theory and Concept of Economic of Peasant community () Bangkok: 1997.

Ajarn Chatthip carries this argument into greater detail. Technologies from countries that had undergone an industrial revolution, he argues, began to exert an influence on Thai people's way of life, gradually eroding the self-dependent system. In his view lack of awareness and understanding of rural development accelerates the process by which rural areas are overpowered in terms of their economy and culture. Human values, he emphasizes, are increasingly replaced by the power of materialism, resulting in an inevitable collapse of local culture and traditional morality. Ajarn Chatthip continues the argument further: people's daily lives are determined by the impact of new technologies via new cultural processes, along with changes in the economic system. Rural development using a modern economic system, he states further, as a determinant faces failure. The modernity of urban societies has moved into local societies in a rapid and rigorous manner. While the economic gap is becoming ever wider, he points out, the concern is how long villages in rural societies can exist given the present situation. His conclusion is that rural societies need peace and self-dependency. Although development continues slowly, the country can maintain its beauty and civilized values, including the continued existence of the traditional way of life in society.⁵ As Japanese historian Shigeharu Tanabe explains, rural development processes must not be overshadowed by economically stimulated factors, but should emphasize the inherited values of rural society such as the existence of culture, ways of life, traditions, education, religious beliefs of an agrarian society.⁶



Fig. 5 Thailand's identity has long been associated with agriculture. Drawing by Shigeharu Tanabe

The changes that were brought about since the Bowring Treaty of 1855, began with the expansion of a market economy, followed by the emergence of a capitalist economy that is impacting local rural communities in an increasingly invasive manner. This process, as Italian – Australian scholar Maurizio Peleggi has argued, has changed the lives of Thai farmers, especially in the central region, from one of self-sufficiency to one geared towards trade and export. This change, Peleggi explains, was made possible by several factors, including an abundance of water, strong rice strains and the controlled use of pesticides. As the farmers were able to increasingly control these elements, they began to abandon some of the ceremonies they previously practiced to ensure a bountiful harvest.⁷

5 Chatthip Nartsupha , Pornvilai Leardvicha. วัฒนธรรมหมู่บ้านไทย (Culture of Thai Village). (Bangkok: Atidta Printing Co.,Ltd, 1994.

6 Shigeharu Tanabe, Ecology and Practical Technology : Peasant Farming Systems in Thailand. Bangkok: White Lotus Co.,Ltd, 1994.

7 Maurizio Peleggi, The Politics of Ruins and the Business of Nostalgia. 2002.p.13.

Since the era of Admiral Sarith Thanarat, the expansion of the market economy and capitalism has affected villagers to a profound degree, prompting them to gear their production pattern to sales instead of self-sufficiency. This is the point of view of Srisakara Vallibhotoma, large-scale production in large areas, he points out, has led to environmental destruction, the invasion of forests, and most importantly, has resulted in villagers producing fewer types of products, or even only one product, to obtain a greater output. Ajarn Srisakara stresses that as a result of this process, villagers must reduce or cease production of a number of varieties of produce that used to form the basis of their own their livelihood, and have thus become less self-reliant. Ajarn Srisakara concludes by saying that in the current marketing economy, agriculture is doing a great deal of harm, is not suitable for the agriculturalists themselves and leads to the disintegration of the local community. People, he stresses, have to leave their hometown, moving either to inner cities or abroad in search of work. Many women become prostitutes, while children have to sell their labor in factories.⁸

Phetchaburi province, located in the central part of the country, possesses a long and distinguished history that dates back to before the Dhavaravati period. Phetchaburi province is a source of ancient history, where the architectural styles of temples, palaces and local residences are still in reasonably good condition. Phetchaburi has a long history as an agrarian society, with various traditions, cultures, and ways of life, as well as a reputation for agricultural products, foods, ancient Thai desserts and crafts. There are artworks ranging from high arts, or the arts of skilled craftsmen called “Sakul Chang Muang Phetch”, to the folk arts, or arts of minority groups, namely, gold work, sculpture and stucco work, weaving etc. Some people view Phetchaburi as a ‘living Ayutthaya’. Thus, Phetchaburi possesses a culture and an environment that should prove an advantage for the development of tourism in the area.⁹



Fig. 6 House along the Phetchaburi River by Sarah Coffman, 1884
Source: Early accounts of Phetchaburi, Micheal Smithies, 1987.

8 Srisakara Vallibhotoma, ทัศนระนอกวิศต สังคม-วัฒนธรรม ในวิถีการอนุรักษ์ (Cultural Society in the way of Conservation (. Bangkok: Muang Boran, 2000.

9 Sudara Sudchaya, Phetchaburi. Bangkok: Sarakhadi Publishing, 1994.

Summary of key factors in selecting the Phra Prang community

1. There is a genuine, old commercial community that originated as part of river-based culture.
2. A river-based culture originating from the relationship between the ways of a living, environment and local ecologies.
3. The community is based on the agrarian values.
4. The area is the source of a variety products and exceptional traditional arts.
5. There are a number of traditional shophouses which have survived that are of architectural value.

4. Objectives

The economic, social and environmental aspects of the community will be examined using a limited participation approach. Shophouses will be considered as intermediate objects, which relate local inhabitants and their culture to the tourism development policy of this area. The objectives of this study are:

- 4.1. To identify key areas in Phetchaburi worthy of conservation efforts;
- 4.2. To complete an inventory of historic shophouses and shophouse groupings;
- 4.3. To create an educational model for the community in order to promote sustainable conservation efforts;
- 4.4. To examine other historic communities in Thailand and in nearby countries to assess the value their contributions efforts in Phetchaburi;
- 4.5. To survey community members to understand their attitudes toward conservation;
- 4.6. To develop architectural guidelines for use by the community.

The results will include guidelines for the local communities, as well as government and tourism organization, to engage in appropriate forms of sustainable tourism development for shophouse communities in Thailand as a whole.

5. Scope of study

The area covered by the study focuses on the Wat Ma-ha-thart market community in Muang District called Phra Prang community. Inhabitants of the vernacular shophouses along Damern Kasem road through to Wat Mahathart road have been interviewed to seek answers to the question as to what exactly constitutes a heritage site. The study also examines vernacular architecture and the conflicts between new development and indigenous shophouse owners.¹⁰

10 Ornsiri Panin, เรือนค้าขายพื้นถิ่นในชุมชนเมือง (Shophouses in Community). Bangkok: J.Print, 2001 research contained a data survey of shophouses in Phetchaburi.

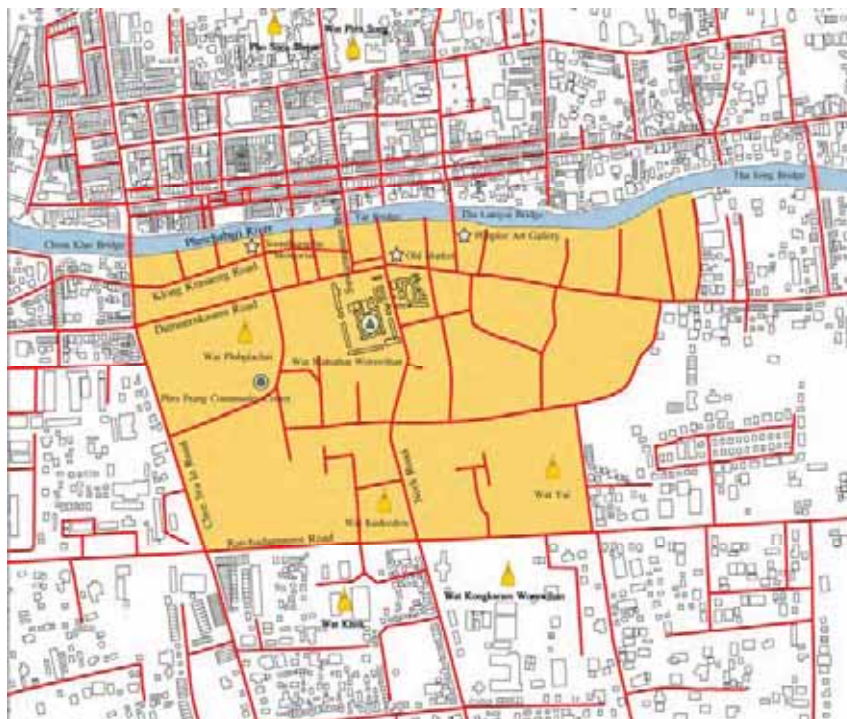


Fig.7 Scope of area study: Phra Prang community

Source: Survey by author, January 2006

6. Conflicts

Currently there are three major conflicts affecting shophouses of Phra Prang community:

6.1 Property conflict

Currently, the annual rate of economic growth in Thailand stands at around 8 percent. This phenomenon has raised land values everywhere, including those of shophouses in the Muang Phetch area. The landlord would like to get more profit from the land by redeveloping it, but the shop owners, who are only tenants, want to continue to live there as they have done in the past.

6.2 Development conflict

Since members of the local community have grown up in an agricultural culture for generations, the older generation is extremely self-sufficient and prefers to live in the old way, marked by simple living and a traditional way of life, rather than by seeking money and a materialistic lifestyle. On the other hand, the new generation, which has grown up amidst the influence of modernization, has -- not surprisingly -- adopted a different kind of lifestyle, one that includes the possibility of earning more money and, therefore, abandoning the community.

6.3 Resource conflict

Members of the older generations who have lived in Muang Phetchaburi all their lives respect the land as the bounty of nature because, as they would say, it has given birth to their lives, their home, their occupation and their culture. Because of this, they want to preserve the community as it was. On the other hand, the new

generation, influenced by urban culture, has a different attitude toward conservation. They want to change the physical condition of the community and their own ways of life, in order to improve the material quality of their lives.

7. Research questions

- 7.1 Why do the local shophouses need to be conserved?
- 7.2 What factors contribute to the continued existence and/or deterioration of local shophouses and the communities containing them?
- 7.3 If a conservation program is carried out, could the local shophouses really continue to exist?
- 7.4 How could the local shophouses continue to exist? How should the goal be reached?

8. Research goals

To create an effective strategy for tourism development and shophouses conservation employing a community-based approach, using the vernacular shophouses of Muang Phetch community as a case study.

9. General research hypotheses

The aim of this research is to determine the appropriate way to deal with tourism management regarding traditional shophouses in Thailand. My personal observation is that the attraction of the traditional shophouses in Muang Phetch may result from four major factors.

- 9.1 Aesthetic value: the beauty of the indigenous characteristics of traditional architecture and the community environment.
- 9.2 Historical value: an ancient city of great historical significance.
Archaeological evidence suggests that the community has existed since the Dvaravati Period.
- 9.3 Natural and Environmental value: the beauty of its natural landscape and its geographical location.

Cultural value: the strength of community, which in turn, is derived from the authentic culture that still survives in this area.

These values and hypotheses may be further originated into three plausible “strategies”:

Strategy 1 The ideal conserved community, one in which people enjoy a good quality of life within an authentic culture and physical conditions.¹¹ This outcome will ensure that the inhabitants have the opportunity to continue their authentic way of life. People have to understand the values of their community so they will agree to protect and conserve the architecture and land from the changes caused by unsustainable development projects. Moreover the community needs local authorities to support their conservation plans, as well as to provide protection from inappropriate development.

¹¹ Hoian Vietnam, Luang Prabang Republic of Laos and Phuket Thailand

Strategy 2 The shophouses that constitute the community become showcased as an open-air museum, with a somewhat continued traditional setting. In this situation, as has happened in many developed countries,¹² where economic circumstances cannot allow traditional culture to co-exist, the living culture of the village is dead and only the physical manifestations remain. In such a scenario, the local authorities could then turn the village into an open-air folk museum as a reminder of the old history of the community.

Strategy 3 A total redevelopment of the area. This worst-case scenario, one that can happen elsewhere in rapidly developing countries, can possibly be applied to our case as well. In this situation, the landlord sells the land to a developer. The right of ownership this passes to the developer, who is the on a position to carry out any projects that he deems feasible and capable of yielding the maximum benefit. It could be a neo-vernacular resort or a neo-modern marketplace, which has no significant value in terms of heritage conservation, but draws a large number of members of the culturally rootless middle classes to enjoy the place.

With the first outcome, there is still a hope that the community will retain its the authentic living conditions, cultural conditions and physical conditions. There are several key factors must be considered when approaching the problems of community involvement and education:

How to maintain traditional values in the current era of globalization?

-The government has to insure a minimum price for farmers' produce and support the agricultural output of the community.

-Besides agriculture, local inhabitants must consider their community as a cultural asset which accumulates in value through its long history, and can turn out to be of positive benefit to the community as a whole. On its part, the government has to encourage people in the community to promote eco-tourism and home-stays for tourists as additional alternatives.

Building a strong community organization

-In every aspect that concerns the survival of their community' local inhabitants will have more power to strike a bargain with other stakeholders.

The active involvement and support of the local authorities.

-The community needs the active involvement and support of the local authorities in maintaining their traditional economy and building a stronger community. In this case direct democratic participation is essential and the need to vote for appropriate representatives as leaders of the local authorities.

10. Conditions/Limitations

10.1 Literature review

The literature review is somewhat limited due to the scarcity of available resources that could be found in Thailand's libraries, websites and bookstores and from some books lent from visiting international professors.

¹² Gion, Kanagawa, [Kyoto, Japan and Open-air Museums](#), Minka, Kawakoe, Tokyo, Japan

10.2 The history of Phetchaburi

There are many available resources in Thai libraries and graduate theses from Chulalongkorn University, about Phetchaburi historical record, National archives of Thailand and various books related to Phetchaburi, Graduated Thesis from Chulalongkorn University, Statistic Data from Government office and Institutes, Aerial Photography from Department of City Planning, Ministry of Defense, Survey Department, Ministry of Interior National Statistical Office, Ministry of Education, Tourism Authority of Thailand.

Phetchaburi does not have its own historical chronicles. For this reason, the history of Muang Phetchaburi has to be inferred from the chronicle of Muang Nakhon Sri Thammarat and the legend of Nakhon Sri Thammarat. There is very little local history concerning the Phra Prang Community that is written down, so the community history was created from oral history and data derived from the physical survey.



Fig. 8 Wat Mahathatworawiharn, the historical landmark of Phetchaburi.
Source: Sakda, Siriphan, Phetchaburi: History, Art and Culture

10.3 The Physical survey

The physical survey covered only those respondents who allowed the interviewer to conduct a survey of their shophouses. Some of the respondents were not local people; so even though they cooperated with the researcher, their answers could not be used. The low number of responses was due to the absence of local inhabitants, particularly old people, who live in traditional shophouses that are closed virtually all the time during the daytime.

Lastly, the survey was conducted in three periods, first period being from August-September 2005, the second period from February-August 2006, and the third from May-June 2007.

10.4 The research framework

10.4.1 Although there are three different groups of interesting shophouses in Muang Phetchaburi, those along Cheesarainn Road and Panicharoen Road are not situated in Phra Prang Community. The area of study concentrated solely upon the neighborhood of Wat Mahathat Market, which was originally the center of the ancient city of Muang District. The boundaries of the research site do not include the whole area of the community as defined by the government under the title of the “Phra Prang Community”, of which shophouses constitute only part of the community (167 households out of a total of 1,165 in the Phra Prang Community)¹³. The title of this research has been chosen to suggest the findings can apply as well to focus on the indigenous traditional shophouses of Muang Phetchaburi more generally, which, according to the review of literature, are concentrated within the boundaries defined by the researcher. Therefore, the results of the analysis rely on the data regarding shophouses, and do not represent those who live in other types of residences within the community.

10.4.2 In the second phase of social data collection and analysis, the hearing process was expected to be confined to those who previously gave responses to the structured interviews; the researcher could not expect all of them to participate in the hearing process. Thus the monthly meeting of the members of Phra Prang Community was considered as yielding the best opportunity to assemble those who usually attended such meetings meeting members, as well as some extra participants specially invited for this hearing process. The hearing process was conducted by the researcher as a part of the usual monthly meeting, although most of the participants may not have come from shophouses, but rather from other types of residence within the community. However, the issues discussed in the meeting will probably prove useful for shaping development policies for both the shophouses and the community as a whole.

11. Process of the study

The process of the study followed the steps below:

11.1 The first step included the overall background of the research problems and outlines of both the theoretical and conceptual ideas which are essential to an understanding of vernacular shophouses and the community in which they are to be found. It will also contain the program of study, research background, goals and objectives and the scope of the study.

11.2 A review of the existing body of literature was conducted to form and support the theoretical framework of this research.

11.3 A review of “good practices” and examples from other places in terms of physical, socio-cultural, environmental and economic characteristics was used to develop criteria for sustainable tourism within the community in different contexts.

11.4 A case study of Muang Phetch was conducted, which provided the requisite knowledge and background of this community. In order to understand and to

¹³ Interview with Miss Somjai Pewpong, The President of Phra Prang Community Center, January, 2004.

establish the structure for this research, it was necessary to review the general cultural characteristics of the inhabitants of Muang Phetch. Their history, ways of life, as well as the physical and conceptual aspects of the community, were investigated. The exact locations of Phra Prang community selected for the purposes of this study were defined.

11.5 Phra Prang community was selected as a case study for collecting data via various means, including making personal observations, taking photographs and interviewing local inhabitants. Data on the history, culture and environment of the area were collected from the body of existing literature and interviews. The fieldwork includes detailed site surveys and observations of the case study areas, which were provide more information about the people, environment, built forms, configuration and socio-cultural aspects of the area. In-depth interviews with local residents, experts and local authorities provided input regarding the traditions and patterns of beliefs underpinning the Phra Prang community, as well as the attitude of the inhabitants towards future community development. The results of these interviews were used to create and improve the methodology and research tools.

11.6 The issue of local sustainability was examined and empirical research into any physical evidence of the local community, in the form of buildings shapes and other features, was conducted. The research focused on indigenous shophouses, reflecting the main components of sustainability, which are people, socio-culture, environment and the local economy. The aspects of vernacular built forms, such as the materials, construction methods, skill and tools used by local residents were also considered, as well as social aspects of the community, such as belief systems, cultural values and local ways of life.

11.7 The study used qualitative and quantitative research techniques. From the case study, the research describes and explains the relationship between various factors and means of sustainability, based on the theoretical framework. The research will evaluate similarities and differences regarding elements of sustainable development, in addition to which the living conditions of the community has been taken into consideration.

11.8 The research provides answers regarding new and appropriate ways to manage the tourism system in a vernacular shophouse community. It provides guidelines for local communities, as well as government and tourism organizations, to conduct an appropriate sustainable tourism development program for shophouse communities throughout Thailand.

12. Research methodology

12.1 Secondary data collection

Study published materials on the historical settlement, social and cultural aspects were examined. Documents related to the community development projects, governmental social and economic development policy and plan,

particularly related to tourism in various scales that affect the area were also collected.

12.2 Collection of primary data

12.2.1. Field Survey

12.2.1.1 This involved an initial survey of the physical condition of the buildings, the use to which they are put, and their surrounding environment.

12.2.1.2 An examination of existing conditions of the tourism attractions will be studied using measurement and documentation, photography and mapping.

12.2.2. A questionnaire (structured interview) focusing on

12.2.2.1 Quality of life, land tenure, adequacy of public facilities and utilities.

12.2.2.2 Inhabitant's activities, culture, rituals and philosophy of life of the owners.

12.2.2.3 Attitudes towards tourism will be documented, including a community self- evaluation of tourism value, locally-defined appropriate tourism development.

12.2.2.4 Conflicts in community development will be identified.

12.2.2.5 Needs for improving the quality of life that might satisfied the needs for tourism facilities.

12.3 Data analysis

12.3.1. An analysis of the community on a macro scale, and the physical conditions of buildings, both typologically and spatially, was conducted.

12.3.2. A statistical analysis of the questionnaires will be carried out.

12.4 Policy making

A further step was an examination of the means of implementing policy. The two stages of this examination included a look at the following:

12.4.1. Policy guidelines regarding the development of the physical environment, including a shophouse conservation policy, as well as governmental support in terms of infrastructure and facilities to improve community quality of life.

12.4.2. Community policy towards tourism concerning local values and sustainable social and economic development.

12.5 Selected interviews

Much of the research was based on interviews conducted with tenants and residents. The result of these was compiled. Further steps in the process included:

12.5.1. Sharing of the results with the representative of the owner of Pribpri Art Gallery.

12.5.2. Sharing of the results with the representative of the Local Administration Authority.

13. Key Words: Definition

For the purpose of this study, terms and definitions supplies by Professor Ornsiri Panin provide a basis:

Shophouse A building that was built along the streets for their commercial purposes. The doors of these houses are typically big and long, so that when opened, a wide selection of goods could be easily seen.

Wat Mahathat The temple which was originally the center of the ancient city of Muang District in Phetchaburi.¹⁴

Phra Prang Community The site selected for this study is the old commercial neighborhood situated in Muang district. The research site does not include the whole area of the community (Tha Rarb and Klong Kracheang sub-district) as defined by the government under the title of the “Phra Prang Community”, of which shophouses constitute only part of the community.

Muang Phetch The name of Muang district, Phetchaburi province, Thailand.

Thai Buddhist Economic is the origin of wisdom; that is, one sees everything as it really is. Wisdom is an important tool to help human beings develop things in an appropriate and correct manner.¹⁵

Sustainable development is the integrated development which is holistic. This means all related elements must be linked together (united) and balanced, which is another characteristic.¹⁶

Sufficient Economic an idea focusing on suitability and balance in living mainly by self-sufficiency. An important condition of the sufficiency economy are studying before implementing and knowledge should parallel morality

14 Ornsiri Panin, เรือนค้าขายพื้นถิ่นในชุมชนเมือง (Shophouses in Community). Bangkok: J.Print, 2001. showed the data survey of vernacular shop houses in Muang district phetchaburi province.

15 Apichai Pantasane, พุทธเศรษฐศาสตร์: วิชาพัฒนาการ ญาณภูมิ และการประยุกต์กับเศรษฐกิจสาขาต่างๆ (Buddhist Economics Theory) สำนักงานกองทุนสนับสนุนการวิจัย (สกว.) Bangkok: Ammarin Printing & Publishing Public Co.,Ltd, 2001.

16 Venerable Phra Dhammapitaka P.A. Payutto, การพัฒนาที่ยั่งยืน Sustainable Development. 4th ed.,Bangkok: สำนักพิมพ์มูลนิธิโกมลคีมทอง, 1997. p 68.

14. The structure of the research

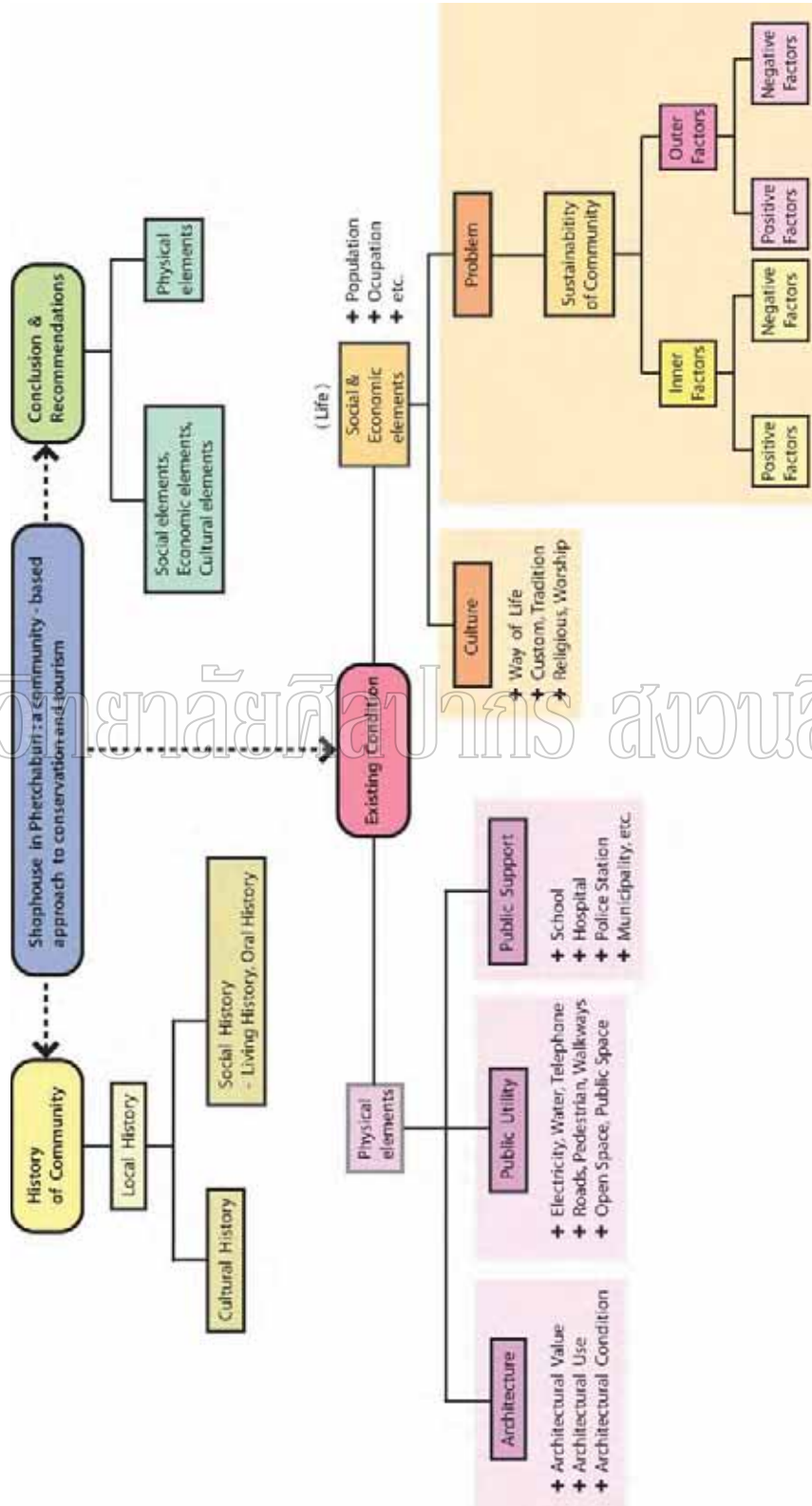


Fig. 9 Conceptual diagrams showing the structure of the research by author

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12. Theoretical Framework

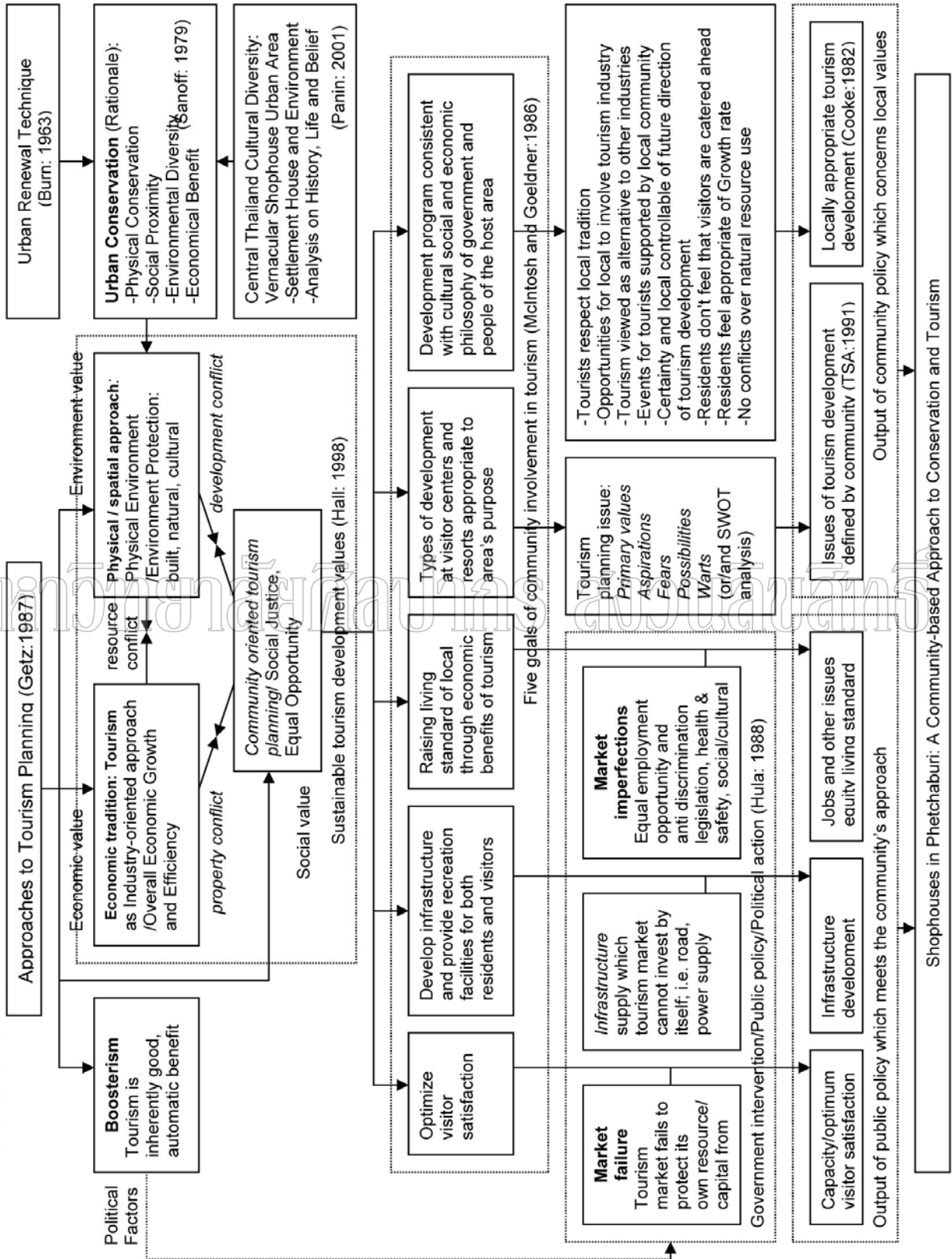


Fig. 10 Theoretical Framework by author

16. Findings/Comments

It was found that, the quality and importance of the indigenous shophouses and markets did not depend on brick and mortars alone. The character of a community depends on the lives and living condition of people in relation to their environment, social structure and culture, including the continuity of their lives. Without agricultural culture, the continuity of people will vanish. Moreover the improved transportation provided by the government accelerates the high degree of change, especially the changes in traders' goods, the changes of village life cycles and lastly, architecture, the shophouses and markets. Without their own unique and special identity this village type like will fade away from our memory in the near future.

Cultural heritage is based on rural communities with agriculture as a cultural and economic foundation. The successor of cultural preservation is its from one generation to another. Cultural heritage also benefits tourism; and if the culture deteriorates, it will be difficult to resuscitate for both the community and outsiders. To preserve communities and ways of livings, it requires clear understanding. Giving knowledge to local communities will help them to better understand their circumstances and better embrace the idea that they can strengthen their communities and also experience the processes of economic and environmental restoration.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์



Fig. 11 Shophouses along Suwanmanee Road, opposite to Wat Mahathat
Photograph taken over 30 years by Samart Techadej

Chapter 2

Theoretical background

Beyond the realm of cultural tourism development, tourism planning approaches and heritage conservation must be clearly and succinctly stated. The community approach to tourism planning and the socio-cultural values of urban conservation are currently identified as pathways to appropriate heritage tourism. The shophouses communities in Phetchaburi possess significant value with regard to tourism heritage among the neighboring great monuments, temples and palaces within their vicinity. Reviewing the range of conflicts that arise in sustainable development dialogues merely highlights the fact that planners should attach greater importance as to how shophouses can be turned into cultural tourism resources without neglecting social or community issues.

Assuredly, local needs would constitute the best guidelines as to government intervention for successful and appropriate tourism development which benefits all parties involved in a fair manner.

In using a community-based approach to deal with tourism development and shophouse conservation, it is essential to study those local education guidelines that focus on relationships between the community, state, culture, and local wisdom. Among these guidelines are:

1. Guidelines for local education regarding economic issues, politics and resource management.
2. Guidelines for local education based on an analysis of peasants and villagers' organizations.

Theories and concepts pertaining to the local community, farmers, and agricultural development have been widely discussed among developers for more than three decades¹. There is, unfortunately little integration of these theories with those of tourism management. Bringing these two sets of theories and areas of expertise are essential for the development of a cohesive approach to community conservation practice.

1 Chatthip Nartsupha, วัฒนธรรมไทยกับขบวนการเปลี่ยนแปลงสังคม Wattanatham khub Kan Pluenplang Sangkom . Bangkok: Chulalongkorn University Press, 2004.

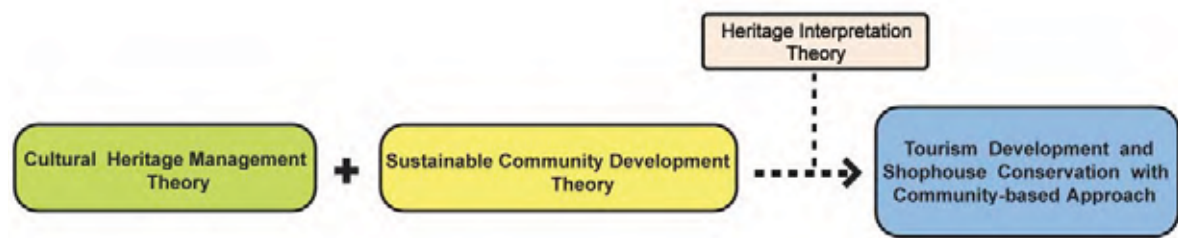


Fig. 12 Theoretical Foundation by author

The theoretical study can be divided into three main parts as follows;

1. Studies relating to general theories pertaining to **Cultural heritage management**.
2. Studies relating to theories pertaining to **Sustainable community development** by using the structure of community culture as a guideline for development. The overall aim is to ensure a sufficient living which, in turn, will lead to a sustainable agrarian society and sustainable development in support of the tourism industry since tourism itself is not sustainable within the community itself.
3. Studies relating to theories pertaining to **Heritage interpretation**. These fundamental theories are adapted for further implementation for conservation and tourism management regarding shophouses in Phra Prang community in Phetchaburi.

1. Studies relating to theories pertaining to cultural heritage management

1.1 Approaches to tourism development

Tourism development planning will only be useful if the approaches to it are clearly stated. Typical tourism planning adheres to the notion of financial benefits as the main priority, though to a much lesser degree questioning the losses, especially to the locals.

Getz identifies the approaches to tourism planning according to four broad traditions, which are as follows:

1.1.1 Boosterism approach

This has long been the dominant traditional approach towards tourism development and planning since mass tourism first began. In many ways, it is debatable whether one can describe boosterism as a form of planning at all, because it adopts the simplistic attitude that tourism development is inherently good and of automatic benefit to the hosts. Under this approach, little consideration is given to the potentially negative economic, social and environmental impacts of tourism; instead cultural and natural resources are regarded as objects to be exploited for the sake of tourism development. Boosterism has had a marked impression on the economic and physical landscape.²

² Getz, D , Tourism Planning and Research: Traditions, Models and Future. Paper presented at The Australian Travel Research Workshop, Bunbury, Western Australia: 5-6 November. 1987.

As the paper presented by Getz at the Australian travel research workshop demonstrated, under the boosterism tradition, residents of tourist destinations are not involved in the decision-making and planning process and surrounding tourism development; also those who oppose such development may be regarded as unpatriotic or excessively negative. In recent years, boosterism is probably best characterized by the hosting of mega-events, such as the Olympic Games, in which such large events are automatically held to be beneficial for the host city and region. Research into this tradition focuses on the forecasting of tourism demand solely for the purposes of promotion and development, rather than to ensure that levels of demand are appropriate to the resources and social carrying capacity of a particular region.³

1.1.2 An economic/ industry-oriented approach

The department of tourism in Australia noted that according to the traditional economic viewpoint, tourism is seen as an industry which can be used as a tool by governments to achieve certain goals related to economic growth and restructuring, economic diversification, employment generation, and regional development through the provision of financial incentives, research, marketing and promotional assistance. Consequently, the role played by government regulation and support can be adequately appraised through such measurable indices of economic production and the contribution made by the tourism industry.⁴

One of the main characteristics of the economic approach is the use of marketing and promotion to attract the type of visitor who will provide the greatest economic benefit to the destination. Economic goals are given priority over social and ecological questions; however, issues of opportunity, cost, the assessment of visitor satisfaction and the economic necessity of generating a positive attitude towards tourists in host communities does mean that limited attention is paid to the negative impacts of tourism. The issue as to who benefits and who loses from tourism development does not usually arise under the economic approach.

1.1.3 Physical/ spatial approach

The physical/spatial approach has its origins in the work of geographers, urban and regional land-use planners and conservationists who advocate a rational approach to the planning of natural resources. According to the early work of Gunn, land use planning is one of the oldest forms of environmental protection and the dominant form of public tourism planning through its close relationship with regional and destination planning. Within this approach, tourism is often regarded as having an ecological base with the resultant need for development based upon certain spatial patterns that would minimize the negative impacts of tourism on the physical environment. Related issues include physical and social carrying capacity, environmental thresholds, and limits to or acceptable/desirable rates of change.⁵

³ Ibid., 10

⁴ Tourism South Australia, Making South Australia Special: South Australian Tourism Planning 1991-1993. Tourism South Australia, Adelaide:1991.

⁵ Gunn, C.A., Tourism Planning, 2nd edn, New York: Taylor and Francis, 1988.

According to Evans, land use planning has increasingly sought to integrate social and cultural planning concerns within an ecological approach as environmental problems have come to be defined in terms of human-environment relationships, particularly as land-use planners have sought to respond to the challenge of sustainable development under the heading of environmental planning. The overall aim is to secure the long-term goal of environmental sustainability, which involves issues related to environmental capital, political constraints on economic activity, impact management and compensation, and policy instruments that form the linkage between localities and the scale of planning.⁶

1.1.4 A socially oriented approach to tourism within the community

Since the late 1970s, increasing attention has been paid to the negative environmental and social impacts of tourism. The negative effects of tourism were initially associated with the less developed nations, though it was gradually recognized that such undesirable tourism impacts existed in developed nations as well. An examination of the social impacts of tourism became regarded as essential, not only from an ethical perspective of the need for community involvement in the decision-making processes, but also because without it, tourism growth and development may become increasingly difficult.

In response to the perceived negative effects of tourism development, alternative strategies of tourism development were introduced, including ecotourism, which highlighted the social and physical context within which tourism occurred. In Murphy's seminal book "Tourism: A Community Approach", the author advocated the use of an ecological approach to tourism planning that emphasized the need for local control over the development process. One of the key components of the approach is the notion that, in satisfying local needs, it may also be possible to satisfy the needs of the tourist, using a "win-win" philosophy, which has led many destinations to adopt the establishment of a community-based approach to tourism planning.⁷

1.1.5 Sustainable approach to tourism planning

Ghosh, Siddique & Gabby define sustainability as an all-embracing concept that should take into account the ecological, economic, cultural and political aspects of development by improving people's living conditions, ranging from non-material to physical requirements.⁸

The former Prime Minister of the United Kingdom, John Major, noted in his Forward to Sustainable Development: the UK Strategy that: 'Sustainable development is difficult to define. But the goal of sustainable development can guide future strategy'.⁹

6 Evans, B, From Town Planning to Environmental Planning. A. Blowers and B. Evans (eds), Town Planning into the 21st Century, London and New York: Routledge, 1997. p.5.

7 Murphy, P.E., Tourism: A Community Approach. New York: Methuen, 1985.

8 Ghosh, Siddique & Gabby 2003, p.39

9 Major John, Forward to Sustainable Development: The UK Strategy: HMSO : 1994. p.3

A sustainable approach to tourism envisages the people of an area being empowered by owning their culture as part of any tourism development plan. This approach rests on giving greater control of the tourism process to host communities, thereby contributing to the development of destination areas and local communities.

Bramwell and Lane in “Sustainable tourism: an evolving global approach” summarized the five basic principles as follows: First, the idea of holistic planning and strategy-making. Second, the importance of preserving essential ecological processes. Third, the need to protect both human heritage and biodiversity. Fourth, the need to develop in such a way that productivity can be sustained over the long term for future generations (the concept of intergenerational equity). Fifth, the goal of achieving a better balance of fairness and opportunity between nations.¹⁰

The concept of sustainable tourism has arisen out of the mother concept of ‘sustainable development’. The underlying argument is that, whilst sustained growth in the tourism industry is desirable from a developmental point of view, it cannot continue to grow or, indeed, maintain its present level of development unless it does so in a sustainable manner. ‘sustainable’ also means the ability to be carried out without damaging the long-term health and integrity of natural and cultural environments, while at the same time providing for present and future economic and social well being. It is the type of tourism which can be sustained over the long-term because it results in a net benefit for the social, economic, natural and cultural environments of the area in which it takes place.

The principles of sustainable rural tourism are to develop sufficient understanding, leadership, and vision among the decision makers in an area so that they realize the dangers of too much reliance on tourism, and continue to work towards a balanced and diversified economy. Rural tourism should sustain the culture and character of host communities, landscape and habitats and the rural economy.¹¹

The sustainability of tourism depends on the following:

1. The diversification of tourism activities
2. Connectivity among all stakeholders
3. The empowerment of local people

¹⁰ Bramwell, B. and Lane, B. Sustainable Tourism: an evolving global Approach. Journal of Sustainable Tourism, 1993. p.6-16.

¹¹ Hall, C.M. and McArthur, S., Integrated Heritage Management. Principles and Practice. London: The Stationary Office, 1998.

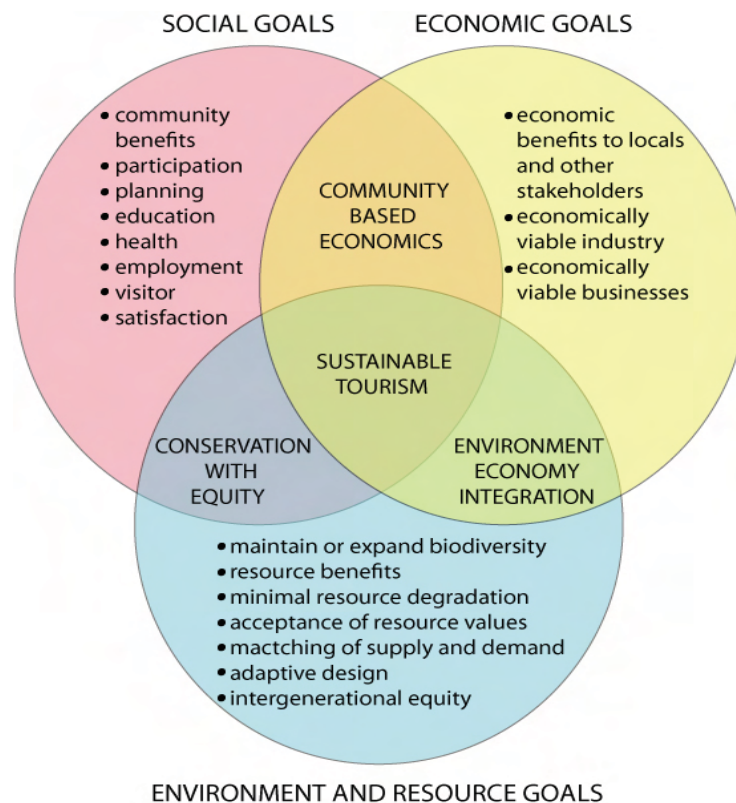


Fig.13 Sustainable tourism values and principles. Source: Hall, 1998

1.2 Community involvement in tourism

Based on a community/ social approach to tourism development planning, conditions of locally appropriate planning towards sustainable tourism development are interpreted, as well as the understanding of conflicts inherited among the integrated values oppressing the achievement of sustainable goals in tourism development, especially those identified by the locals themselves through community workshops or consultative processes. Input of this nature would prove useful in the contemporary planning process.

Community-based tourism

Potjana, in her handbook on community-based tourism, "Responsible ecological social tours", identifies CBT as "tourism that takes environmental, social and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life".¹²

With regard to the Ecotourism project: external, national tourism authority in Nam Ha, the Lao PDR review views community-based tourism as a community

¹² Potjana, S., Community Based Tourism handbook. Responsible Ecological Social Tour - REST, Thailand: 2003.

development tool that strengthens the ability of rural communities to manage tourism resources while ensuring full villager participation. CBT is not a classical tourism business focusing on investor profit. It requires a long-term approach and aims to maximize benefits for the local community and limit the negative impacts of tourism on villagers and their environmental resources.¹³

UNESCO suggested that community-based tourism needs to be approached in a systematic manner, from studying the suitability of the community for tour programs to ensuring that the community members have participated in making an informed decision and are involved in monitoring and controlling the negative impacts.¹⁴

Getz and Jamal (1994), Gunn (1988), Haywood (1988), Murphy (1985) and Middleton (1997) are among those who emphasize the importance of collaborative, community-based input regarding destination management.

Lyttleton, S. and Allcock, A. state that community-based tourism has key principles and elements that should be evident before this type of tourism can be implemented in a community:¹⁵

1.2.1 Natural and cultural resources

- 1.2.1.1 The local economy and modes of production depend on the sustainable use of natural resources.
- 1.2.1.2 Some customs and cultures are unique to the destination.
- 1.2.1.3 Natural resources should be well preserved.
- 1.2.1.4 There are sufficient natural and cultural resources to attract tourists.
- 1.2.1.5 There are enough resources, such as food, to support tourism.

1.2.2 Community organizations

- 1.2.2.1 The local economy and modes of production depend on the sustainable use of natural resources.
- 1.2.2.2 The community shares a common consciousness, norms and ideology.
- 1.2.2.3 The community leadership is strong and respected.
- 1.2.2.4 The village is able to resolve conflict well.
- 1.2.2.5 The community has a sense of ownership and wants to participate in the entire process of its own development.
- 1.2.2.6 Community pride is generally promoted.

13 National Tourism Authority of Lao PDR, Nam Ha Ecotourism Project. External review, July 6-18, 2004.

14 UNESCO-Lao National Tourism Authority of Lao PDR, National Ecotourism Strategy and Action. 2004.

15 Lyttleton S. and Allcock A. , Tourism as a Tool for Development , 2002.

1.2.3 Management

- 1.2.3.1 The local economy and modes of production depend on the sustainable use of natural resources.
- 1.2.3.2 The community has the ability to make and reinforce rules and regulations for environmental, cultural, and tourism management.
- 1.2.3.3 A local organization or mechanism exists to manage tourism, with the ability to link it to community development.
- 1.2.3.4 Benefits would be fairly distributed to all.
- 1.2.3.5 A percentage of profits from tourism would be contributed to a community fund for the economic and social development of the community.

1.2.4 Others

- 1.2.4.1 There are no situations in the village that would pose serious problems to CBT, such as relocation plans, potential natural disasters or political instability.

Conditions for locally appropriate tourism development

Community tourism planning is a response to the need to develop more socially acceptable guidelines for tourism expansion, in which the social impacts of tourism on a community can be improved through appropriate planning measures. Cooke, in his book "Guideline for socially appropriate tourism development in British Columbia" identified several sets of conditions, that are appropriate and inappropriate to local tourism development as follows;¹⁶

Conditions associated with locally appropriate tourism development.

Tourists respect local or ethnic traditions and values.

Opportunities for extensive local involvement in the tourism industry at three levels:

1. Through decisions made by local government.
2. Through community-wide support for volunteer support programs for tourism; and
3. Active participation in the direction of tourist development.
 - 3.1 Tourism is an economic mainstay or is viewed as a desirable alternative to other industries.
 - 3.2 Themes and events that attract tourists are supported and developed by the local community.

Conditions associated with locally inappropriate tourism development:

1. Tourists do not respect local or ethnic traditions and values.
2. There are uncertainties about the future direction of tourism

¹⁶ Cooke, K. , Guideline for socially appropriate tourism development in British Columbia. Journal of Travel Research, 1982. p. 22-28

development with local people feeling that they have little control over this issue.

3. Residents feel that visitors are catered to ahead of locals, and that infrastructure and facilities have been designed for the benefit of tourists rather than the local community.
4. Growth in the host community is proceeding faster than what the residents deem to be appropriate.
5. There are perceived conflicts over the use of natural resources.

Recommendations are made that all tourism planning be based on the goals and priorities of residents, and local attractions are promoted only when endorsed by residents. As Blank recognized, a community approach to tourism planning is therefore a “bottom-up” form of planning, which emphasizes development in the community rather than development of the community. Thus residents are regarded as the focal point of the tourism planning exercise, not the tourists, and the community is regarded as the basic planning unit.¹⁷

Conflicts inherent in sustainable development

Campbell, in “The structure and debates of planning theory” states that, of the three main approaches considered in tourism development planning, economic issues always seem to be given priority over social and environmental issues. This does not mean that the three values are automatically divided into economic value on the one side, and the other two values on the other side of the development scheme. Each value, indeed, has inherent conflicts with the other values.¹⁸

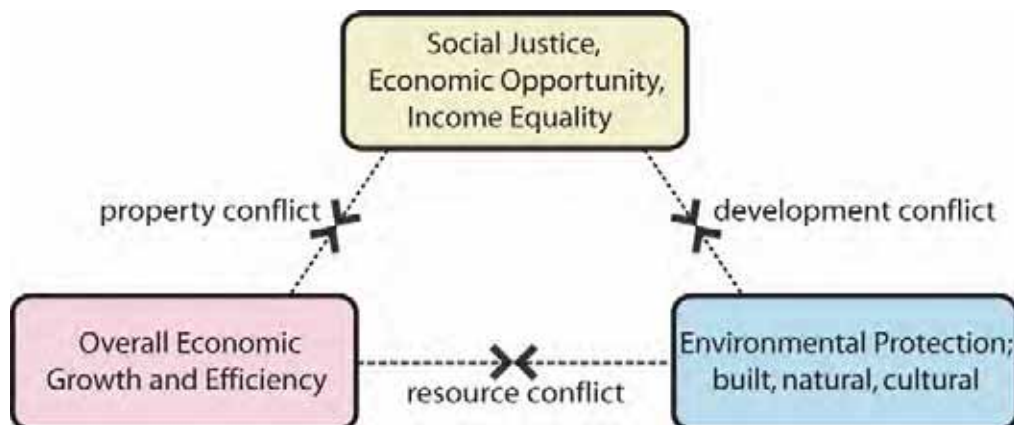


Fig. 14 The conflicts inherent in sustainable development. Source: Campbell, 1996

¹⁷ Blank, U., *The Community Tourist Industry Imperative: The Necessity, The Opportunities, Its Potentials*. State College, PA :Venture Publishing, 1989. p.4

¹⁸ Campbell, S. and Fainstein, S.S., *The structure and debates of planning theory*. in S Campbell and S.S.Fainstein (eds), *Readings in Planning Theory*, Oxford : Blackwell Publishers, 1996.p.1-18.

Issues regarding to the local tourism planning process

At a local level, open community workshops and planning processes maybe especially useful to identify a range of issues which arise in tourism development, including the following examples derived from Tourism South Australia;

1. Primary values – What is it that residents and visitors value about the area?
2. Aspirations – What role do residents wish tourism to play in the economic and social development of the community?
3. Fears – What concerns do residents have about the impact of tourism on the community?
4. Possibilities – What are the special characteristics of the area that locals wish to share with visitors?
5. Warts – What are the things that detract from the area being a pleasant place to visit?
6. By going through a local tourism planning process and determining community response to some of the issues raised above, it may be argued that destinations, townships and local councils can be in a far better position to determine their positioning in the tourism market, product development, infrastructure development, development constraints, preferred future, local needs and the indicators by which success will be measured.¹⁹

1.3 Government intervention in tourism development

Hall stated that tourism is subject to direct and indirect government intervention often because of its employment and income producing possibilities and therefore it's potential to diversify and contribute to national and regional economies. In recent years, there have been increasing demands for greater industry self-sufficiency in tourism marketing and promotion, even through the privatization of tourism agencies or boards in some Western societies. The market method of deciding who gets what and how is not always adequate, and therefore government often changes the distribution of income and wealth by measures that work within the price system. Almost every industry across the globe has been supported at various times by subsidies, the imposition of tariff regulations, taxation concessions, direct grants and other forms of government intervention. Much intervention in tourism and other public policy arenas (e.g. education, health and welfare) is related to market failure, market imperfection and social need.²⁰

Hall and Jenkins wrote in “The policy dimensions of rural tourism and recreation” that. Market failure takes many forms. For instance, the market often fails to protect adequately the environment on which much of the tourist industry depends for its survival. There is the inability of individuals or the private sector to come together to coordinate a strategy to protect (or enhance) the environment because

¹⁹ Tourism South Australia, Making South Australia Special: South Australian Tourism Planning 1991-1993. Tourism South Australia, Adelaide: 1993.

²⁰ Arthur, Simon and C. Michael Hall, Strategic Planning for Visitor Heritage Management, Integrating People and Places through Participation. in: C. Michael Hall and Simon Arthur (eds.), Heritage Management in New Zealand and Australia, Visitor Management, Interpretation and Marketing, Oxford University Press, 1993.

they regard it as a free resource which their own individual activities do little harm. Business is rarely interested in long-term social and environmental need as opposed to short-term revenue and profits, and yet tourism development may impact adversely on some sections of the community to the extent that government has to step in to rectify the problem. Market imperfections can be found in areas where the market does not cater to the needs of individual citizens. In many countries, government, in consultation with industry, unions and other interests, has established equal employment opportunity legislation, anti-discrimination legislation, occupational health and safety practices, minimum wage structures, the provision of facilities for disabled people, and other workplace and social/cultural arrangements. Public consensus may also deem that a particular market outcome is unacceptable. Social welfare policy is a prime example because there is usually a political consensus that aid ought to be targeted to those who are unable to compete in the market.

Infrastructure supply is another avenue for market failure, market imperfection or social need. This is illustrated in the manner in which governments in many parts of the world usually find themselves as the main providers and managers of roads, airports, railways, power supply, sewage and water supply, although increasingly infrastructure is being provided by way of public-private sector partnerships or statutory or corporate authorities in which government is a major shareholder or partner.”²¹

Hall and Jenkins also mentioned that market imperfections can be found in areas where the market does not cater to the needs of individual citizens. In many countries, government, in conjunction with industry, unions and other interests, has established equal employment opportunity legislation, anti-discrimination legislation, occupational health and safety practices, minimum wage structures, the provision of facilities for disabled people, and other workplace and social/cultural arrangements. Public consensus may also deem that a particular market outcome is unacceptable. A prime example is social welfare policy because there is usually competition in the market.

Learning through these reasons of government involvement into tourism market makes a heritage tourism planner having more clear pictures of how should a government encourage or disapprove with some development proposals. Theoretically, if one looks at tourism as pure.²²

1.4 Cultural tourism charter and others

Tourism impacts are hard to define because of the particular nature of the service it provides and its structural characteristics. It has never possessed any resources for its own input into the production process. Natural and cultural resources, as basic tourism inputs, are always arranged under the aegis of specific environmental and conservation agencies, not tourism promotion boards or authorities. Focusing on heritage tourism, the most recent and globally recognized tourism planning and policy guidelines are to be found in the ICOMOS International Cultural Tourism Charter.

21 C.M. Hall and J.M. Jenkins, The policy dimensions of rural tourism and recreation. in R. Butler ,1998.

22 ibid

ICOMOS (International Council on Monuments and Sites) is the International representative in the field of cultural heritage conservation, working closely with the international agencies corresponded with heritage tourism issues such as UNESCO (United Nations Educational, Scientific and Cultural Organization) and WTO (World Tourism Organization). The ICOMOS International Cultural Tourism Charter which was approved by the ICOMOS General Assembly in Mexico in October 1999. The Charter was prepared by the ICOMOS International Scientific Committee on Cultural Tourism. It replaces the 1976 ICOMOS Cultural Tourism Charter.²³

The new Charter provides an umbrella statement of Principles that guide the dynamic relationships between tourism and places or collections of heritage significance. It can provide the basis of a dialogue and a common set of principles to manage these relationships. The Charter addresses the primary relationships between the cultural identity and cultural heritage of the host community and the interests, expectations and behavior of visitors, both domestic and international. It promotes the engagement of the host community, including indigenous and traditional custodians in all aspects of planning and managing for tourism, particularly at heritage sites, within cultural landscapes and historic towns.

In addition to recognizing the need to safeguard the enormous breadth, diversity and universal importance of cultural heritage, both tangible and intangible, the new Charter promotes two major concepts;

1. That one of the major reasons for undertaking any form of conservation is to make the significance of the place accessible to visitors and the host community, in a well managed manner
2. That both the conservation community and the tourism industry must work cooperatively together to protect and present the world's cultural and natural heritage, given their mutual respect for it and their concern for the fragility of the resource.

1.4.1 Principles of the ICOMOS International Cultural Tourism Charter

Policy statements may be based on the following principles:

1.4.1.1 Since domestic and international tourism are among the foremost vehicles for cultural exchange, conservation should provide responsible and well managed opportunities for members of the host community and visitors to experience and understand that community's heritage and culture at first hand.

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

1.4.1.3 Conservation and tourism planning for heritage places should ensure that the visitor experience would be worthwhile, satisfying and enjoyable.

23 ICOMOS, 8th Draft, for Adoption by ICOMOS at the 12th General Assembly, Mexico, October 1999, International Cultural Tourism Charter Managing Tourism at Places of Heritage Significance. The Charter was prepared by the ICOMOS International Scientific Committee on Cultural Tourism. It replaces the 1976 ICOMOS Cultural Tourism Charter.

1.4.1.4 Host communities and indigenous peoples should be involved in planning for conservation and tourism.

1.4.1.5 Tourism and conservation activities should benefit the host community.

1.4.1.6 Tourism promotion programmes should protect and enhance natural and cultural heritage characteristics.

1.4.1.7 Community leaders often have concerns and ideas about how tourism will affect local social values and economic development. For example, local leaders may think it necessary to avoid tourism impacts on the main population center.

1.4.1.8 Hotel owners can have a direct influence on tourism development and community interactions. They may be concerned about potential crowding, or coordinating visitor arrivals between the hotel and site management personnel through a reservation system. Hotel owners can also help in the development of interpretation and promotional materials.

1.4.1.9 Tour operators will have concerns about visitor comfort and security. They stay apprised of changes in the international travel market and usually have information on user preferences and demand. The value of contacting tour operators to discuss their concerns, potential demand for a site, and possible cooperation on activities such as marketing should not be underestimated.

1.4.1.10 Scientists can spell out concerns about significant flora and fauna or historical or archaeological remains. They can suggest ways to protect resources from impacts and offer advice on attracting research grants. Field assistants working directly with scientists can share practical concerns and complementary information.²⁴

Among the principles exposed by the Cultural Tourism Charter, perhaps the most important is the Principle 4, involving host and indigenous communities in planning for conservation and tourism. It contains the pathway to sustainable tourism development within the ICOMOS conservation framework that ensures the social value and its significance for both tourism planning and conservation of the heritage. Two concerns of Principle 4 are;

The rights and interests of the host community, at regional and local levels, property owners and relevant indigenous peoples who may exercise traditional rights or responsibilities over their own land and its significant sites, should be respected. They should be involved in establishing goals, strategies, policies and protocols for the identification, conservation, management, presentation and interpretation of their heritage resources, cultural practices and contemporary cultural expressions, in the tourism context.²⁵

While the heritage of any specific place or region may have a universal dimension, the needs and wishes of some communities or indigenous peoples to

²⁴ The 1976 ICOMOS Cultural Tourism Charter accessed on 12 December 2006.

<http://www.icomocs.org/tourism/charter.html>

²⁵ *ibid*

restrict or manage physical, spiritual or intellectual access to certain cultural practices, knowledge, beliefs, activities, artifacts or sites should be respected.

Other Charter Principles include encouraging public awareness of heritage, managing the dynamic relationship in a sustainable way, ensuring a worthwhile visitor experience, providing benefit for the local community, and creating responsible tourism promotion programs that protect and enhance natural and cultural heritage characteristics.

1.4.2 Venice Charter: The international charter for the conservation and restoration of monuments and sites

The historic monuments of generations of people remain to the present day as living witness of their age-old traditions. People are become more and more conscious of the unity of human values and regard ancient monuments as a common heritage. The common responsibility to safeguard them for future generations is recognized. It is our duty to hand them on in the full richness of their authenticity.

It is essential that the principles guiding the preservation and restoration of ancient buildings should be agreed and be laid down on an international basis, with each country being responsible for applying the plan within the framework of its own culture and traditions.²⁶

1.4.3 HOI AN Protocols for best conservation practice in Asia

On 26 February to 2 March 2001, experts in conservation from Southeast Asia specialized in the various fields of archaeology, architecture, urban planning and site management met in Hoi An, Vietnam under the auspices of UNESCO and with the support of the government of Vietnam and Italy. They convened to discuss the establishment and promulgation of regional standards of best conservation practice which will assure that the values inherent in the heritage sites of Asia are safeguarded and that their authenticity is preserved and truthfully explicated during the process of conservation, restoration, rehabilitation and subsequent maintenance and use.

The experts further noted that in the application of the 1972 World Heritage Convention considering about the conservation of the authenticity values of the Heritage. Safeguarding authenticity is the primary objective and requisite of conservation, and to that end professional standards of conservation practice everywhere in Asia should explicitly address issues of identification, documentation, safeguarding and preservation of the authenticity of heritage sites.²⁷

²⁶ The Venice Charter, The International Charter for the Conservation and Restoration of Monuments and Sites, 1964.

²⁷ United Nations Educational Scientific and Cultural Organization, Towards the preparation of Hoi An Protocols for the best conservation practice in Asia. 2003. UNESCO Conference/Workshop: Conserving the Past - An Asian Perspective of Authenticity in the Consolidation, Restoration and Reconstruction of Historic Monuments and Sites which was held in Hoi An, Viet Nam in February 2001: -workshop 2001 accessed on 24 June 2007. <http://www.unescobkk.org/culture/vietnam.html>

1.4.4 Burra Charter

Considering the International Charter for the Conservation and Restoration of Monuments and Sites (Venice Charter, 1964), and the Resolutions of the 5th General Assembly of the International Council on Monuments and Sites (ICOMOS) (Moscow 1978), the Burra Charter was adopted by the Australian National Committee of ICOMOS on 19 August 1979 at Burra, South Australia. Revisions were adopted on 23 February 1981, 23 April 1988 and 26 November 1999.

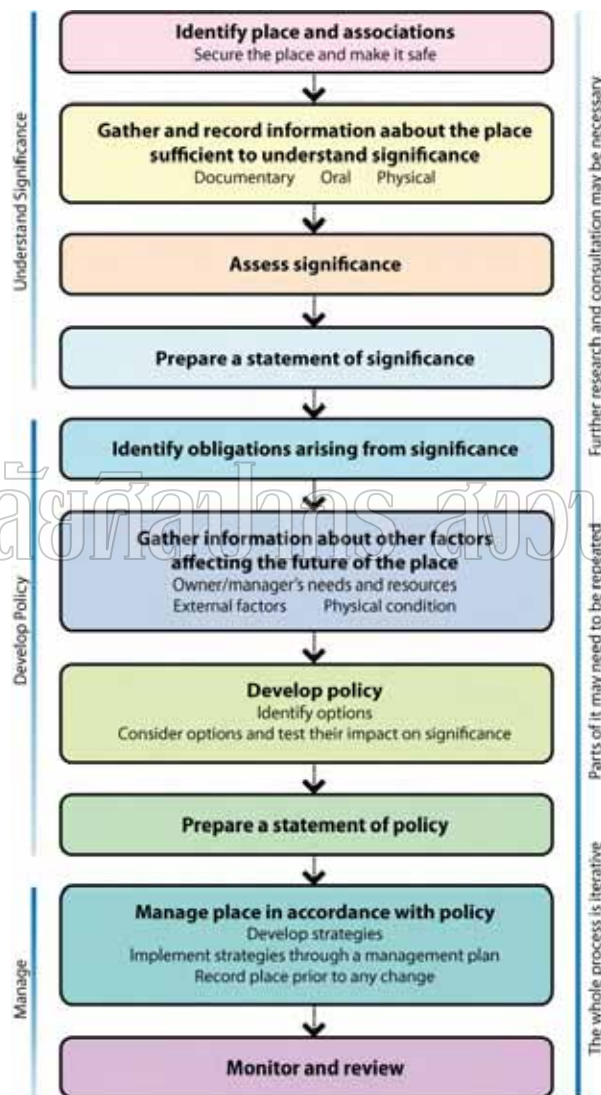


Fig. 15 The Burra Charter Process
Source: Burra Charter accessed on 24 June 2007

The Burra Charter provides guidance for the conservation and management of places of cultural significance (cultural heritage places), and is based on the knowledge and experience of Australia ICOMOS members.

Conservation is an integral part of the management of places of cultural significance and is an ongoing responsibility.

The Charter sets a standard of practice for those who provide advice, make decisions about, or undertake works to places of cultural significance, including owners, managers and custodians.

The Charter should be read as a whole. Many articles are interdependent. Articles in the Conservation Principles section are often further developed in the Conservation Processes and Conservation Practice sections. Headings have been included for ease of reading but do not form part of the Charter.

The Charter can be applied to all types of places of cultural significance including natural, indigenous and historic places with cultural values.²⁸

1.5 Urban renewal and rationale of urban conservation

Old commercial district of town normally faces declination of its physical value. Conservation is an approach brought up occasionally for revitalizing such area, recently included for a particular tourism goal, but purposes and meanings of the heritage conservation, as well as the methods, are hardly interpreted and adapted to the centralized policy planning. Two general terms regarding heritage conservation, Urban Renewal and Urban Conservation, are defined here.

Burn suggested that urban renewal is taken to mean the process by which a large area of a town, the whole center, slowly renews itself and thereby gradually changes its character to fit in with the needs of contemporary society. It includes preservation, rehabilitation (the process of putting existing buildings or existing areas of development back into a worthwhile state after they have become outdated and unsatisfactory) and redevelopment (the process which involves clearance of property and the building of new structures according to a definite preconceived plan with a layout different from before the process).²⁹

Mostly, intellectuals who supported conservation would outline the rationale for a “socio-cultural approach”. For example, Henry Sanoff summarized the reasons for urban conservation as follows:

Cultural Memory

1. Protection in forms of physical preserved monuments for later generations

Successful Proxemics

2. Maintenance of social proximity of the communities and neighborhoods within or spatial development can disturb the balance and relationship of man, activity, and environment

Environmental Diversity

3. Protection from the more likely to become-a monotonous society for modern development can make societies the lost of diversity and local identity, which generalization will bring them into dependent state.

²⁸ Understanding The Burra Charter - A Simple Guide to the Principles of Heritage Conservation in Australia (pamphlet 1996)

²⁹ T. Burn and G.M. Stalker, The Management of Innovation. London: Tavistock, 1961.

Economic Gain

4. Economical benefit from adapting the use of conserved properties, particularly in tourism business because to conserve is more economy than to construct new buildings, and all conserved places are the invaluable tourism resources. In the politics of conservation, the question is not so much the conservation of the physical heritage but of whose environment will be conserved, whose neighborhoods, and which populations³⁰

Not all of these issues are of equal concern, however, when it comes to a real conservation project. The parts that are excluded are more often than not those dealing with social conservation, which in fact has as much significance as physical conservation. Tourism development and urban conservation then have the same point to make here, which is the need to achieve urban conservation that benefits both physical and social tasks, shophouses and communities, as one of the capital resources for local heritage tourism development.

Reviews of the majority of case studies of historic European towns reveal that physical and historic conservation are threatened by private and public development, expanding institutions, office buildings, commercial complexes, and transport systems. This situation usually results from the poor, who have no resources to maintain them. In this development and deterioration dilemma, conservationists are forced to seek public funds, which are limited, or sometimes to attract assistance through tourism or gentrification. On the other hand, the social conservation of working class and poorer quarters is threatened by nearly all land-use changes (unless the facilities are for the use of residents), by gentrification, and frequently by physical conservation and environmental improvement programs that price the environment out of the reach of its inhabitants.

Once the meanings of the above-mentioned terms are understood, a planner can develop a scheme using the relationship between conservation and tourism development. However, where poor residents are concerned, there should be awareness and opportunities for such residents to become involved in the planning process, which in turn may provide possibilities for both sustainable conservation and tourism development alike.

1.6 Impact of tourism

Wahab and Cooper define general attraction factors as

1. Natural beauty and climate.
2. Cultural and social characteristics.
3. Accessibility of the destination.
4. Attitude towards tourists.
5. General infrastructure and tourist infrastructure.
6. Price levels.
7. Shopping and commercial facilities.
8. Sport, recreational and educational facilities.

³⁰ Henry Sanoff, Designing with community participation. New York: Dowend: Hutchinson and Ross, Inc.; 1978.

and the additional attraction factors as

1. Management and service quality.
2. Market and organizational structures that make the trip a quite pleasant experience for the tourist.
3. Convenient factors of production.
4. Safety and security.
5. The successful and innovation management of change through the cherished partnership between government and private sector.³¹

MacCannell (1976) and Urry (1995) proposed the model of tourist attractions that was modified by Staiff as follow:



Fig.16 A Model of Tourist Attractions

Source: Staiff after MacCannell (1976) and Urry (1995)

The model of tourist attractions was based on markers, namely culturally defined representations of place or site/ sight, with the process of attraction formation being dynamic in nature. However there can be weak and strong attractors and attractions and these can change over time. Very strong attractions are often called "tourist icons". The hermeneutic loop is the notion that the understanding of a place relies on attributes which already presuppose an understanding of that thing, which in turn reinforces that understanding.³²

Smith summarizes the reasons for travel and the typology of tourists, the four reasons for traveling being: 1. Sightseeing 2. Shopping 3. Short break 4. Shows.³³

31 Wahab, S and Cooper, C, *Tourism in the Age of Globalisation*. London, UK: Routledge, 2001. p. 16.

32 MacCannell , 1976, and Urry , 1995, Proposed the model of tourist attractions that adjusted by Staiff

33 V.L.Smith, Ed, Hosts and Gusts, *The Anthropology of Tourism*. 1969.p.12.

Typology of tourists

Type of tourist	Number of tourist	Adapt to local norms
1. Explorer	Very limited	Adapts fully
2. Elite tourists	rarely see	Adapts fully
3. Off-beat	Uncommon but seen	Adapts we
4. Unusual	Occasional	Adapts somewhat
5. Incipient mass	Steady-flow	seeks western amenities
6. Mass	Continuous influx	expect western amenities
7. Charter	Massive arrival	Demand western amenities

Table.1 Typology of tourists

Source: V.L.Smith, Ed, Hosts and Gusts: The Anthropology of tourism

V.L. Smith, in Tourist impact upon a culture and local perceptions of visitors classified the ways how tourists impact community as follow;

How tourism impacts-economy?

Economic effects

Positive

1. Government earnings though taxes.
2. More employment opportunities.
3. Skills development.
4. Increased property prices.
5. Tourism impacts can be confined to certain times of year.
6. Multiplier effect-tourism benefits higher than direct earnings.
7. Non urban areas are developed.
8. Tourism spending generates community-wide benefits.

Negative

1. Capital costs for infrastructure.
2. Employment is casual-low rates of pay.
3. Prices too high for locals.
4. Tourism sectors become dependent on success of tourism.
5. Tourism business inactive in low seasons.
6. Revenue lost to external parties.
7. Indigenous culture disrupted.
8. Income is concentrated in a small sector of the community.

How tourism impacts-society?

Society effects

Positive

1. Local communities exposed to new influences.
2. Tourism many provide work for disadvantaged.
3. Tourism offers the market for traditional crafts.

Negative

1. Local communities exposed to new influences.
2. Tourism precincts attract crime.

3. Sex industries flourishes.
4. Tourism disrupts traditional cultural practices.
5. Traditional crafts may be altered to suit market.

How tourism impacts-environment?

Environment effects

Positive

1. Water supply and sanitation may be enhanced as infrastructure for tourism development
2. Tourism can provide impetus for flora and fauna conservation.
3. Tourist interest can promote restoration of heritage places.

Negative

1. High consumption of water by tourists can lead to shortages.
2. Increased load can create public health risk.
3. Tourists purchase endangered species products and cause environmental degradation through over-visitation and poor management.
4. Large tourism developments often ignore traditional heritage values and can cause demolition of heritage places.³⁴

2. Studies on theories relating to theories pertaining to sustainable community development

Culture

The term of “culture” was first mentioned in 1483 A.D. during the Renaissance period meaning the cultivation. Nowadays the term “culture” is interpreted in more than 300 versions comprising all different purposes of a human identity such as ways of life, language, religion, Arts and social aspects, including economic, politic and development.³⁵

2.1.1. Definition

The Office of the National Cultural Committee³⁶ defines “culture” as follows: “Human beings build cultures for the benefits of living and for passing on to their descendents. Since humans’ ways of life are very broad and several complicated aspects need to be taken into consideration, then they can be viewed through different perspectives as well.” There are many meanings of the word “culture”. The Dictionary by the Royal Institute (1982) provides different meanings of culture as follows:

- 2.1.1.1. Things that provide prosperities to a group.
- 2.1.1.2. Ways of livings of a group.
- 2.1.1.3. Characteristics that present prosperities, orderliness, unity, progression of the nation and morals of people.

34 V.L.Smith, *In Tourist impact upon a culture and local perceptions of visitors*. Ed, 1969. p.15.

35 Nikom Musigakama, et al. *Cultural System for Quality Management*. The Fine Arts Department, Bangkok: 1999.

36 <http://kanchanapisek.or.th/kp6/BOOK16/chapter3/t16-3-I1.htm> Dictionary by the Royal Institute, B.E. 2525,

2.1.1.4. Behaviors and things that people make from mutual learning and sharing among their groups.³⁷

Phra Chao Worawongse Ther Phra Ong Chao Kromma Muen Narathippong Prapan defined the word “Culture” as follows;

Culture means the wealth of knowledge such fields as sciences, arts, literatures, religions, customs, traditions, etiquettes, and manners.

Culture is a society inheritance that is tangible and intangible such as poems, arts, customs, and traditions. Culture is an important factor in building behaviors of nations.³⁸

Phraya Anumarnrachathon (1888 – 1969) an important philosopher of Thai nation who received an award for world-class distinguishable works in cultures in 1988 defined the meaning of “Culture as follows;

Culture is “Things that human beings change, modify, or produce for the prosperity in ways of livings of the community that can be passed on and emulated.

Culture is a product of the community that human beings learn from their ancestors descending as traditions.

Culture is the feelings, opinions, behaviors, and manners or other human acts that they have in common and same formats showing out in terms of languages, arts, beliefs, traditions, etc.

Culture is a social heritage that the society acknowledges and maintains for the sake of continued prosperity as products of the community that human beings learn from their ancestors and which are passed on in the form of traditions.³⁹

2.1.2. Types of cultures

2.1.2.1. Material culture: Such cultures are based on good, convenient living and involve four primary or basic needs, as well as other things, such as tools, appliances, vehicles, protective gear and weapons.

2.1.2.2. Mental culture: Such cultures are based on things that foster wisdom and the human minds, such as education, knowledge that nurtures wisdom, religion, ethics, the arts, literature, law and traditions, which will promote a mental feeling of happiness.⁴⁰

2.1.3. Characteristics of cultural progress

2.1.3.1. Must be accumulated; be passed down from generation to generation, and represent a cultural heritage which is a result of society’s products that have been accumulated over a long period of time.

37 <http://www.culture.go.th/oncc/knowledge/mean/02.htm>

38 Phra Chao Worawongse Ther Phra Ong Chao Kromma Muen Narathippong Prapanpong
<http://www.culture.go.th/oncc/knowledge/mean/02.htm>

39 Phraya Anumarnrachathon, 1989, from United Nations Educational, Scientific and Cultural Organization (UNESCO), 45 – 48
<http://www.culture.go.th/oncc/knowledge/mean/01.htm>

40 Phraya Anumarnrachathon, 1989, from United Nations Educational, Scientific and Cultural Organization (UNESCO), 50
<http://www.culture.go.th/oncc/knowledge/mean/01.htm>

- 2.1.3.2. Must have new and different elements adding to the original ones and possess the ability to combine such elements.
- 2.1.3.3. Must be promoted extensively among their group and others.
- 2.1.3.4. Must be adjusted and changed to suit environmental conditions.⁴¹

2.1.4. Ways for the Vanishing of Cultures

Phraya Anumarnrachathon stated that the vanishing of cultures occurred when there was a power expansion or invasion as presented below.

2.1.4.1. The loser's culture will disappear if their culture does not possess characteristics that are better than or equivalent to those of the winner, such as abolishing education in their language, and instead studying the winner's language, or the eradication of the loser's culture by the winning side.

2.1.4.2. If both have an equivalent level of culture, the loser's culture will be able to withstand the winner. Both cultures will slowly blend together, thereby becoming a new culture possessing greater power due to their combined forces.

2.1.4.3. If the loser's culture is better than that of the winner, then it can cause the winner's culture to merge and fall under the influence of the loser. If the winner has fewer people than the loser, then the winner's culture will disappear at a more rapid rate.⁴²

The following is a quotation from Phraya Anumarnrachathon : "Any nation that is not enthusiastic in maintaining and promoting its culture , so that it will flourish and be disseminated in a prompt fashion, that nation's culture will be invaded by other nations. Hence, in order to avoid or oppose the invasion, one needs to adjust one's culture so that is able to flourish. New things may not always be good and beneficial, if those cannot fuse into the base of ones' own culture."

According to McKercher and du Cros, there are many definitions of cultural tourism. Cultural Tourism focuses on the culture of a destination -- the lifestyles, heritage, arts, industries and leisure pursuits of the local population. It can include attendance at cultural events, visits to museums and heritage places, and mixing with local people. Cultural tourism, which also includes indigenous tourism, falls into four main categories: tourism-derived, motivational, experiential and operational.⁴³

Cultural Tourism is identify by WTO as the 'movement of persons essentially for cultural motivations such as study tours, performing arts and cultural tours, travel to festivals and other events, visits to sites and monuments, travel to

41 Phraya Anumarnrachathon, 1989, from United Nations Educational, Scientific and Cultural Organization (UNESCO), 53
<http://www.culture.go.th/oncc/knowledge/mean/01.htm>

42 Phraya Anumarnrachathon, 1989, from United Nations Educational, Scientific and Cultural Organization (UNESCO), 57
<http://www.culture.go.th/oncc/knowledge/mean/01.htm>

43 McKercher and du Cros, H, Cultural Tourism: The Partnership between Tourism and Cultural Heritage Management. Haworth Hospitality Press, New York: 2002.

study nature, folklore or art, and pilgrimages' The WTO estimates that 35 % of tourists are cultural tourists.⁴⁴

2.1.5. Cultural Management Systems

Cultural management is a new concept, which is derived from the necessity to plan, implement, monitor and elevate cultural activities in order to achieve growth and sustainable development. However, unlike other activities, culture involves ways of life which may not be easily measured in quantitative terms and needs a feasible system for its development. In 1990, at the Institute of Asian Cultures, Mr. Nobuo Endo suggested five basic principles for the conservation and presentation of heritage as follows:

- 2.1.5.1. Academic aspect
- 2.1.5.2. International aspect
- 2.1.5.3. Legal aspect
- 2.1.5.4. Policy aspect
- 2.1.5.5. Social aspect

He also pointed out that the conceptual system should comprise the following factors:

- Scientific Research
- Preservation and Restoration
- Manpower development
- Educational Development
- Tourism Development
- Socio-cultural Development

Basically, cultural development, like other forms of development, depends on the following four pillars:

- What is the target?
- What is the process?
- What are the resources?
- What systems are the monitoring and evaluation or the assurance?⁴⁵

Society and community culture

Thailand is a country with a rice monopoly culture. From the past down to the present, Thai society and culture have been that of a peasant society, as reflected in the slogan "Rice is Life" created by the Food and Agriculture Organization of the United Nations (FAO) in 2005.⁴⁶

Prof. Dr. Chatthip Nartsupa describes the outstanding characteristics of peasant society as follows:

⁴⁴ WTO, 1985, p.6.

⁴⁵ Nikom Musigakama, et al, Cultural System for Quality Management. The Fine Arts Department, Bangkok: 1999. p.11.

⁴⁶ Food and Agriculture Organization of the United Nations (FAO)

1. People make an independent living by their physical strength and never exploit others. They have their honor, domicile, history, culture, hopes, and dreams. People are the efficient core of Thai society and culture. Thus, to understand Thai society and culture, it is necessary to understand people. And to actually and righteously develop Thai society, it is important to take people as a basis for consideration
2. Thai peasant society is based on endurance and has continued without any disruption over a long period of time. It is a natural network system that is found throughout the country and oversea as well.
3. Thai peasant culture includes firmly and generously helping each other, causing strength in the community and taking root among the society.⁴⁷

Community history

Prof. Dr. Thida Saraya stated that local history consists of cultural history based on archaeological evidences and central history, and society history that show origins and ideas of people in present-day local community. It is internal and living history because most of information comes from the oral tales of people in local society, and has hardly been documented. Therefore, it requires the use of a data collection method, called “oral history”, as a tool. Local history can be used for the great development of local community both tangible and intangible ways.⁴⁸

บทาวิทย์ชาลยดิลปากกร สงวนลิขสิทธิ์

Peasant Economic System

Prof. Dr. Chatthip Nartsupa one of the most important Thai community development researcher, viewed the peasant economic system as an integration of the country’s economic and cultural systems. It is characterized by the fact that families and communities make a sufficient living. It involves small-sized production using family members as a workforce without expecting to gain any profit or achieve a level of prosperity. It relies on the community, not on individuals as in the capitalist system. As a system, it has high potential in terms of self-reliability since all the food and utensils are produced from one’s own land, using family members as the main labor force. Furthermore, it is independent in that that its members are not anyone’s employee, and not a part of the capitalist system. However, the system faces a number of barriers, as follows;

1. Natural disasters that result in a shortage of produce that is insufficient to meet demand.
2. Dangers from the capitalist system that force down the price of rice.

47 Chatthip Nartsupa, จากประวัติศาสตร์หมู่บ้านสู่ทฤษฎีสองระบบ) From Village History to 2 System Theory. Surin, Thailand: สถาบันราชภัฏสุรินทร์ จัดพิมพ์, 2001.

48 Thida Saraya, ประวัติศาสตร์ท้องถิ่น ประวัติศาสตร์ที่สัมพันธ์กับคนและชุมชน , Local History. 2nd ed., Bangkok: Muang Boran, 1996.

3. Dangers from modern society that use chemical fertilizers and pesticides.
4. Luxurious and superfluous consumption that causes peasants to fall into debt.
5. Dangers resulting from the education system in capitalist societies that require peasants to support their children's education despite the fact that the children never return to develop the agricultural system, thereby resulting in extra expense.
6. Danger resulting from an excess of agricultural produce, resulting in the need for investment loans, loss of profits, and eventually loss of land.⁴⁹

Community development

Peasants are not only producers of rice for domestic consumption but also builders of culture, identity, and the population. Therefore, local cultural areas called originate from peasant society.

Associate Professor Dr. Srisakara Vallibhotoma states in "Cultural Society for Conservation" that "To develop and change anything in the local community, it is necessary to consider if local people are able to adapt themselves to changes. Therefore, it is necessary to conduct a preliminary study of the ways of living and history of those people".⁵⁰

Local communities cannot be built rapidly. It requires the gradual, organic creation of a society from generation to generation. Consequently, it is suggested that the history of society generated from the oral culture of its inhabitants should be considered an important tool for economic and social development in local communities.

Land ownership in a community consists of living areas and working areas such as plantations. No one owns public facilities or areas, but everyone has the right to use them by dint of their mutual maintenance, such as forests, reservoirs, and fields. These public areas, such as forestry plantations, can also be used for social resuscitation and development.

Agrarian society

It is necessary to study agrarian society so as to integrate it with tourism management by using agrarian society as a driving force in order to sustain the

49 Chatthip Nartsupa, Thanwa Jaiteang, ชาวนา ประวัติศาสตร์ชีวิต ความหวัง และทางออก, Peasant, Life History, Hope and Solution. Bangkok:

บริษัทสำนักพิมพ์สร้างสรรค์ จำกัด, 2004.

50 Vallibhotoma, Srisakara, ทัศนะอนุกรรติ สังคม-วัฒนธรรม ในวิถีการอนุรักษ์ Cultural Society for Conservation. Muang Boran, Bangkok: 2000,

p14.

continued existence of local merchants. Agrarian society and peasants have their own cultures. Their society is a well-constructed and highly moral institution, as people are mutually helpful, peace-loving, and enthusiastic. In the past, peasants supported themselves by using an abundance of resources.⁵¹ This is relevant to the work written by Prince DilokNopparatana (1884-1913) and other Princes, M.C. Sitthiporn Krissadakorn and Lady Sripromma, who also implemented this concept. They thought that the future of the country depended on agriculture because Thai people have been peasants since ancient times. Farming could yield produce from the land to fulfill their needs. Even though Chinese immigrants took control of both commercial and industrial enterprises from Thai people, they could not beat them in terms of agriculture. Later on its history, the country did not attach sufficient social value to agriculture, but encouraged educated people to work in the government sector and business. Peasants were illiterate and disdained. Eventually, the country would become backward because those who produced most of country's resources were uneducated and would be taken advantage of. If their children were smart, then they would leave home and pursue other careers. Both of the above writers believed that if the upper classes were interested in agricultural problems and they, themselves, became models, then members of the middle class would begin to work more in the area of agriculture. Moreover, it would upgrade the peasantry to a higher level and enhance their economic status to be on par with that of the middle classes⁵².

In Thai agrarian society, this means that Thai villagers live in freedom and willingly establish mutual aid networks among villages, which are integrated into local communities without the government acting as a monopolistic center of ideas.

Sufficiency economy

The sufficiency economy is an idea focusing on suitability and balance in living mainly by self-sufficiency, initiated by His Majesty the King in a royal speech delivered on the occasion of the graduation ceremony at Kasetsart University on 18 July 1974, "The country's development is a process requiring a basis of sufficient living for the majority of people by using economical and correct means and equipment. When the basis is firm enough, then economic growth can be bolstered. Merely aiming to boost economic growth in a rapid manner, without action plans corresponding to actual situations and people, could create an imbalance in several issues, which may eventually turn into difficulties and failures."⁵³

The philosophy of a self-sufficient economy is not new since His Majesty the King has been using it on more than 3,000 royal projects for more than 5 decades, since 1950. The idea focuses firstly on the development of the quality of life

51 Nartsupha Chatthip, *ประวัติศาสตร์เศรษฐกิจไทย (Thai Economy History)* (2nd ed., Bangkok: Chulalongkorn University Press., 2002.

52 Lady Sripromma Kridakorn na Ayutthaya, *Autobiography of Lady Sripromma Kridakorn*, 2 nd ed., Sarakadee press, 2007.

53 Wichitwong Na Pomphetch, *พระบาทสมเด็จพระเจ้าอยู่หัวกับปัญหาเศรษฐกิจของประเทศไทย*, 2nd ed., Bangkok : Sang Dao Publishing, 2006.

of the poor in rural areas so as to create a sufficient living standard and level of consumption which is the core of such an economic system.

An important condition of the sufficiency economy is studying before implementing as indicated in several royal speeches on knowledge given by H.M. the King in which he stated that “Knowledge is a principle of working. Anyone who does any work should have knowledge in that area first. Ideas will help knowledge, which means help the correct implementation of knowledge such as how to do things, where, and when. When there is knowledge regarding work and ideas for appropriate implication, work will be performed effectively and errors rarely occur. Thus, knowledge and ideas should not be separated.”⁵⁴

Another important condition is that knowledge should parallel morality,⁵⁵ as seen in one royal speech in which His Majesty states that “Working effectively as expected, or achieving beneficial outcomes in a righteous manner, it is necessary to rely not only on knowledge, but also on honesty, sincerity, fairness and correctness”.⁵⁶

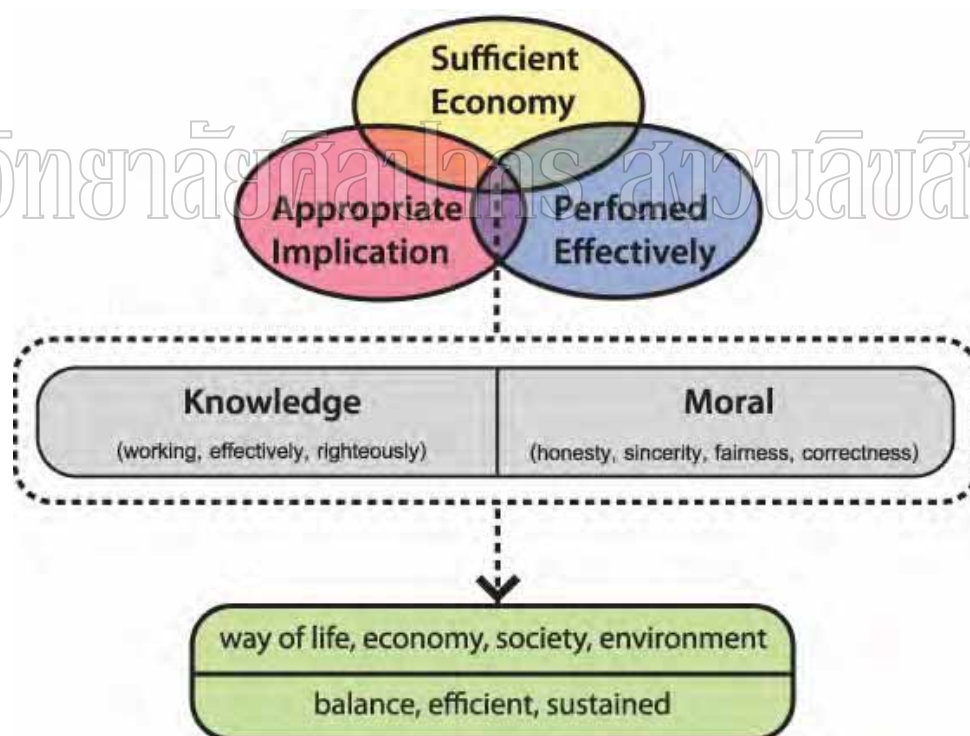


Fig. 17 The Philosophy of Sufficient economy
Source: Selarporn Buasai, Sufficient economy, 2006

54 Piyabutra Lorkrailert, เศรษฐกิจพอเพียง (Sufficient economy). 2nd ed., Bangkok: Asiapacific Prining, 2004.

55 Silarporn Buasai, Sufficient Economy. สำนักงานกองทุนสนับสนุนการวิจัย (สกว.), 1st ed., Bangkok: Ammarin Printing & Publishing Public Co., Ltd, 2006.

56 SoonThom Kulwattanaworapong, ตามรอยพระราชดำริเศรษฐกิจพอเพียง-ทฤษฎีใหม่. 1st ed., Bangkok: Suweeriyasan Publishing, 2001.

The concept of a self-sufficient economy can be divided into 3 levels; firstly, self-dependence, which involves changing from a state of dependence or reliance on others or on external factors to a state of self-development, thereby making oneself stronger and independent. The second level involves mutual aid grouping, which finally leads to inter-dependence, charity work, mutual aid and cooperation, and working collaboratively with others in society.⁵⁷

Many agricultural developer have been widely practiced this theory such as Brother Nichao Odocha⁵⁸, Vibool Khemchalerm, Kumdueng Pasee, Tongdee Nantha, Paron Mudlhee, etc.⁵⁹

New theory

The new theory of agriculture refers to royal projects pertaining to agricultural development initiated by H.M. the King in order to resolve problems of drought and scarcity by using natural principles to achieve a balance between nature and human patterns of living.⁶⁰ The cultivation of several plants in one area, or rotational plantation, for example the cultivation of nuts after rice, enables farmers to become self-dependent and mitigate the risks or losses resulting from fluctuations in the market for agricultural produce or natural uncertainty. Thus, the new theory emphasizes that farmers should not rely on one type of agriculture only.⁶¹

An essential ingredient of this theory is the management of land utilization for agriculture, living, and water resources to ensure that there is enough water throughout the year. Around 15 rais(24,000 square meters) is the average amount of land owned by Thai farmers. The land is divided according to a ratio of 30:30:30:10. The first 30% is dug for making a 10,000-square-meter pond to store water (the average water needed in the dry season is approximately 1,000 square meters per rai) and to engage in fishery to earn additional income. The second part (also 30%) is allocated to rice cultivation for self-consumption, it having been calculated that one family with 5 rais of rice paddy under cultivation will produce enough rice to consume throughout the entire year. The third part (a further 30%) is used for diverse purposes, for example for growing fruits and vegetables for self-consumption, where the surplus can be sold. The fourth part (10%) is allocated for housing.⁶²

57 P Apichai Pantaseam, สังเคราะห์องค์ความรู้เกี่ยวกับเศรษฐกิจพอเพียง (Sufficient economy Synthesis) (Bangkok: สำนักงานกองทุนสนับสนุนการวิจัย สกว., 2006.

58 Jarupat Wimutsate, เที่ยวล้านนา ตามหาภูมิปัญญาไทย (Travel Lanna, Search for Thai Wisdom), Bangkok: Ammarin Printing & Publishing Public Co.,Ltd., 2007. p.100-109.

59 Seree Pongpis, ภูมิปัญญาชาวบ้านกับการพัฒนาชนบท (Thai Wisdom and Rural Development 1), 2nd ed., Bangkok: Ammarin Printing & Publishing Public Co.,Ltd., 1993.

60 Prawes Wasee, พระเจ้าอยู่หัวกับรหัสพัฒนาใหม่. 4th ed., Bangkok: สำนักพิมพ์ร่วมด้วยช่วยกัน, 2007.

61 Soontorn Kulwattanaworapong, Sufficient Economy, New Theory, 1st ed., Bangkok: Chomromdek Publishing House, 2001.

62 Pipat Yordpruedtikarn, เศรษฐกิจพอเพียง หมายถึงอะไร (The Meaning of Sufficient economy). 1st ed., Bangkok: Wanida Printing ,2007.

The application of this new theory of agriculture covers both fundamental and advanced levels of the sufficiency economy, which is called the new three-stage theory, the stages being defined as follows :

Stage 1: Farmers develop their own land in accordance with the 30-30-30-10 formula in order to feed themselves and their families. This stage is considered to be the fundamental level of the self-sufficient economy.

Stage 2: Farmers cooperate as a group or a cooperative in order to handle issues such as production, marketing, living, welfare, and education, as well as society and religion, with the support of government and the private sector and foundations. This stage is considered to be the advanced level of the self-sufficient economy.

Stage 3: Farmers cooperate with financial sources and energy sources to set up and manage rice mills (marketing), to set up cooperatives (production and living), to help in terms of investment (production and marketing), and to develop the quality of life (welfare, education, society, and religion). This stage is also considered to be part of the advanced level of the self-sufficient economy.

Sustainable development

The measurement of growth in the West focuses on economic growth, where science and technology are at the core of the development process. Almost all global organizations whose goal is development emphasize economic development by focusing on industry as the driving force in the development process. Developing countries such as Thailand are considered non-industrialized or initial-initialized countries, while developed countries are considered industrialized countries or post-industrial societies.

The main problems faced by developing countries are as follows:

1. Poverty
2. Ignorance
3. Disease⁶³

Meanwhile, the problems in developed countries that result from development are social problems, psychological problems, and environmental deterioration. Phra Dhammapitaka cites as an example the decrease in global forest areas of 105 million rais per annum; 36 million rais of areas under cultivation per annum are becoming desert ; and the planet is experiencing a loss of 5,000 species of animal and grain per annum. By studying such problems, it is possible to revise previous development criteria to determine what mistakes were made in order to implement sustainable development.⁶⁴

63 Apichai Pantasean, พัฒนาชนบทไทย: สมุทัยและมรรค ความหวัง ทางออกและทางเลือกใหม่. 1 st ed., Bangkok: Ammarin Printing & Publishing Public Co.,Ltd., 1996.

64 Venerable Phra Dhammapitaka P.A. Payutto, การพัฒนาที่ยั่งยืน(Sustainable Development), 4th ed., Bangkok: สำนักพิมพ์มูลนิธิโกมลคีมทอง, 1997.p.6 – 10.

Although there are development efforts underway aimed at making Thailand a more advanced country, such efforts seem to have been unsuccessful. The more effort that is put into development, the more the country falls behind. Furthermore, this has been accompanied by a loss of culture, traditional social norms, and a deteriorating environment. Psychological, physical, and environmental waste are beginning to accumulate in Thai society.⁶⁵

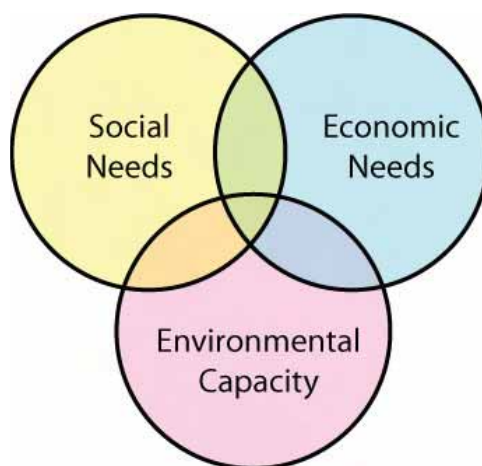


Fig. 18 Elements of sustainable development for sustainable communities.

Source: Barton, H, 2000.

The success of sustainable development must be based on balance and inter-dependence. IUCN stated that “Sustainable development is the development of natural resources to meet present human needs in a way that does not harm biological communities and considers the needs of future generations as well.” IUCN also identifies the meaning of sustainable development as follows: “Sustainable development is development that does not harm the ecology, the economy and society.”

UN commission on environment and development, the entity set up by United Nations, also defined the meaning of sustainable development as “Sustainable development is development that meets the needs of the present without compromising the ability of future generation to meet their own needs.”⁶⁶

P.A. Payutto emphasized that “Sustainable development is the integrated development which is holistic. This means all related elements must be linked together (united) and balanced, which is another characteristic.”⁶⁷

⁶⁵ Borton, H., Elements of Sustainable Development for Sustainable Communities. London: Earthscan, 2000.

⁶⁶ UN Commission on Environment and Development, 43

⁶⁷ Venerable Phra Dhammapitaka P.A. Payutto, การพัฒนาที่ยั่งยืน Sustainable Development, 4th ed., Bangkok: สำนักพิมพ์มูลนิธิโกมลคีมทอง, 1997. p 68.

There were two revolutions in the world. The first revolution was in 10,000 years ago, called agricultural revolution. The second revolution was in 250 years ago, called industrial revolution. Although the second revolution had not been completely spread throughout the world, the third revolution occurred, called environmental revolution, based on sustainable development with ethics as the foundation.

UN proposed two elements of sustainable development concepts as economy and ecology.

UNESCO also proposed cultural development concepts which integrated cultural elements, or people, into the development process.⁶⁸

Buddhist economic theory

An economic theory similar to Buddhist Economic Theory is Humanistic Economic one by Abraham Maslow, a famous psychologist. This theory refers to a human development from physiological needs to social needs and eventually to moral needs⁶⁹, which is similar to a model written by Thomas More in his book named "Utopia". Later, an important thinker, John Ruskin proposed opposite concepts by John Stuart Mill on human searching for economic prosperities. Ruskin thought that love for mankind and society was a very important mechanism to preserve human society. In England, Hobson made changes in policies and laws to aid many poor people. Richard Tawney, an English historian, principally emphasized on economic equality.⁷⁰ Mohandas Gandhi wrote in his autobiography that his life changed after reading the book "Unto This last" by Ruskin, and afterward translated it into Gurjarati language under the title "Sarvodaya" meaning welfare for all. This book put an emphasis on building strengths to countryside economies in terms of self-reliance as much as possible.⁷¹

E.F. Schumacher, in "Small is Beautiful", emphasizes the power of countryside communities, as well as the need for conservation of the environment and natural resources for the preservation of agriculturists and people living in the countryside.⁷² This echoes contemporary concepts in Thai culture as it harmonizes with knowledge of a self-sufficient economy and is thus a basis for understanding Buddhist economics. Ensuring that local communities are self-reliant is one answer to the kind of problems caused by economic development that focuses on production, but yet becomes a force for destruction. Imparting knowledge to local communities will ensure that they can help themselves achieve a reasonably good quality of life and become acquainted with external changes, thereby strengthening their communities and resulting in economic and environmental restoration. The emphasis on small-size production using suitable technologies and the focus on villages as the basis for development make it vital that an ethical approach to

68 Ibid, p.231.

69 E.F. Schumacher, *Small is Beautiful: A Study of Economics as if People Mattered*. Bangkok: Samlada Partnership Co. Ltd, 2004.

70 Apichai Pantasane, พุทธเศรษฐศาสตร์: วัฒนธรรมการ ทฤษฎี และการประยุกต์กับเศรษฐกิจสาขาต่างๆ (*Buddhist Economics Theory*). Bangkok: สำนักงานกองทุนสนับสนุนการวิจัย (สกว.) Ammarin Printing & Publishing Public Co.,Ltd, 2001.

71 Mohandas Gandhi, *Autobiography*, 1984: 34, 61, 63.

72 E.F. Schumacher, *Small is Beautiful: A Study of Economics as if People Mattered*. Bangkok: Samlada Partnership Co. Ltd, 2004.

economics be implemented. Individuals must be aware of their own duties in the world. Development must be appropriate and effective to ensure that the end results will go straight to the heart of problem of poverty. Schumacher studied an important concept on giving excellent opportunities to people initiated by William Morris, bio-agricultures and importance of soil's fertility by Lady Eve Balfour and Henry Doubleday, a concept on technology and industrial revolution by Lewis Mumford, Gandhi, Kropotkin, Tawney and Galbraith, which stressed on significant failures of industrial ways of livings; that is to utilize consumable natural resources without recognizing their values, and eventually catastrophes occur.⁷³

Buddhist economic theory emphasizes achieving the goal of human happiness without humans exploiting themselves and others⁷⁴. Wisdom is the most important factor in practicing this approach and it is different from intelligence that has been projected as an important factor by Occidentalism. Humans have the ability to identify things, which is one of the functions of the brain. A higher knowledge level involves analytical ability, which can specify levels of intelligence. With regard to this level of knowledge, everyone who has an equivalent level of intelligence will be able to understand, pass on, and learn. Based on ones' own experience, there will be an even higher level of knowledge, but only those who have the same experience will be able to communicate with each other. This is the origin of wisdom; that is, one sees everything as it really is. Wisdom is an important tool to help human beings develop things in an appropriate and correct manner⁷⁵

Concepts of community's economy in Thailand

Prof. Dr. Chatthip Nartsupa studied concepts of a community-based economy starting with studies of Marxist Theory and socialism in Russia that focused on the disintegration of communities due to the presence of capitalism, and Asian ways of production that focused on the preservation of communities through a number of economic systems. Later, he became interested in the Theory of Anarchism (George Woodcock, "Anarchism"; Peter Kropotkin, "Mutual Aid", 1902) in combination with concepts studied by Maria Teake⁷⁶, a Peruvian thinker ("Seven Interpretive Essays on Peruvian Reality", 1928). Maria referred to the book "Nuestra Comunida Indigena ("Our Indigenous Community") by Hildebrand Custro Prozo⁷⁷ (1890-1945), which mentioned Indian communities that had been coerced but could still maintain production systems urging them to adhere to moral incentives. Gandhi proposed a concept of Swaraj and Swadeshi that emphasized the importance of community development and considered villages as republics in terms of self-reliance, thereby forming the foundation of autonomy.⁷⁸ Following the Russian

73 Chatthip Nartsupa, บ้านกับเมือง (Baan Kub Muang) Bangkok: สำนักพิมพ์แห่งจุฬาลงกรณ์มหาวิทยาลัย, 1997.

74 The good example is Kru Chob Yodkaew, the community economist from Kalayanee Pratimapornthep. ครู ชบ ยอดแก้ว ครูภูมิปัญญาไทย : นักเศรษฐศาสตร์ชุมชน . 1st ed., Bangkok: Love And lip Press, 2000

75 Apichai Pantasane, พุทธเศรษฐศาสตร์: วิวัฒนาการ ทฤษฎี และการประยุกต์กับเศรษฐกิจสาขาต่างๆ (Buddhist Economics Theory) สำนักงานกองทุนสนับสนุนการวิจัย (สกว.) Bangkok: Ammarin Printing & Publishing Public Co.,Ltd, 2001.

76 Chatthip Nartsupha , Pornvilai Leardvicha. วัฒนธรรมหมู่บ้านไทย Culture of Thai Village Bangkok: Atidta Printing Co.Ltd, 1994.

77 Chatthip Nartsupha, ทฤษฎีและแนวคิดเศรษฐกิจชุมชนชาวนา Theory and Concept of Peasant Economic. Bangkok: โครงการวิจัยทรรศน์., 1997.

78 Chatthip Nartsupha, เศรษฐกิจหมู่บ้านไทยในอดีต Thai Village's Economic in the past .4,th ed.,Bangkok: Tonsai Printing Co.,Ltd.,1997.

revolution of 1917, A.V. Chayanov (1888-1939) proposed a concept, adopted by the Social Revolutionary Party, to the effect that community and family economies with a high level of stability would be able to create ways in which to become a national economic system by self-flourishing (The Theory of Peasant Economy, The Theory of Peasant Cooperatives). Chayanov established the Peasant Research Institute which existed until 1927 when the Bolshevik party staged a coup d'état, prohibiting such concepts.⁷⁹ Prof. Praves Wasi has also proposed developing the Thai economy by building strength from the bottom up; that is from families, communities, districts, and localities.⁸⁰

3. Studies on theories relating to theories pertaining to Heritage interpretation

3.1 The definition of interpretation

Freeman Tilden defines interpretation as follows:

“An educational activity which aims to reveal meaning and relationship through the use of original objects, by first-hand experience, and by illustrative media, rather than simply to communicate factual information.”⁸¹

However, there is no single definition of interpretation that has been adopted by most practitioners. Since Tilden, some interpretation-based associations have developed simpler definitions that can be recognized and utilized more easily. For example Australia Association defined interpretation as “A means of communicating ideas and feelings which help people enrich their understanding and appreciation of their world, and their role within it”. This definition of interpretation by the Interpretation Australia Association has since becomes more popular than Tilden’s definition.⁸²

The following are a number of interesting definitions that have been developed:

Definition	Source
Interpretation is the revelation of a larger truth That lies behind any statement of fact. (The interpreter) goes beyond the apparent to the real, beyond a part of a whole, beyond a truth to a more important truth	Freeman Tilden 1997

79 Chayanov, A.V., The Theory of Peasant Economy. The University of Wisconsin Press, 1986.

80 Chatthip Nartsupha, แนวคิดเศรษฐกิจชุมชนข้อเสนอทางทฤษฎีในบริบทต่างสังคม Concepts of Community's Economy: Theoretical Proposals in Different Social Contexts, 2nd ed., Bangkok: Sangsan Printing Co.,Ltd., 2007.

81 Tilden, Freeman, Interpretation Our Heritage. 3re ed., USA: The University of North Carolina Press, 1977, p.8.

82 Interpretation Australia Association, 1995. <http://www.nature.com/ejcn/journal/v56/n7/abs/1601391a.html>

Definition	Source
<p>A planned effort to create for the visitor an understanding of the history and significance of events, people, and objects with which the site is associated. Interpretation is both a program and an activity. The program establishes a set of objectives for the things we want our visitors to understand; the activity has to do with the skills and techniques by which the understanding is created</p>	<p>Colonial Williamsburg USDA (in MacFarlane 1994).</p>
<p>A kind of educational enterprise where the concern is that which is interesting to the visitors, or that which can be made interesting to the visitor, not that which someone else thinks the visitor ought to know, regardless of how interesting it is</p>	<p>Makruski(1978)</p>
<p>Interpretation is how people communicate the significance of cultural and natural resources. It instills understanding and appreciation. It helps develop a strong sense of place. It presents an array of informed choices on how to experience the resources.</p>	<p>Paskowski(1991)</p>
<p>Interpretation is any communication process designed to reveal the characteristics, meanings and relationships of cultural heritage to the public through reference to objects, artifacts, landscapes, structures or persons</p>	<p>Heritage Society of British Columbia</p>
<p>The communication process which is aims at helping people to discover the significance of things, places , people and events.... Helping people change the way they perceive themselves and their world through the greater understanding of the world and themselves</p>	<p>Colonial Williamsburg USDA (in MacFarlane 1994: 10)</p>
<p>Creating an experience or situation in which Individuals are challenged to think about and Possibly make decisions concerning natural resources</p>	<p>Vermont Department of Forests, Parks and Recreation USA (in MacFarlane 1994)</p>
<p>The process of stimulating and encouraging an appreciation of our natural and cultural heritage</p>	<p>Queensland National Parks and Wildlife Service (in Davie 1992)</p>

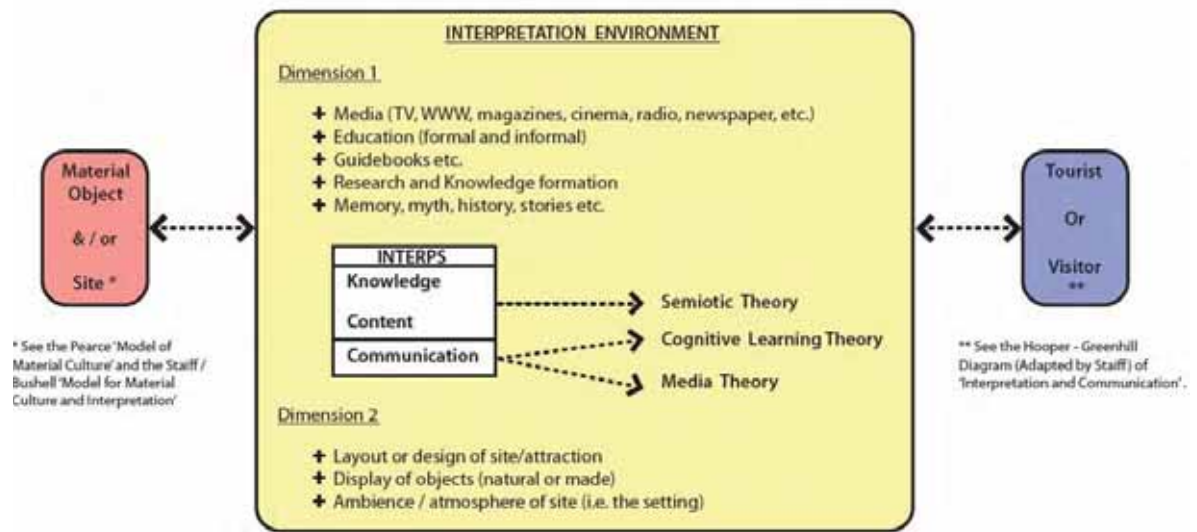


Fig. 19 A Model of interpretation. Source: Russell Staiff, 2004.

3.2 Principles of interpretation

As Freeman Tilden who wrote the first book of Interpretation, believed that interpretation effort, whether written or oral or projected by means of mechanical devices, if based upon these six principles, will be correctly directed. Here are Tilden's principles for interpretation which still are practiced today.

1. Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile.
2. Information, as such, is not Interpretation. Interpretation is revelation based on information. But they are entirely different things. However, all interpretation includes information.
3. Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical or architectural. Any art is in some degree teachable.
4. The chief aim of Interpretation is not instruction, but provocation.
5. Interpretation should aim to present a whole rather than a part, and must address itself to the whole man (sic) rather than any phase.
6. Interpretation addressed to children (say up to the age of twelve) should not be a dilution of the presentation to adults, but should follow a fundamentally different approach. To be at its best it will require a separate program.⁸³

⁸³ Freeman Tilden, *Interpretation Our Heritage*, 3rd ed., USA: The University of North Carolina Press, 1977.

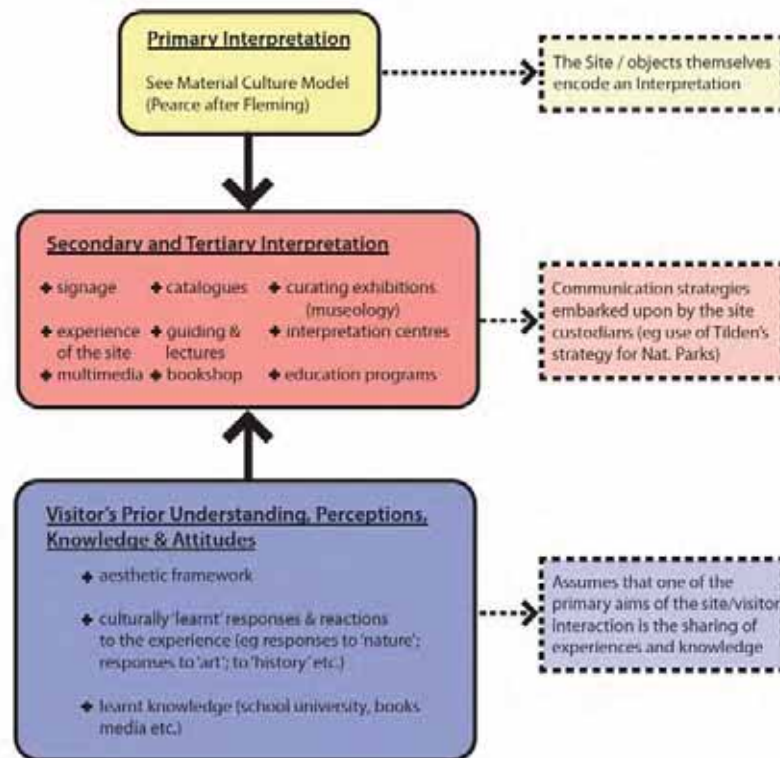


Fig.20 Interpretation and communication
Source: After Hooper-Greenhill, 1994.

3.3 The significance of the community

Any study that emphasizes the community must not forget the context of locality. A community in rural areas is called a “Baan”, which has the same meaning in English as “village”, and the phrase “Moo Baan” is the official term for a sub-unit for government administration by the head of the village and head of the district. Communities in Thai society shall be seen from internal social and cultural groupings. Not only is there an area for building houses for living in and cultivating plants etc. to earn one’s livelihood, but also a public area, which people in the community own in common and derive benefit from, such as small areas with wells and ponds for people to use water for consumption and to look for seasonal fruits and vegetables, courtyards that act as marketplaces for trading, for exchanging goods, and for acquiring necessary foodstuffs. There are also graveyards, funeral pyres, temples, and spirit shrines as sources of sacred power controlling the morals and conscience of the villagers. Above all, the temple is the most important element in the life of the community, as seen by the fact that the village and the temple bear the same name. In the past, prosperity did not come from individuals, but more importantly from the community as a whole. This could be seen from the temple, which was enormously luxurious or full of marvelous examples of art and culture. To recognize that one hails from this village or this temple, one must join in the requisite rituals or make merit by

building the temple together, as a community. Hence, the community's boundaries are only recognized by the internal group comprising its inhabitants.

The village cannot exist without temples: therefore, the village and the temple are related to be the community at large. However, almost no village in Thai society from the past down to the present has stood entirely alone if it wanted to be a joint part of economic and cultural society along with other villages in the same region. The word "sufficient" or "self-contained" has existed in rural society since former times, but it does not come from the existence of only one community or "village"; one must look at the larger context of the "locality" that has a history its own and learning of people inside.⁸⁴

3.4 The significance of vernacular architecture

Studying vernacular or popular architecture results in the understanding that the vernacular holds lessons for researchers, enabling them to more clearly understand social conditions. The shapes of buildings reflect popular culture concealed in the shape and layout of the buildings themselves. It is considered one of the most important creations of human culture. Studying local housing in each region will reveal the range of activities of human life in such houses because they constitute the center of life in every society.⁸⁵ Villagers' houses are mostly the same shape and size, use the same materials and follow the same rules of construction in each region because they are not designed work in accordance with specific characteristics by professional architects, but rather with characteristics common to society, hence the term "communal architecture". Pietro Belluschi, the famous architect of this era, defined vernacular as a work of art that is not a product of a few geniuses or specialists alone, but an invention and creation of nature and the continuous activities of all people in each society. It will need the experience and skill of each member of society to create architecture and pass on its construction to members of the next generation, thus forming a part of society's cultural heritage. It is a phenomenon that demonstrates the cultural and aesthetic potential of each society.⁸⁶

Frank Lloyd Wright also admired the value and beauty of vernacular architecture in rural areas. Alluding to the beauty of wooden farm houses in rural areas,⁸⁷ he commented that: "The houses of villagers are directly responsive to real

84 Srisakara Vallibhotoma, Local development (Localization). Art and Culture, Vol.3, No.3 , September,2000. p.1-4.

85 K.G. Izkowitz, "The House in East and Southeast Asia" Anthropological and Architectural Aspects London: Curzon Press, 1982. p.1. Referred from Wiwat Taemeyaphan "Local Architecture: Status as cultural heritage for modern designs and meaning of habitats according to Ancient Lanna Perspective".

86 Bernard Rudofsky, op. cit., p. 7-8. Referred from Wiwat Taemeyaphan "Local Architecture: Status as cultural heritage for modern designs and meaning of habitats according to Ancient Lanna Perspective".

87 Frank Lloyd Wright, Ausge Fuhrte Banten und en Twurte, Introduction quoted in "Frank Lloyd Wright on Architecture" New York: Grosset and Donlue, 1941. p. 62. Referred from Paul Ouver Shelter and Society, London: Barrif & Jenkins Ltd., 1976. p 10.

needs and are suitable for their environments because villagers use their real conscience to design houses appropriate for their needs. So, houses of villagers exist in the same way as the existence of folklore or folk song.”⁸⁸

3.5 Guidelines for definitions of local buildings

The value of the vernacular plays an important role in the development of present-day architecture in order to continuously build uniqueness in accordance with the physical and cultural environments (including the customs) of each region. Consequently, in order to realize those values, the vernacular must be researched and studied to show the following:

1. The relationship between shapes responding to essentially physical needs and basic needs for living.
2. Cleverness in solving technical problems from construction.
3. Inventiveness in the use of materials found in the region.
4. The socially substantial meaning underlying the shape of the house and the layout of the interior. Local houses reflect the cultural essence of each society, including the inhabitants’ behavior and beliefs, as well as the rituals and traditions relating to the settlement, layout, and construction procedures, as well as the area arrangement and characteristics of the building⁸⁹.

A study of the system of construction, the layout of the area responding to the basic physical necessities for living, the essence of all architecture, may not be a widely-used method and may not cover all meanings. Architecture is not only a product, a technical solution to construction technology, but also a reflection of a vision, of needs beyond physical conditions, one that involves the mysterious need to eliminate fear and create hope as the ideal goal of human life. It is a system based on belief in supernatural power, beyond the basic needs of mankind⁹⁰. Tradition and belief, which give rise to such a vision, are considered an important treasury of local knowledge that people in this day and age should not neglect and overlook⁹¹.

88 Frank Lloyd Wright, *ibid.*, p. 63. Referred from Wiwat Taemeyaphan “Local Architecture: Status as cultural heritage for modern designs and meaning of habitats according to Ancient Lanna Perspective”.

89 Wiwat Taemeyaphan, “Local Architecture: Status as cultural heritage for modern designs and meaning of habitats according to Ancient Lanna Perspective”. The Variation of Vernacular Architecture, Architectural Faculty, Silpakorn University.

90 Wiwat Taemeyaphan “Lanna Housing: Some Beliefs and Cultures regarding settlement, construction and, layout” Seminar Document on Local Cultures: Beliefs “Arts and Languages” Bangkok: Chulalongkorn Thai Study Project, 1983. Page 1-2.

91 Jeffrey A. McNeely & David Pitt, Culture and Conservation (Preface). Sydney: Croom Helm Australia Pty Ltd 1985. p. IX. Referred from Wiwat Taemeyaphan “Local Architecture: Status as cultural heritage for modern designs and meaning of habitats according to Ancient Lanna Perspective”.



Fig. 21 The Phetchaburi Shophouses Style in Phra Prang Community, 2007

3.6 Style, identity and sense of place

Freeman Tilden recommended that an interpreter never forget that “style” is a priceless ingredient for interpretation. One French writer gave the simply definition of style as “Le style, c’est l’homme” (style is just the man himself). Style is the interpretation of humanity. Any understanding of the style of any heritage site is inevitably associated with a sense of the place, which further strengthens communal identities in that places thus both receive and convey such identities. Consequently, a sense of place is a powerful instrument in shaping and reinforcing the feeling of identification.

3.6.1. A sense of place

There are two important meaning of “space” and “place”, there is usually some associated sense or concept of place. In general, it seems that space provides the context for places but derives its meaning from particular places.⁹²

3.6.2. Space: can be categorized as follows:

1. Primitive space
Is the space of instinctive behavior and unselfconscious action in which we always act and move without reflection.
Function and need
2. Perceptual space
Is a space of action centered on immediate needs and practices, and as such it has a clearly developed structure.
Intention and imagination
3. Existential space(lived space)
Those of a culture as experienced by an individual space
Spatial organization and culture
4. Architectural space and planning space
Existential space (lived space) combines an experience of space with a remaking of the spaces of the lived-world, and both these activities are largely without formal conceptualization. In contrast, architectural space, although founded on and contributing to unselfconscious spatial experiences, involves a deliberate attempt to create spaces. The space of city planning, however, is not based on the experiences of space, but is concerned primarily with function in two-dimensional

⁹² E Relph, Place and Placelessness. Research in Planning and Design Series editor Allen J Scott, 207 Brondesbury Park, London: Pion Limited. 1976.

map space. As Walter Gropius stated: "Architecture is the mastery of space, Notion of Place and creativity."

5. Cognitive space

It is a homogeneous space, with equal value everywhere and in all directions.

6. Abstract space

It is the space of logical relations that allows us to describe space without necessarily founding those descriptions in empirical observations. It is a free creation of the human imagination and as such is a direct reflection of the achievement of symbolic thought.

7. Relationships between the form of space

Place, in association with space, also has a multiplicity of interrelated meanings. Place is not a simple undifferentiated phenomenon of experience that is constant in all situation, but instead has a range of subtleties and significances as great as the range of human experiences and intentions.

"Space receive their being from places and not from 'the space' ...Man's essential relationship to places, and through them to space, consists in dwelling...the essential property of human existence."

3.6.3. Place

The essence of place is a center of action and intention, it is a focus where we experience the meaningful evens of our existence.

1. Place and location

2. Place and landscape

3. Place and time

4. Place and community

5. Private and personal places

6. Rooted ness and care for place

7. Home places as profound centers of human existence

8. The drudgery of place

The Identity of Places

Kevin Lynch said to the concept of place that "there are as many identities of place as there are people"

1. identity of a place

2. identity that person has with that place⁹³

3.6.4. A sense of place and authentic place-making

In discussing a sense of place, Ian Nairn emphasized that "It seems a common place that almost everyone is born with the need for identification with his surrounding and a relationship to them with the need to be in a recognizable place. So sense of place is not a fine art extra, it is something we cannot afford to do without". Sense of place is the ability to recognize different places and different identities of a place. This is important for orientation and even survival.

⁹³ Kevin Lynch, The image of the city, MIT Press, Massachusetts: 1960.

Harvey Cox also stated that “The sense of continuity of place necessary to people’s sense of reality.”

Authentic sense of place

1. Unselfconscious sense of place
2. Self conscious sense of place
3. Authentically created places
4. Places made unselfconsciously
5. Places made self consciously

3.7 Planning for interpretation

McArthur and Hall suggested that planning is the principle tool to achieve effective and accountable interpretation. Planning is a dynamic process not linear process, because heritage is based in a dynamic world of changing values, issues, stakeholders and visitors.⁹⁴

Mcintosh and Goeldner highlight the need for wider community involvement in tourism. This aim is set out in their five goals for tourism development, in which they argued that tourism development should aim to:

1. Quality of life (local benefits) – provide a framework for raising the living standard of local people through the economic benefits of tourism.
2. Facilities local –develop an infrastructure and provide recreation facilities for both residents and visitors.
3. Development pattern –ensure that the types of development within visitor centers and resorts are appropriate to the purpose of this area.
4. Development program consistent–establish a development program that is consistent with the cultural, social and economic philosophy of the government and the people of the host area.
5. Optimize to tourism –optimize visitor satisfaction.⁹⁵

⁹⁴ Hall, C.M. and McArthur, S., Integrated Heritage Management. Principles and Practice. London: The Stationary Office, 1998.

⁹⁵ Mcintosh, R.W. and Goeldner, C.R., Tourism: Principles, Practices, Philosophies, 5th ed., John Wiley & Sons, New York, 1986,p 308, 310.

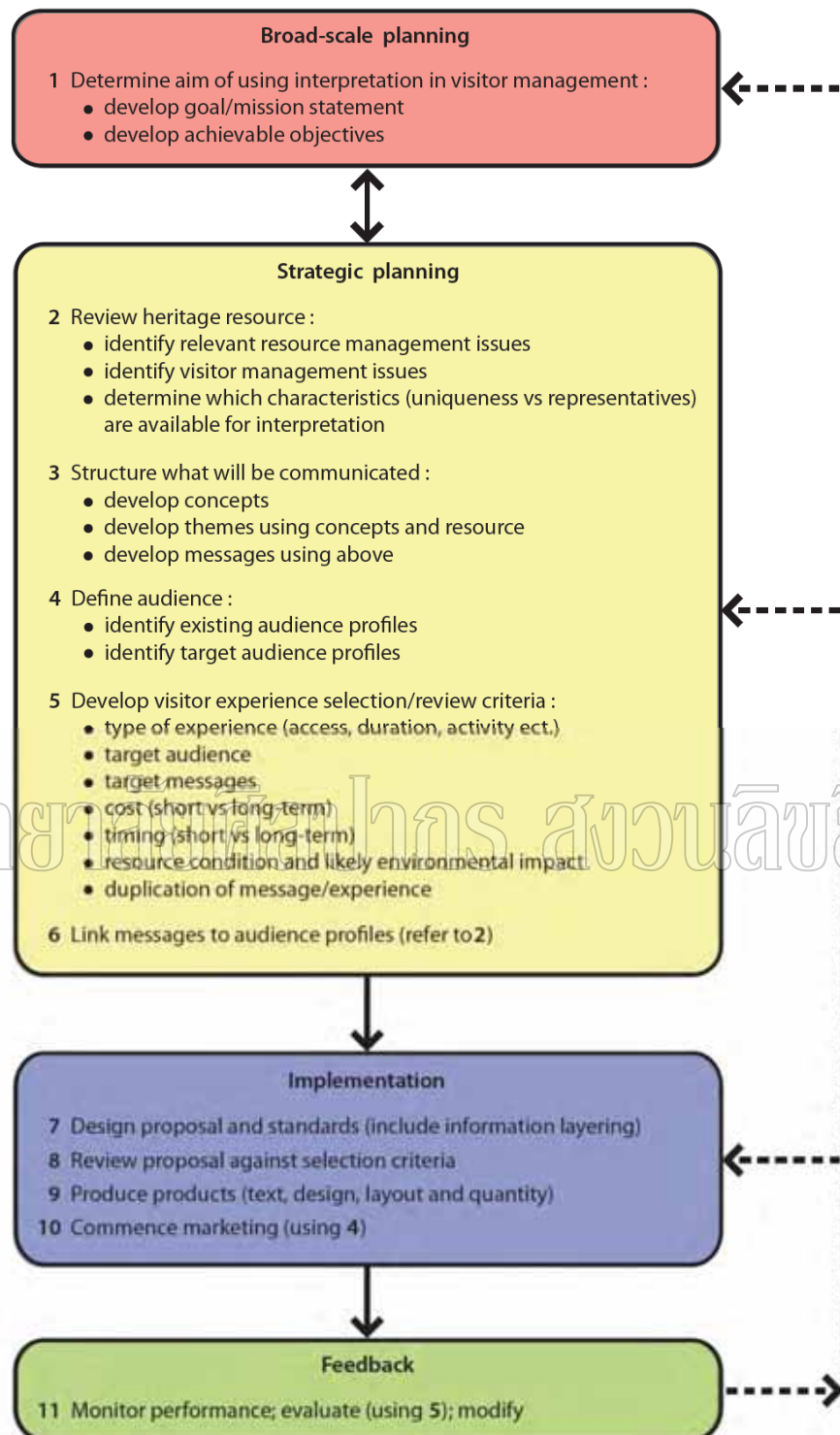


Fig. 22 Key steps in interpretative planning for visitor management
Source: C. Michael Hall and Simon McArthur, 1998

3.8 Integrated tourism planning

Tourism South Australia defines the elements of the integrated tourism planning as follow:

1. Identify issues and options
2. State goals, objectives, priorities
3. Collect and interpret data
4. Prepare plans
5. Draft programs for implementing the plan
6. Evaluate potential impacts of plans and implementing programs
7. Review and adopt plans
8. Review and adopt plan-implementing programs
9. Administer implementing programs, monitor their impacts ⁹⁶

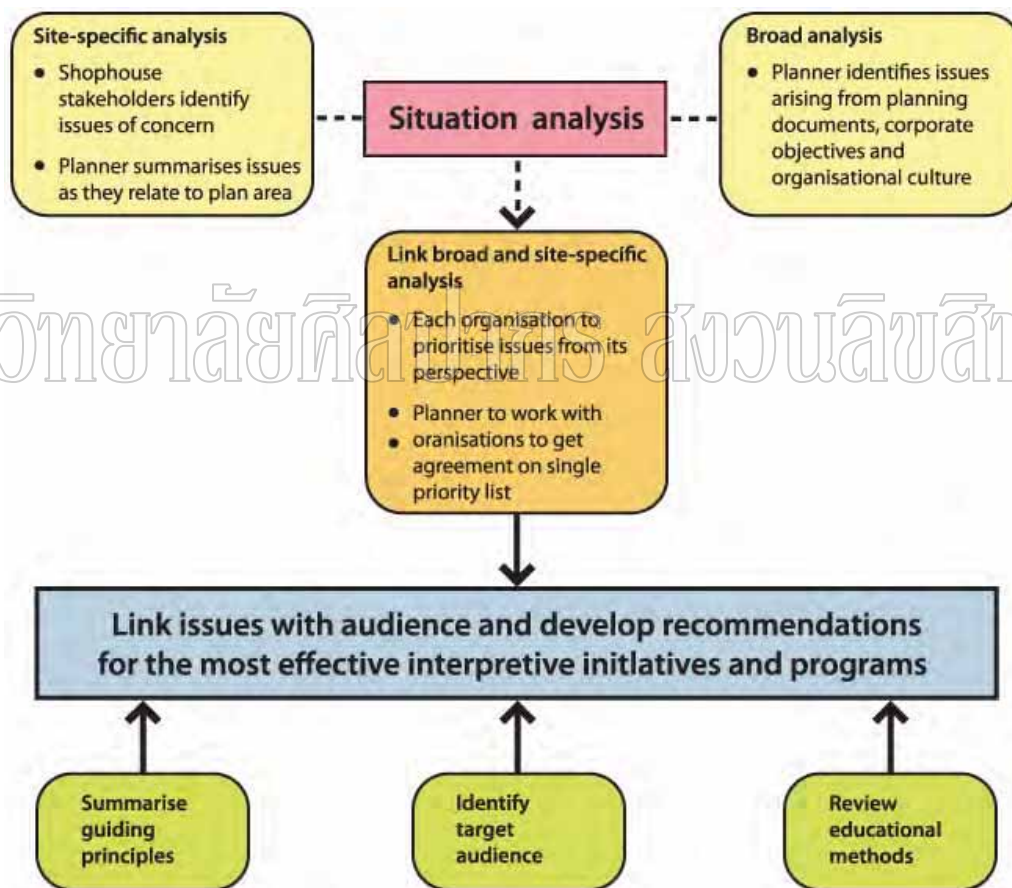


Fig. 23 Integration of heritage management issues into interpretative planning
Source: after C. Michael Hall and Simon McArthur, 1998, after Turner
(adapted by author, 2007)

⁹⁶ Tourism South Australia, *Making South Australia Special*: South Australian Tourism Planning 1991-1993, Tourism South Australia, Adelaide :p. 28, 1991

C. Michael Hall and Simon McArthur give a comprehensive list of presentation techniques in the book “Integrated heritage management” which can be applied in this study. There are as follows:

1. Organized talks and discussions. They are very personal and responsive to changing circumstances.
2. Information duty. This is a simple means of providing ‘on call’ basic information and advice to inquiring visitors.
3. Guided tours and walks. They are more mobile, linking various attractions together and thus maintaining a more stimulating environment for learning.
4. Theatrical performance. It is one of the most creative and artistic ways of learning. It may be delivered at the heritage site or may be a traveling show.
5. Educational activities. Such as games, artwork, poetry, music, public speaking or debates.
6. Indoor and outdoor exhibits.
7. Signs and exhibit labels. They have severe limits on the amount of information that can be presented.
8. Publications such as posters, booklets, games, calendars or stickers.
9. Audio-visual devices. They appeal to at least two of our senses at the same time.
10. Information technology and computer programs. They have their limitations in that technology is being upgraded so frequently that it is quickly out of date.
11. Visitor centers, galleries and museums.
12. Self-guiding tours for visitors who wish to pass through a heritage site on their own. They are usually based around an audio cassette or a radio broadcast.⁹⁷

4. Summary

According to the review of relevant critical literature sources on Tourism development which has many approaches; besides the popular economic approach, for example, there is also the environmental approach and the social approach. Creating a balance between these three approaches is of the utmost concern to current tourism development policy, which also matches the ideal of sustainable development as well. The balance has never been easy, particularly regarding the social part, since many of the benefits of the tourism industry invariably go to those who live outside the destination communities, i.e. tourism businesses, and facilities for tourists are likely to be catered for to the exclusion of the local community itself. Cultural factors beyond the heritage tourism in Thailand have been neglected since ever, in fact even the heritage itself. Shophouses, being representative of the local heritage, and local culture, should be evaluated in terms of their value, particularly by means of a community self-evaluation process, in order to create a local heritage tourism development policy that will be of long-term benefit at every level. The

⁹⁷ Michael Hall, C. & S. McArthur, Integrated Heritage Management. Principles and Practice, London: The Stationary Office, p.129. , 1998

structure of Thai culture can be used as a guideline for development in order to ensure a sufficient living, which in turn will lead to a sustainable agrarian society and sustainable development to support tourism by conserving the way of life in the community. The Heritage Interpretation theories are adapted for further implementation for conservation and tourism management for shophouses in the Phra Prang community.

In order to resolve community's problems in Phetchaburi, the main and important thing is to study and understand the community's structure, community's history, and concepts of community economy in Thailand. Phra Prang community's economy is mainly based on agriculture. To preserve the community as an Agrarian society, the community development with the principle of sustainable community development can be achieved by using Buddhist Economic Theory as main guidelines to resolve the problems that the community faces at present, and then applying combination of sufficient economy, new theory, and sustainable development. Research methodology for the development process will be presented in the next chapter.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Chapter 3

Research Methodology

1. Introduction

The research data consists of two main parts, physical and social, that require a combination of methods for the data collection procedure and the analysis. The methodology aims to determine the appropriate factors involved in urban conservation and tourism development regarding the community selected for the purposes of this study. The research site has been clearly defined to accommodate the collection of both physical and social data regarding traditional shophouses. The physical data survey includes an analysis of the typology of traditional shophouses, and the condition of the buildings. The social data survey includes structured interviews to determine the needs and attitudes of local inhabitants living in the shophouses and related settlements in the area toward tourism. Three samples of indigenous shophouses have been selected, which will then be measured in detail and modeled in order to study their heritage value and use them as tools to motivate the local community to attend a hearing process on self-evaluation of the site's heritage tourism value. In the end, procedures regarding a potential analysis and problem identification are set up in the form of an on-site meeting with selected community participants (particularly those who have already responded to the survey) and with the researcher to determine appropriate guidelines for sustainable shophouse conservation and tourism development within the community.

2. Identification of research issues

Research issues are identified according to six conceptual variables as follows:

- 2.1 Existing physical conditions of traditional shophouses in the research area.
- 2.2 Existing social conditions of traditional shophouses in the research area
- 2.3 Existing lifestyles and proximity to the neighborhood.
- 2.4 Attitudes towards change in lifestyle and living conditions in traditional shophouses.
- 2.5 Community self-evaluation of the potential of tourism.
- 2.6 Attitudes towards appropriate guidelines for community-based tourism.

All the issues identified above are to be later transferred into operational variables and attributes which will then be categorized and their relationship described in further detail, thereby rendering the process of data collection and analysis more efficient.

Research data will be collected by face-to-face interviews and through questionnaires with data gathering and analysis based on in-depth interviews with over 60 stakeholders. The attitudes and opinions of a sample of the population will be measured using rating scales, with the subsequent statistical analysis yielding fairly reliable generalizations about the population as a whole.

Observations, surveys and interviews provide more detailed community profiles. Face-to-face interviews are an occasion to ask in-depth questions on a particular subject. Respondents are allowed to answer freely without time constraint. Face-to-face interviews using open-ended questions usually provide a rich complement to quantitative data. Interviews are also valuable because they impart information to interviewees about site issues.

3. Key questions

- 3.1 Why do the local shophouses need to be conserved?
- 3.2 What factors contribute to the continued existence and/or deterioration of local shophouses and the communities containing them?
- 3.3 If a conservation program is carried out, could the local shophouses really continue to exist?
- 3.4 How could the local shophouses continue to exist? How should the goal be reached?

4. Statement of purpose

The purpose of this study is to explore the physical characteristics of shophouses reflecting a peculiarly Thai style of vernacular architecture by using wood as the main material in their construction. In the past many of them used to be shophouses that sold agricultural products which represent the way of life of people in Muang Phetch. The study also seeks to understand the attitude of the community towards changes in tourism development and the conservation of their shophouses.¹

Muang Phetchburi is a collection of rural communities that still reflect local culture and customs, both in terms of their way of life and their physical surroundings. This area might be developed into a comprehensive strategy, particularly with community value as a key to conserving this “**Living heritage**”. It is important to make the community realize the quality and importance of the places in which they live. The overall aim of the study is to discover a process related to tourism conservation and development in this shophouse community.²

1 Chatthip Nartsupa, Pornvilai Lerdvicha, วัฒนธรรมหมู่บ้านไทย Thai Village culture. Bangkok: Atitta Printing Co., Ltd.)Thailand,(1994.

2Anan Karnchanaphan การวิจัยในมิติวัฒนธรรม Research in Cultural Dimension . 1 st ed., Chiang Mai: Mingmuang Printing, 1999.



Fig. 24 Wat Mahathat, the center of the community
Source: Sakda, Siriphan, Phetchaburi: History, Art and Culture

5. Transfer of conceptual variables into operational variables and attributes

According to the theoretical background and pilot survey of traditional shophouses in the research area, physical data collection and analysis can be characterized both conceptually and operationally as shown in Table. 2 below.

Table. 2 Transfer of conceptual variables into operational variables and attributes

Conceptual variable	Operational variable	Attribute
1) Existing physical conditions of traditional shophouses in the research area	1.1) Type of building	Row type/ Detached type
	1.2) Material of building	Wooden/ Brick and Cement/ Mixed
	1.3) Height of building	Number of storeys
	1.4) Accessibility	Major road/ Street/ Alley
	1.5) Condition of building	Deteriorated/ Poorly maintained/ Conserved/ Newly built
	1.6) Building usage	Residential/ Commercial/ Industrial/ Mixed
	1.7) Age of building	Number of years in residence
	1.8) Ownership	Own both house and plot/Own house but rent plot/ Rent both house and plot/ Sub-rent
2) Existing social conditions of residents of traditional shophouses in the research area	2.1) Sex	Male/ Female
	2.2) Age	Number of years
	2.3) Education	Level of education None/ Primary/ Secondary/ High school/ Undergraduate/ Graduate
	2.4) Occupation	Civil worker/ Company/ Privately owned business/ Other
	2.5) Income	Amount in baht per month
	2.6) Expenditures	Amount in baht per month

Conceptual variable	Operational variable	Attribute
3) Existing lifestyle and proximity to the neighborhood	3.1) Duration of residence in the community	Number of years
	3.2) Size of household	Number of household members
	3.3) Household member(s) migrate elsewhere	Yes (with causes)/ No
	3.4) Community cohesiveness	Number of relatives or close friends in neighboring households
	3.5) Frequency of using services in community	Always/ Sometimes/ Rarely (give examples)
4) Attitudes toward change in lifestyle and living conditions in traditional shophouses	4.1) Thinking of moving out	Yes/ No (with reasons)
	4.2) Conflict with landlord or development projects	Yes/ No (with reasons)
	4.3) Thinking of reconstructing or renovating into modern building	Yes/ No (with reasons)
	4.4) Thinking of changing use of building	Yes/ No (with reasons)
	4.5) Thinking of giving up or changing traditional business	Yes/ No (with reasons)
5) Community self-evaluation of potential of tourism	5.1) Primary values - what is it that residents and visitors value about the area?	Natural environment/ Cultural environment/ Lifestyle and traditions/
	5.2) Aspirations - what role do residents wish tourism to play in the economic and social development of the community?	Products and services/ All/ None
	5.3) Fears - what concerns do residents have about the impact of tourism on the community?	
	5.4) Possibilities - what are the special characteristics of the area that locals wish to share with visitors?	
	5.5) What are the things that detract from the area being a pleasant place to visit?	

Conceptual variable	Operational variable	Attribute
6) Attitudes towards appropriate guidelines for community-based tourism	6.1) What do locals expect tourists to respect concerning local or ethnic traditions and values?	Local culture-lifestyle/ Local traditions/ Other/ None
	6.2) Do locals expect opportunities for extensive local involvement in the tourism industry?	Yes/ No (with reasons)
	6.3) Do locals expect tourism to help sustain traditional economic and social values?	Yes/ No (with reasons)
	6.4) Do locals want traditional or local activities to be participated in by tourists?	Yes/ No (with reasons)
	6.5) What impact do locals believe the community's strength will have on the future direction of tourism development?	Fast/ Slow (with examples of growth in other tourist destinations)
	6.6) Do local infrastructures or facilities need more development or improvement to support tourism?	Yes/ No (with specific resources)

6. Questionnaire design

The questions emphasize discussion to identify viewpoint on the significance of the area and measures leading to conservation (whether the group is interested or not). The questions focus on the general attitude regarding conservation. The questionnaire was divided into seven parts as follow:

- Part 1 Environmental data
- Part 2 General data
- Part 3 Behavioral data
- Part 4 Psychological data
- Part 5 Attitude for participation- Potential of Tourism in community
- Part 6 Attitude to the change(s) in community
- Part 7 Question for small group discussion
(See Appendix B)

7. Physical data survey method: building typology and conditions of structures

7.1 Physical data collection and methods of analysis

The physical data collection begins with a windshield survey and by defining the boundaries of the research site. Selective groups of shophouses will be chosen, 167 in total, most of which are located along main roads. Data regarding the existing physical conditions of traditional shophouses within the research area will then be gathered by means of personal observation and interviews. The analysis process consists of three parts. The first part consists of a statistical analysis of the data, with each variable being shown in the form of a percentage together with a detailed description. The second part consists of a mapping analysis of the physical data using illustrations of the research site, with the map of each variable accompanied by an appropriate key. The objective of the third part is to study traditional shophouses in detail by choosing three sample cases within the research site and making models of these architectures.

The analysis of the physical data aims to define the characteristics of the place(s) in which traditional shophouses are expected to assume a somewhat recognizable physical appearance portraying the community. The condition of these shophouses is also shown in order to determine their potential and need for improvement in terms of conservation policy and management towards sustainable tourism development.

8. Defining the variables and attributes for the social data survey

8.1 Social data collection and analysis methods

Sampling methods have been chosen for this section of data collection. The response to the structured interviews within the research site is expected to be more than 50 out of the total of 167 cases on which physical data was gathered. The number of responses depends upon the number of townspeople, now absent from the community at the present time and the fact that older members of the community who live in traditional shophouses usually shut their residents during the daytime. In order to ensure the reliability of the results from these sampled responses, the analysis of the social data will be divided into two phases.

The first phase of the social data analysis will be conducted in the form of a statistical analysis, with each variable being shown in the form of a percentage together with a detailed description. The second phase involves a hearing process, during which all the data analyzed in the first phase will be shown by the researcher in graphic form to the selected participants at the community meeting. The selected participants are expected to be those who respond to the previous structured interview, together with members of the community, though some are not living in traditional shophouses but were nevertheless be interested in the participation process involving conservation and tourism development. The number of participants in the hearing process is expected to be around 30-40, the aim being to give each the opportunity to express their opinions towards the outcome of the analysis.³

3 Parichart Walaisathain กระบวนการและเทคนิคการทำงานของนักพัฒนา (Process and Technique of Development Project), 1st ed., Bangkok:

สำนักงานกองทุนสนับสนุนการวิจัย) สกว. (2000.

In the second phase, the researcher will also gather more data regarding the area's potential in terms of sustainable tourism development and identify possible obstacles by enabling community members to engage in a self-evaluation during the hearing process. This is in line with one of the most important objectives of community-based tourism, i.e. to provide opportunities to the locals and encourage them to initiate grass-root ideas regarding what should be done to achieve such a tourism and conservation development policy, but in a way that is appropriate and acceptable to the locals themselves, not for tourists only.

The three case studies of historic shophouse communities were selected in a variety of locations in commercial areas in the Asia and the Pacific region. Each of the selected sites had been documented regarding its authenticity in terms of both physical and social values, and the economics of cultural tourism at the site and its implications for protection, conservation and management of heritage had been assessed. These examples were then analyzed in light of the possibility of adapting them to the current study.⁴

A conclusion will be drawn based on both the physical and social analyses in the form of guidelines for short-term and long-term development projects that are recommended for sustainable tourism and conservation development of traditional shophouses in particular and the community of Muang Phetchaburi as a whole. The data will then be used to create a presentation of the architectural structure of local shophouses and the possibilities inherent in their conservation.

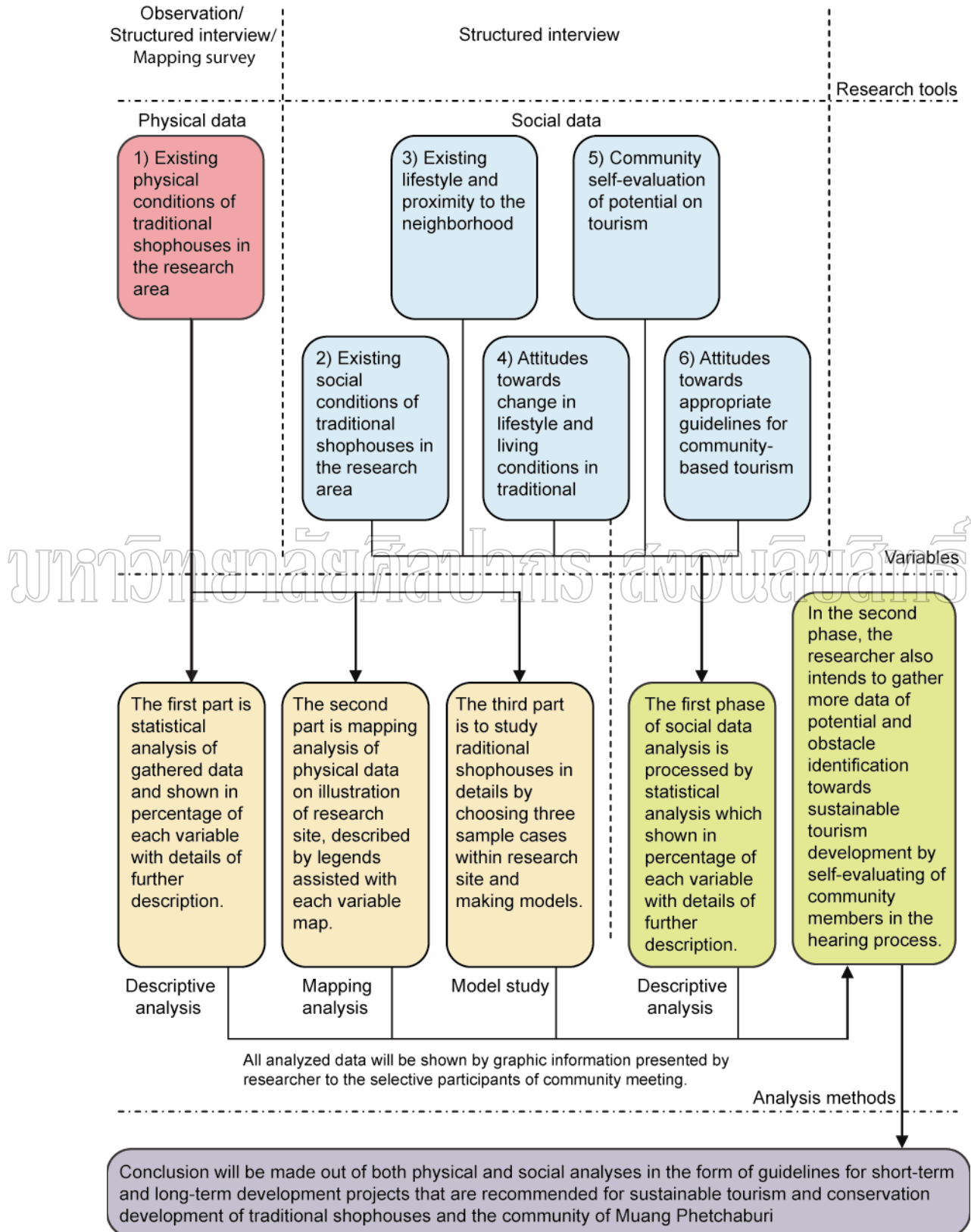
The presentation also involves issues regarding the area's potential in terms of sustainable tourism development and the identification of possible obstacles by enabling community members to engage in a self-evaluation during the hearing process.



Fig.25 Market and old shophouses in Phetchaburi where traditional ways of life remain. Source: Sakda, Siriphan, Phetchaburi:History, Art and Culture

4 Seree Pongpis ภูมิปัญญาชาวบ้านกับการพัฒนาชนบท (Local Wisdom and Rural Development), 2nd ed., Bangkok: Ammarin Printing & Publishing Public Co., Ltd., 1993.

Fig. 26 Relationship diagram of variables, research tools and data analyses.



9. Target respondents

The target respondents are the residents of Phra Prang community. Some of them are owners, while others are residents or tenants. There are 167 shophouses surrounding Wat Mahathat. Data gathering and analysis will be based on in-depth interviews at 65 shophouses.

The questionnaires for the target respondents are divided into 5 parts as follows:

- Part 1 General data regarding the target respondents.
- Part 2 Behavioral data regarding the target respondents.
- Part 3 Psychological data regarding the target respondents¹
- Part 4 Attitude regarding participation- Potential for tourism in community.
- Part 5 Attitude to change(s) in the community.

The collected data from the interviews will be analyzed using SPSS/FW for Windows and presented as percentages in the form of descriptive statistics.

10. Surveys

Surveys will be undertaken, since even after the interviews are conducted at the 65 shophouses and the history of Phra Prang community analyzed, it will still be necessary to ask further questions to determine the oral history from the local inhabitants themselves. The additional surveys are as follows:

- 10.1 The consequences of physical changes to the old market and to Suwanrungsarit school.
- 10.2 The history of the old market in relation to the way of life in Phra Prang community.
- 10.3 The Phra Prang community center and its projects.
- 10.4 Interviews with the President of Phra Prang Community center and the owner of Phrib Pri gallery.
- 10.5 The physical soundness of the shophouses, function(s) of the first floor of commercial shophouses and the authenticity of shophouses.
- 10.6 Photographs of the architecture and living culture in the community.



Fig. 27 The poor condition of shophouses along Klong Krasaeng Road. Photograph taken by author on May 2005.

11. Summary

This chapter explains the research process from the design of the questionnaire to the collection and analysis of the data. It also discusses the target respondents and some statistics of significance.

The research consists of two approaches, physical and social, to effectively determine accurate findings concerning both urban conservation and tourism development in a way that is appropriate for the selected community. The researched site is defined by an analysis of the researcher's pilot observations. The physical data survey includes an analysis of the typology of shophouses, as well as the condition of the buildings themselves. The social data survey includes structured interviews of local inhabitants regarding their needs and attitudes toward tourism's effect on locals living in shophouses and related settlements in the same area. Three samples of vernacular shophouses have been selected and will be measured in detail and modeled with regard to a study of their heritage value and as tools to motivate the local community into accepting the process of self-evaluation of the community's heritage tourism value. The analysis will be conducted and problem identification will then be set up with selected community participants (particularly those who previously gave data for the survey) and the researcher to determine at the on-site meeting.

Hereafter is the study having the research methodology as a main framework and guideline to find solutions to the research questions. In each step of this study, reference theories will be used.

Chapter 4

Heritage tourism management case studies: Luang Pra Bang, People's Democratic Republic of Laos, Hoian, Vietnam and Phuket, Thailand

As one of the fastest growing and most profitable industries in the world, tourism offers unparalleled opportunities for the economic development of local communities living in or near heritage sites in Asia and the Pacific region. Throughout the region, the economic turmoil of recent years has led both to an increased reliance on international and domestic tourism as a means of generating revenue, as well as spurring deeper introspection about the contribution of culture and heritage to sustainable economic development. Where traditional economic activities are in decline, employment in tourism-related activities offers many new opportunities. Properly managed tourism development can provide jobs and thus help to stem the out-migration of youth and other marginally-employed members of the community, alleviate poverty by providing new employment opportunities in the service sector, and revitalize traditional building and craft industries. Tourism can enhance both the physical and heritage environment, and offer a positive, peaceful way for communities to express pride in their cultural identity.

The agencies involved included heritage management authorities in the region, national tourism administrators, local government, local communities, NGO's and private sector tourism parties. By developing and testing models for the preservation of heritage and development of tourism as a local resource, the aim was to form mutually beneficial alliances which would be both economically profitable and socially acceptable to local inhabitants and other stakeholders.

Three historic shophouse communities were selected in a variety of locations in commercial areas in the Asia-Pacific region.

Luang Prabang, People's Democratic Republic of Laos
Hoi An, Vietnam
Phuket, Thailand

Each of the selected sites, together with much of its authenticity in both physical and social values, was documented and the economics of cultural tourism at the site and its implications for protection, conservation and management of heritage assessed.

1. Luang Prabang, People's Democratic Republic of Laos

Francis Engleman, writing about Luang Prabang, states that the city has taken on a new lease of life. The former capital of northern Laos, on the banks of the upper Mekong river, it was harshly treated by the rulers who took power in the 1975 revolution, abolished the monarchy and set up the People's Democratic Republic of Laos.

Some of the city's inhabitants were sent to reeducation camps. The city withdrew into itself, many houses became derelict, the shops on the main street closed down, the pagodas were deserted and traditions faded out. Few tourists ventured into what was almost a ghost town. Things slowly began to change in the 1990s, as the government-which had sought to introduce 'a new way of thinking' and then 'new economic methods' – became more flexible and the country opened up economically.

And now the city, which today has 60,000 inhabitants, has come back to life. Since 1995, many small businesses and restaurants have opened. And tourists have returned to Luang Prabang, increasing from 19,000 in 1996 to 44,000 in 1998, according to official figures. The city now has 45 hotels, compared with only six in 1993.

Since 1997, entry visas have been issued on arrival. Also the decision to declare 1999 and 2000 as "years of tourism" perhaps indicates a change of heart by the government, or at least some people in it. At any rate, official figures show that last year tourism became the country's main source of income.¹



Fig. 28 The daily alms round lay people to make merit and keeps Buddhism alive. Photograph taken by author on 16 December 2007.

¹ Francis Englemann, Luang Prabang a ghost town returns to life. The UNESCO Courier-July-August 1999. p.44-46

Cultural tourism in Luang Prabang

The traditional way of life in Luang Prabang is one of its charms for the alert stroller. The religious life of the monasteries, goldsmiths at work, women weaving among the stilts supporting the houses and old ladies taking offerings to pagodas are scenes that captivate tourists.

Visitors are more numerous when the city's famed religious or ethnic festivals are going on. The main events are the Laotian New Year in mid-April, features parades, dances and the procession of the Buddha Phra Bang, the city's spiritual guardian. As well as these festivities, which have recovered their former spirit, there is a variety of family celebrations, which passing visitors are often generously invited to join in.²

The distinctive natural, built and cultural heritage is the basis for tourism in Luang Prabang. The scenic surrounds, the authenticity of its architecture and urban form, the skillful embellishment of monuments and the traditional social practices, arts and crafts all combine to give the town its heritage value and tourism appeal. World Heritage inscription and the consequent increase in tourism have drawn the attention of both residents and the government of Luang Prabang. As a result of tourism, there has been a boom in construction as well as a number of changed and altered built environments which affected the conservation value of Luang Prabang. Unplanned or inappropriate construction and development poses one of the greatest threats to the heritage of Luang Prabang and paradoxically, threatens the tourism industry, which the town is becoming ever more dependent.

While tourism does bring benefits, no attempt has been made to measure the costs of tourism that may offer short-term financial rewards, but fail to perpetuate valuable historic and cultural resources that will ensure a sustainable future for the people of Luang Prabang. With regard to the conservation effort itself, many explanations and excuses have been put forward for the use of inappropriate materials and techniques in restoration works, reasons that include a lack of awareness on the part of local residents of the value and uniqueness of their built heritage, the costs of using traditional materials and techniques, which by far are too expensive for the local, and the difficulty of finding craftspeople skilled in traditional techniques.

² George Hans Berger. Thank you for Looking . Bangkok: Saitharn Publication House, 2006.



Fig. 29 Tourism congested area of Luang Prabang. Photograph taken by author on 16 December 2007.

Moreover, some locals even suffer from government regulations intended to conserve the buildings, but apparently control their living conditions as well. Many struggle to choose between continuing to live in small dilapidated heritage buildings which they cannot afford to conserve, or stay out of town where there is enough space for each of the family members and leave the heritage site to be rented by tourism businesses. This of course would affect the social and community value of the heritage left behind, though tourism and conservation benefits may show some financial gains and result in the beautiful, conserved appearance of the town, but which conceal the true impacts on local residents.

Gentrification and international migration are widening the gap between local people and newcomers. This has resulted in a threat to the socio-cultural value of the area that is not at all easy to fight, not with the existing heritage conservation guidelines which compel people struggle to find the money to conserve their properties. Price of products and services for tourists that are incredibly unaffordable for the people living in the same neighborhood can also result in the locals developing an inferiority complex, especially the younger generation. There is a large influx of newcomers; who are not locals, and the more they replace the locals, the less authentic the socio-cultural value of the heritage will be that is left to explore for the visitors.

Tranquility and a pedestrian-friendly environment are among the advantages that both visitors and locals can enjoy in Luang Prabang. Vehicle control and the promotion of walking streets are the facilities that the locals can benefit in everyday life, and such strategies help to signify local context, which, as might be expected, prolong the identity of Luang Prabang among other world heritage sites. as well as going a long way to averting environmental problems .



Fig. 30 Vegetables growing by the river Photographs by author on 15 December 2007.

A Master Plan for Heritage Preservation

In 1996, the Prime Minister's Cabinet approved a revised urban master plan for Luang Prabang. This plan was drawn up in 1994 by the institute of technical studies and town planning which is part of the ministry of communication, transport, post and construction. This legally-binding plan covers an area of five hectares, divides the town into conservation and non-conservation zones, and is used by local authorities as a framework for preserving heritage and controlling development.

A major provision of the plan is the designation of a 1.4 hectare heritage preservation zone centered on the historic peninsula area of the town. This heritage zone includes major Buddhist temples, French-influenced administration buildings, Chinese-style shophouses and traditional wooden houses. The banks of the Mekong and Khan Rivers across from the peninsula are also protected under the regulations of this zone.

As a result of heritage regulations, no monuments can be destroyed, moved or modified externally or internally. Restoration must adhere to original architectural specifications including facades, roofs, materials, finishes and colors. Obstruction of vistas with new structures and signage is not permitted and all electricity and telephone cables and water pipes must be hidden wherever possible.

A non-conservation zone, with greater flexibility in land use and development, surrounds the protected zone. This perimeter zone is divided into suburban areas, riverbank settlements, economic zones, agricultural and natural zones, and areas for possible future expansion.³

³ IMPACT: *The Effects of Tourism on Cultural and the Environment in Asia and the Pacific: Tourism and Heritage Site Management in Luang Prabang, Lao PDR*. UNESCO. Bangkok: 2004.



Fig. 31 Map of Luang Prabang; administrative villages and Buddhist temples
Source: Denise Heywood, Ancient Luang Prabang, River Books, Thailand, 2005

Infrastructure development

There are two main development projects supported by Lao government and French agency.

The Heritage protection area development project, a large infrastructure construction project was launched in 2001 and completed in 2004. Its goal is the integrated improvement of the drainage and sanitation of the heritage protection area, funded by the French agency for development, is directed at electricity cabling, public lighting networks and the road, alley and traffic system. A network of walkways and promenades is planned in order to create links between ten urban villages in three neighborhoods of Luang Prabang. As part of the programme, Luang Prabang citizens whose property. This includes fixing their fences along the alleys and other property improvements.

The heritage protection area development project, Luang Prabang urban development programme took place between 1999 and 2021. One of the main goals of this project is to develop the potential for tourism in Luang Prabang.

La Maison du Patrimoine: The Luang Prabang heritage house

In August 1996, La Maison du Patrimoine (the heritage house) was established as a joint venture between the Luang Prabang provincial department of information and culture and the French city of Chinon. It is supported by the French ministry of foreign affairs, the European union and the UNESCO world heritage center.

The purpose of La Maison du Patrimoine is to ensure that conservation work undertaken in Luang Prabang is carried out in accordance with international world heritage standards. It serves as an advisory service to the municipal government and the local community, providing advice and management on issues of heritage conservation in Luang Prabang.

All construction work, whether for new structures or for renovation of old buildings, can be legally undertaken only after a permit has been issued by the Luang Prabang department of construction, transport, post and communication (CTPC). Prior to issuing the permission for any construction, the department consults with the department of information and culture and La Maison du Patrimoine.⁴

Conflict of traditional building materials

1.5.1 The replacement of traditional construction materials with more modern, often imported, materials is not only problematic from an aesthetic point of view, but also compromises the durability and functionality of the buildings and ultimately their authenticity. For example, the use of cement instead of traditional lime-based plaster has a number of consequences. Unlike plaster, cement does not allow evaporation of moisture and will not allow the walls to breathe properly. This can lead to rising damp as ground moisture seeps up the walls, causing plaster to flake off and mould to grow. In this way, frescoes and decorative artwork on the buildings' interior walls deteriorate and are often destroyed. Furthermore, when moisture is trapped in the building it often moves up to the roof beams where it contributes to decaying the timber.

1.5.2 The modern item often used in construction is corrugated iron sheeting, but the use of this metal as roofing material, instead of the traditional locally-made tiles, causes buildings to heat up much more than they normally would and this warmth accelerates the rising damp and deterioration process, with disastrous effects.

1.5.3 Traditional local building materials, unlike their modern counterparts, have been chosen and developed with local climatic conditions in mind. Furthermore, the techniques for the use of these traditional materials have been refined over many generations. Buildings made with traditional materials, being better suited to the climate are, contrary to popular assumption, cooler than those built with concrete.

4 IMPACT: The Effects of Tourism on Cultural and the Environment in Asia and the Pacific: Tourism and Heritage Site Management in Luang Prabang, Lao PDR. UNESCO. Bangkok: 2004.

1.5.4 In addition to the adverse aesthetic effect and their impact on the durability of buildings, the use of modern materials unfortunately often leads to the loss of local knowledge and traditional methods, with adverse consequences for local skills development and cultural pride.

1.5.5 The local residents are often unaware of the value and uniqueness of their built heritage. Given this lack of awareness, they are then unable to appreciate those structures and do not understand why they should be preserved or why traditional materials and techniques should be used. Also, as a result of the influence of marketing and of television images of buildings abroad, which are constructed from steel and concrete, many local people perceive modern materials to be more prestigious. Furthermore, the influence of Thailand's modern lifestyle on Lao PDR society is such that many people in Luang Prabang have a quest for modernism and a belief that modern buildings are somehow better than traditional ones. People often falsely assume that modern buildings offer technological advantages and greater comfort but this is not necessarily the case. Contrary to popular belief, concrete buildings are not cooler than traditional structures, for example.

The lack of awareness and appreciation of built heritage among residents is an obstacle which can be overcome through awareness-raising and educational means. This must be a critical component of heritage management in Luang Prabang but will require significant effort on the part of managers to engage all members of the local community.

1.5.6 When residents wish to use traditional materials, the costs may be prohibitive. The dwindling demand for traditional building materials often results in their being more expensive than mass-produced modern products. Also, mass-produced products enjoy ill-conceived government subsidies, making them even more attractive and pricing the traditional materials out of the market. Therefore, given the financial situation of the local residents, using traditional methods and appropriate materials is often unaffordable.

1.5.7 It is difficult to find crafts people skilled in traditional techniques of applying lacquer, making glass mosaics, whitewashing, woodcarving and plastering. Other reasons put forth include: the durability of modern materials and the perception that renovations can be completed more quickly and be less labor-intensive with modern materials

Many of these obstacles to authenticity can be overcome through regulatory means. For example new restoration regulations in Luang Prabang, controlling the types of materials and methods to be used, have spurred an increased demand for products such as traditional tiles and have therefore stimulated the production of traditional materials, bringing the cost of these materials down to a more affordable level. Regulatory means are only effective, however, when they are enforced. Enforcement of regulations requires commitment by officials along with public understanding and cooperation.



Fig. 32 Chinese style shophouses in Luang Prabang has been turned into a shop and café. Photographs taken by author on 15 December 2007

Threats

1.6.1 Many buildings in the main streets of the historic area of Luang Prabang being altered inappropriately and losing many of their traditional uses and much of their local value. For example, traditional houses have had incompatible alterations made to them in order to convert them into guesthouses, travel agencies, cafes and souvenir shops. Furthermore, sometimes these souvenir shops sell items and trinkets which are not culturally relevant to the region and are not even manufactured locally.

1.6.2 Cross-cultural interaction can become problematic if there is a lack of cultural awareness or understanding of heritage on the part of visitors. Many visitors to Luang Prabang are not aware of appropriate behavior in terms of local social norms or how to use sensitively the unique heritage resources that they are privileged to share. Without this knowledge, it is difficult for the visitor to appreciate the value of Luang Prabang's heritage or respect local lifestyles and traditions.

1.6.3 Clearly the demands of tourists, the lack of building controls and the inadequate implementation of existing regulations have begun to seriously change the essence of the Luang Prabang community's built heritage. Similarly, the lack of cultural awareness of visitors and the inappropriate presentation of local heritage have combined to alter intangible heritage resources. In response to this situation, all stakeholders must determine the value of their heritage and adopt measures that will

allow the community to realistically deal with the pressures of tourism as well as the ongoing process of social change within the community.

1.6.4 Even more serious is the fact that no community-based dialogue has yet taken place in regard to the acceptable rate of social and cultural change in Luang Prabang. Likewise, little discussion has been carried out to determine an upper limit to the carrying capacity of the town's historic core and other popular areas. It is clear however, that some sites, such as Pak Ou caves, have already reached their visitors capacity limits.

It is important to remember that Luang Prabang is not just a tourist destination; it is a place to live, a home of thousands of people. It is places where people are born, grow up, have their own families and pass away and it is where people live, work, eat, socialize, attend school, worship and celebrate. Luang Prabang is, first and foremost, a living and evolving community exposed to all the opportunities and threats that the global environment presents.



Fig.33 Above left is sample of awareness of change in built heritage to café but above right is the lack of building controls has changed many of the community's built heritages. Photographs taken by author on 15 December 2007

Tourism planning

This section discusses the need for a strategic tourism planning approach in Luang Prabang and outlines two major steps:

1. To prepare a vision statement
2. To define the over all community goal and objectives.

The complexity of tourism systems makes planning vital but also difficult. The character of the process should be dynamic and needs to be adaptable to these needs and concerns of Luang Prabang's many stakeholders.

In strategic destination planning it is essential that these disparate activities related to tourism in Luang Prabang be linked to a broad strategic tourism plan that provides an integrated framework for directing tourism.

A strategic planning approach should include:

1. a long-term perspective.
2. a clear vision.

3. specific goals, actions, and an identification of the resources necessary to achieve these goals.
4. participation of all stakeholders and communication and cooperation between them.



Fig. 34 The local convenient stores in Luang Prabang Photographs taken by author on 15 December 2007

Management strategies

Stakeholders need to discuss a number of specific issues relating to the interface between culture, heritage and tourism in order to determine what actions need to be taken in Luang Prabang. Questions include:

What exactly do the people of Luang Prabang value about their heritage and what do they wish to retain of that heritage?

1.8.1 What exactly do the people of Luang Prabang value about their heritage and what do they wish to retain of that heritage?

By determining the value of different aspects of their heritage stakeholders can determine which features of the heritage on which to concentrate preservation efforts.

1.8.2 How should the community best preserve and promote Luang Prabang's heritage resources?

Stakeholders must agree on how to best preserve Luang Prabang's tangible and intangible heritage—the signature of Luang Prabang's tourism for future generations. There should also be consensus on how heritage can be promoted in a sustainable way.

1.8.3 How can heritage preservation in Luang Prabang be better funded?

Lack of funding is an ongoing constraint in the preservation of Luang Prabang's heritage. Stakeholders need to explore whether the government could establish more partnerships with international organizations and private sector groups

in order to obtain funding assistance for heritage preservation and skills training. Similarly, stakeholders must explore how tourism operators can be encouraged to take a leading role in financing of heritage preservation as a way of demonstrating their commitment to the preservation of Luang Prabang. Tourism operators could be required, for example, to donate a percentage of their revenues to a heritage preservation fund.

1.8.4 How much should be reinvested into heritage upkeep in Luang Prabang?

The quantity of investment in heritage upkeep must be agreed upon. For example, it needs to be established whether government regulations could be altered to allow a much larger part of temple entrance fees to be retained by the sangha and used specifically for the upkeep of the temples. It should also be established whether this amount should be a flat rate or an amount proportional to the number of tourists visiting each temple. The important point, however, is that tourism clearly must contribute to the maintenance of Luang Prabang's heritage.

Having reached stakeholder agreement concerning the above questions, and having established as far as possible what the social, cultural and environmental carrying capacity of the town is (through conducting impact assessments); action strategies must then be developed.

Interpretation in Luang Prabang

While looking to new economic opportunities through tourism businesses, the community and people of Luang Prabang recognize the value of maintaining our traditional ways of life and the uniqueness of our town's local culture and traditions. Cooperation between all stakeholders will ensure the benefits of tourism are maximizes in Luang Prabang and strengthen cultural and traditional practices.

An effective visitors' education, or interpretation, strategy needs to be developed in Luang Prabang in order to ensure that tourist impacts on built and cultural heritage are minimized. Stakeholders (Through a mechanism such as the proposed 'tourism council') will need to identify themes, objectives and messages which tourists are to be educated about. Part of the educational content should include information on local customs and codes of conduct, which will help to guide visitors' behavior while they stay in Luang Prabang. Ongoing monitoring of interpretive programs will help to evaluate their successes and areas for improvement.

Interpretation

One of the main reasons for inscribing historic sites onto the UNESCO world heritage list is to ensure that people continue to have the opportunity to learn about the past from these places and are therefore better equipped to mould their future. Viewed in this way, Luang Prabang can be seen as more than a tourist destination, it is a unique area preserved to facilitate the exchange of knowledge. To utilize this educational potential, planners and stakeholders must provide visitors with the means to learn from their experiences in Luang Prabang.

If the visitors are to learn about and appreciate the heritage of Luang Prabang, the value and meaning of that heritage must be accurately presented and explained. Interpretation is a means of presenting and explaining, which seeks to

emphasize the most significant aspects of a site in an engaging and inspiring way. Interpretation can be provided through skilled guides, informative brochures and signage providing background and explanatory information, as well as through exhibitions and demonstrations. Currently, interpretation and development of interpretive skills and techniques has not yet reached its full potential in Luang Prabang. Many of the interpretive materials in existence have been developed by outside sources, are uncoordinated and are not always accurate. If prominently displayed in Luang Prabang's guesthouses and travel agencies, could be an effective way of informing tourists about cultural norms and acceptable codes of behavior.

International tourists have a tendency to associate UNESCO world heritage sites with history and knowledge. Recent research has shown that most international visitors to Luang Prabang are primarily motivated to visit the area by the prospect of learning about its heritage. Presently however, because interpretation in Luang Prabang is underdeveloped, many visitors are unaware of the significance and value of what they are seeing. For example, while wandering the delightful streets they are not provided with information explaining the various characteristic and history of local buildings and why they are worth preserving. Similarly, when participating in binthabat many tourists are unaware of the significance of the ceremony to the religious community. This may lead to very superficial visitor experiences where little knowledge is transferred from the people of Luang Prabang to the visitor. Unfortunately it also often follows that visitors who lack knowledge and understanding of a site do not treat the site and its local culture with the respect deserved.

The role of interpretation is crucial in ensuring greater cross-cultural understanding and thereby preventing the cultural heritage of Luang Prabang from being negatively impacted by the existence of tourism. For example, if the Laotian cultural reasons for wearing modest clothing are explained to tourists, these tourists are more likely to be sympathetic and follow local dress-code guidelines.

Interpretation therefore not only enhances the tourist's experience but provides the local community with a means of managing tourists and engaging their cooperation and understanding in minimizing their negative impact.

Rather than adopting standardized programmed for tourists and risking loss of authenticity, heritage interpretation schemes need to be carefully planned and be site specific. The process of interpretation needs to start with an understanding of significance of sites and cultural activities. Planners need to familiarize themselves with the theory and practice of visitor behavior and with effective communication techniques, and must develop an interpretation programmed which can be maintained by the local community and takes due account of appropriate local themes. Programmed which balance heritage preservation, visitor needs, effective communication and economic, environmental and social sustainability, are on track to provide real opportunities for effective learning in a preservation environment.

Tight regulations for building and restoration

The people of Luang Prabang come to the house of heritage for help and device on building, repairing and extending houses in the protected zone. No building work can be done without permission from the House, which makes sure that projects harmonize with the style of the old town. But the restrictions imposed by the new

regulations and concern for the general good are not always accepted without complaint. Some people are benefiting from tourism, but others see the city's listing as a World Heritage site as interference in their right to alter their houses as they please.

Given a choice, the Luang Prabang community may well choose to focus on sustainable use of their natural, cultural and built heritage assets rather than to continue indefinitely with the expansion of mass-market tourism. Because tourism does not necessarily have to be on a large scale to bring benefits to the community, an emphasis on small-scale tourism may help to keep the issues of heritage and environmental protection to a manageable scale.

Whatever the differences of opinion within the community, all stakeholders have a common interest in protecting their place of residence and preserving the resources that make Luang Prabang a unique and appealing tourism destination. And whatever style of tourism development they choose, the residents of Luang Prabang must endeavor to manage their town in such a way that Luang Prabang will continue to be viable in the long term both as a residence and a destination.

Once the Luang Prabang community has identified and agrees what their ultimate goals are, it is important that the community develops a tourism development plan for the town that leads to the realization of those goals and minimizes the negative impacts of tourism while maximizing the benefits. The plan should include a management strategy which outlines actions to be taken by government and donor agencies, special-interest and conservation organization and members of the local community.

มหาวิทยาลัยศิลปากร ส่วนอนุรักษ์มรดก




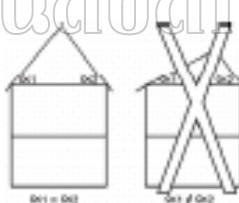

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<p>ບາດຕາ 11 : ແຜນຊີວິດທາງວັດທະນະທຳ ຂອງອາຄານ</p>	<p>ອາຄານໃໝ່ອຸກຕຣາສັງຄົມຈະຕ້ອງໄດ້ມີບູລິມະສິດສະບູລະສະຖາປະນາໃນແບບຝ່າງສະຖາປະນາປັດສະຍະກຳທີ່ເປັນຄັ້ງຝ່າງໃນນົມແນວນຳເປີ 1 : ປະເພດສະຖາປະນາປັດສະຍະກຳ ນົມແນວນຳ.</p> <p>11.1 ບູລິມະສິດຂອງອາຄານ :</p> <p>ບູລິມະສິດຂອງອາຄານທີ່ຈະຕ້ອງສ້າງຂຶ້ນໃໝ່ ໃຫ້ສຶກສາໄປຕາມສັດສ່ວນທາມທີ່ເຄີຍເຮັດໃນສັດສ່ວນສະຖາປະນາປັດສະຍະກຳທີ່ເລືອກ ໄວ້ ສັດສ່ວນສະຖາປະນາປັດສະຍະກຳແບບທ່າງງອນອັບປາຟູໃນນົມແນວນຳເປີ 1 : ກຸ່ງດັບປະເພດສະຖາປະນາປັດສະຍະກຳນົມແນວນຳ.</p> <ul style="list-style-type: none"> - ລວງກວ້າງຂອງໂລຍະທ່າງຂອງເສົາເຮືອນຕ້ອງຕາວລຽນກັນ ຫລື ອາຄານສາທາລະນະ ລວງກວ້າງນ້ອຍສຸດເທົ່າກັບ 2,5 ແມັດ ແລະ ລວງກວ້າງໃຫຍ່ສຸດ ເທົ່າກັບ 4 ແມັດ. (ເບິ່ງຮູບ 11,1) - ລວງກວ້າງຂອງໂລຍະທ່າງຂອງເສົາເຮືອນຟູອາໄສທີ່ໄປລວງກວ້າງນ້ອຍສຸດເທົ່າກັບ 2,2 ແມັດ ແລະ ລວງກວ້າງໃຫຍ່ສຸດເທົ່າກັບ 3,5 ແມັດ . (ເບິ່ງຮູບ 11,2) - ຄວາມຊັນຂອງຝຸ່ນຫີນສ້າງອາຄານໃໝ່ ຈ້ອງໄດ້ສ້າງທາມຝຸ່ນຫີນສ້າງທີ່ເຄີຍເຮັດ ມາ (ລະດັບຕ່າງ 35 ອັງສາ ແລະ 60 ອັງສາ) ຂອງສັດສ່ວນສະຖາປະນາປັດສະຍະກຳເລືອກ ໄວ້. ຄວາມຊັນຂອງຫີນສ້າງທີ່ສ້າງອາຄານທີ່ຟຸ່ນຫີນສ້າງໃໝ່ຕ້ອງໄດ້ມີຄວາມເທົ່າກັນ. ຄວາມຊັນຂອງຫີນສ້າງສັດສ່ວນປະເພດທ່າງງອນອັບປາຟູ ນົມແນວນຳ ເປີ 1 : ນົມແນວນຳ ກຸ່ງດັບປະເພດສະຖາປະນາປັດສະຍະກຳ. (ເບິ່ງຮູບ 11,3) - ຈອມຫີນສ້າງອາຄານທີ່ຊຶ່ງຝຸ່ນຫີນສ້າງນັ້ນທີ່ ເປັນດ້ານກົມຂອງສັດສ່ວນເມືອງຫຼືອາຄານກັບຄວາມຊັນເຊິ່ງປະກອບເປັນດ້ານກົມຂອງສັດສ່ວນເມືອງ ແລະ ສະໜາມກັບສາຍນຳຕົກຟູ ໃຈກາງຂອງຄຸ້ມ ແລະ ຝູ່ບ່ອນອື່ນທີ່ຊຶ່ງມີຄວາມອາດຈາກກໍລະນີ ເປັນໄປບໍ່ໄດ້ ເນື່ອງຈາກຮູບຮ່າງຂອງ ຕອນດິນ. " ຫີ້ງກາງ " ແມ່ນເກືອດຕ້າມ. (ເບິ່ງຮູບ 11,4) - ໃນກໍລະນີປັບປຸງອາຄານທີ່ມີຝູ່ແລ້ວ, ຄວາມຊັນຂອງຫີນສ້າງຈະຕ້ອງໄດ້ແບ່ງໂດຍປັບຄວາມຊັນຂອງຫີນສ້າງທີ່ເຄີຍເຮັດມາຂອງປະ ເພດສະຖາປະນາປັດສະຍະກຳອາຄານດັ່ງກ່າວນັ້ນ. 	 <p style="text-align: center;">ຮູບ 11.1</p>  <p style="text-align: center;">ຮູບ 11.2</p>  <p style="text-align: center;">ຮູບ 11.3</p>  <p style="text-align: center;">ຮູບ 11.4</p>

Fig. 35 Examples of regulations in the world heritage site of Luang Prabang
 Source: Fascicules de Recommendation, La Masion du Patrimoine, 2005

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	ໝໍ້ Typeage ໝໍ້ Vape ວັດນອງ VAT NONG	ພຣະຜົນ No. de maison 926	ອະນຸຮັກ Niveau de protection BBC	ຈຳນວນໝໍ້ No. Planets 204

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ສ້າງຕາມ ມໍດະລີກ
 La Maison du Patrimoine

ສູງສຸດທາງ - ມີລິດູນໍ່ເລັກໂກກໂກງສູງສຸດທາງ
 Saing Prabang, ville du Patrimoine local de Luang Prabang

ສູງສຸດທາງ ມີລິດູນໍ່ເລັກໂກກໂກງສູງສຸດທາງ
 PLAN DE SAUVEGARDE ET DE MISE EN VALEUR

Fig. 36 Examples of private property designated as heritage in Luang Prabang
 Source: Fascicules de Recommendation, La Masion du Patrimoine, 2005.

Possible vision statement for Luang Prabang

Luang Prabang has been known throughout Southeast Asia for centuries as a center of natural serenity, Buddhist learning, beautiful temples and fine temple crafts. Insight of tourism growth, the people of Luang Prabang recognizes the opportunities that tourism brings and will utilize these opportunities to raise standards of living for everyone in the community. We will utilize the benefits that tourism brings to further renew local cultural and spiritual traditions so that these may survive intact and sustain community identity for future generations.

The community and people of Luang Prabang recognize that Luang Prabang's World Heritage status brings with it a responsibility to the people of the world and to future generations, to protect and preserve the valuable heritage of the town.

The community and people of Luang Prabang acknowledge that the conservation of our cultural heritage is allied to the long-term success of tourism development in Luang Prabang. Tourism in Luang Prabang is built upon the town's unique tangible and intangible heritage assets and maintaining these cultural and natural resources in an authentic way is of utmost importance to the residents of this town now and in the future.

Tourism development cannot be permitted to exceed the physical limits of Luang Prabang nor to interfere with the historic fabric of our society. Tourism should complement, not compromise, the city.

By regulating and guiding tourism development, the people of Luang Prabang will retain control of our community and economy, creating new opportunities for all sectors of society including the disadvantaged, ethnic minorities, women, youth and elderly persons.

All residents of Luang Prabang will have access to the opportunities afforded by tourism and should play pivotal roles in the planning and implementing of management processes. Tourism businesses should offer education and training opportunities for the people of Luang Prabang.

Possible tourism management objectives

Luang Prabang's serenity and charm, and the distinctive cultural practices and spectacular natural setting on which tourism in Luang Prabang depends, must be protected.

Tourism must not exceed the carrying capacity of Luang Prabang, in terms of both its environment and society, and tourist numbers must not exceed the limits of individual sites to accommodate them.

Tourism should not be detrimental to the traditional ways of life and livelihoods of Luang Prabang's inhabitants or to the cultural and religious institutions and buildings that underpin community identity and stability.

Tourism should contribute to community development and improved quality of life of residents, including those people living in the historic district, and particularly of under privileged groups.

Tourism-business development should directly address the employment and social needs of the residents of Luang Prabang, in particular the needs of women, youth and ethnic minorities.

Luang Prabang residents should be assisted through education and on-the-job training so that they can establish business opportunities and take leadership positions in the tourism industry.

Survival of cultural and natural heritage should be facilitated through educational schemes which train Luang Prabang residents in the skills required for heritage protection, management and maintenance.

The heritage of Luang Prabang should be presented and interpreted authentically, with an emphasis on the involvement of the community, including the Buddhist sangha, in presenting that heritage.

Tourism should be managed such that visitors understand and contribute to the needs and goals of the residents of Luang Prabang and in particular that visitors respect the beliefs, property and privacy of residents and conform to local models of behavior.

2. Hoi An, Vietnam

Unlike Luang Prabang, the cultural heritage of Hoi An does not only reflect tranquility of old town in developing country, but rather dynamic and energetic activities of the locals that are perfectly integrated with cultural tourism activities. Hoi An is a place that still serves the locals as a center for agricultural economic and social activities, as well as one of the best practice of cultural heritage preservation that benefits local community, which naturally preserves its own identity through sustainable management.



Fig. 37 Hoi An is a place that still serves the locals as a center for agriculture
Photograph taken by author on 13 December 2006.

Most of heritage buildings in Hoi An that belong to the private sector received subsidy from local heritage agency, which in fact may not enough to preserve such delicate properties but the strategy of open house to public has brought attention and money from visitors (some through donation box) as well as awareness on every property owners. Local intelligence also shows on how ordinary houses that people are still living in (or ancestral/assembly hall) can be managed as authentic heritages that preciously account for genuine cultural tourism experience. Establishment of local organization to take care of heritage visit ticketing is a smart way to control capacity and privacy of heritage properties, though some rules may not benefit the uncultured tourists who always prefer sneaking for free but these rules do not make privilege for tourist over the locals, which considering as good merits for sustainable living heritage preservation.

Promotion on local identity through crafts and food is considered very successful in Hoi An, and Vietnam as a whole. Traditional silk lamp has proved itself as an example that tourism do not have to exceed the normal price of local products, and the local craftsman can even export these wholesale products. Such old town can manage to preserve its craftsmanship, attract its own people to continually nurture its own cultural value, and mark them as local identity to the global society. These require combination of strong confidence for the locals and total satisfaction for the tourists in local products, including intervention from governmental agencies to control, support, and promote its organization.

However, environmental problems occur to the place, which assumingly come from such dynamic and energetic of the town itself. The canals and even the river are seriously facing environmental problems. Infrastructure for such small historic town may not be able to serve all the locals and tourists, and increasing its capacity somehow will need evaluation on its consequent future problems. Expansion of the urban area, or uncontrollable sprawl of development adjacent to the World Heritage Site, possibly has brought up these problems and more promises to come.

Situation of cultural tourism of Hoi An

Hoi An district and town is on the lower section of the Thu Bon River system. It is in the coastal plain of Quang Nam province, just 28 km to the Southeast of Danang city. It has also a large fishery plentiful with sea products. About 15km from the Cua Dai beach lies the Cham archipelago (of 1,591 ha) where there are many famous sea swallow nests (bird nests) and good conditions to promote ecological tourism.⁵

In the 16th century Hoi An was a major trading city established by Chinese and Japanese merchants until the Song Hoi An River silted up and the city virtually died as a port. However, the Ancient Town still exists, protected today as a UNESCO world heritage site and it is one of the most pleasant and relaxed cities in Vietnam in which to spend a few days. Mass tourism has hit the town.⁶

After Hoi An became the world heritage, the quality of life of local people here is getting better. Once every 28 days, at full moon, the city celebrates with a

⁵ www.hoianworldheritage.org

⁶ Nguyen The Thuc. Hoi An: The World Heritage in Vietnam. Patrimoine Mondial au Vietnam

special evening of illuminations and tourists can enjoy this very romantic atmosphere. The festival that Hoianer want to promote to tourist is the lantern on Full Moon festival at 14th of every month (Lunar calendar), Old buildings and the life in the old town, tourist feel very cozy and the Hoianer are very welcome the guest. The local government held the meeting, educate the people not only in ancient city but around the village to prevent the increasing growth of the town. Several days a week, the town is barred to motor vehicles in order to maintain the peaceful charm of its streets which are lined with ancient merchants' houses, pagodas and a plethora of shopping opportunities. And in everyday there is no motorcycle in old town of Hoi An from 8:00-11:00am and 14:00-16:30 pm and 18:30-21:00pm.⁷ (See Appendix C)

Hoi An is renowned for its many tailoring shops where all manner of clothes made quickly and inexpensively, from traditional Vietnamese garments (Ao Dai) to modern suits, dresses and casual traveling clothes. Shopping opportunities also include shoes, bags, artwork reflecting the atmosphere of the town and, of course, Chinese lanterns which are everywhere as well as the usual tourist souvenirs such as T-shirts, Vietnamese cone hats and silver jewelry.

Hoi An is famous for it's Chinese lanterns and at night the ancient town takes on a fairytale feel with pretty, colored lanterns and candles casting their glow on the ancient facades of the buildings. The most popular day trip from Hoi An is a visit to the Cham ruins at My Son, also a UNESCO world heritage site. The holy Champa city was built in the fourth century. The Champa kingdom flourished in the area around Da Nang from the 2nd to the 15th centuries, making it pre-date that of the Kingdom of Angkor. It was an important Cham intellectual and religious center and also served as a burial place for Cham monarchs. The monuments are set in a verdant valley shadowed by Cat's Tooth Mountain. My Son is considered to be a smaller counterpart to the grand cities of Asia's other Hindu-influenced civilizations such as Angkor Wat (Cambodia), Bagan (Myanmar), Ayutthaya (Thailand) and Borobudur (Java, Indonesia). Tours include a visit to a pottery village and a wood carving village but these are unremarkable.⁸

A master plan for heritage preservation

Hoi An ministry of culture-information stated that the ancient town of Hoi An was inscribed as a world heritage in 1999. It belongs to the category of cultural heritage, and is listed under "group of building." Also it is said that the scenic surrounding of Hoi An have high value as "cultural landscape."

The area inscribed as world heritage is approximately 30 ha. The area includes Tran Phu Street, Nguyen Thai Hoc Street, Bach Dang Street, and the street which are intersect them, such as Le Loi street, Hoang Van Thu Street, etc. The constituent units are: historical houses, temples, assembly halls, family chapels, market, Japanese bridge, etc. Moreover, an area is roughly 280 ha including periphery of historical quarter, Thu Bon River, villages across the river, and groves are designate as buffer zone.

⁷ The interview of Mr. Vo Cong Binh Address 143 Tran Phu Street Hoian Town Quang Nam Province Viet Nam, Age 30 years, Employee at private company by author on 13 December 2006.

⁸ www.hoianworldheritage.org

The values of Hoi An as a world heritage are: firstly the outstanding manifestation of the fusions of cultures since the age of international trade port, and secondly, the large scale congregation of traditional Vietnamese wooden houses.⁹

The biggest charm of Hoi An is the rows of wooden shophouses dating from as far back as 18th century. This congregation of wooden houses is one of the largest scale in Southeast Asia region. The shophouses in Hoi An have deep and narrow structure similar to the shophouses in Kyoto, Japan. Typical historical houses in Hoi An usually has beautiful courtyard and embodies unique construction structure of central Vietnam.

The historical shophouses are concentrated in the portion of Tran Phu Street from the market to Japanese bridge, there are many old one-storied shophouses that was expanded and straightened during the French colonial period. Beyond to the Nguyen Thi Minh Khai Street, there are many attractive tow-storied shophouses of early 20th century near the Japanese bridge. There are also many beautiful colonial style houses in Nguyen Thai Hoc Street and the intersection of Le Loi Street. The street itself was constructed in the middle of 19th century, and from this time onward up until recent years, it was the most prosperous street in Hoi An. The two-storied shophouses are mainly concentrated in the area close to the market.¹⁰ The main streets of Hoi An are parallel to the river. The south side of the Tran Phu Street was adjoining the riverbank up until the beginning of 19th century. On the other hand the alleys are perpendicular to the river. These small alleys act as link between the river and the inland with tranquil atmosphere contrast to the main streets.

The Japanese Quarter is located in the area from Nguyen Thi Minh Khai Street to the north of Tran Phu Street during 17th century.

9 Hoi An Ministry of Culture-Information, Hoi An People's committee, Sponsorship Association of The Hoi An Cultural and Architectural Heritage, Showa Women's University. Ancient Town of Hoi An Thrives Today, World Heritag. World Heritage Hoi An Exposition, October 2006. p.46.

10 The fields survey in Hoi An, Vietnam by author on 12-16 December 2006.



Fig. 38 The master plan of the ancient city of Hoi An still preserves 1,068 old houses. These houses divided into two groups; forebear's temples and dwelling houses. They all bear the original characters, manner and culture of their owners, so the visitors can see Japanese, Chinese and Vietnamese architecture. They are made mainly of wood.

Source: Covit, Hoi An Map Drawn By Hand, Hanoi, Vietnam

Start the project

The Government of Vietnam designed the historical quarter of Hoi An town as a national cultural asset in March 1985 and started the preservation program. In 1991, an international symposium was held in Danang with the participation of countries as Japan, France, Australia, Soviet Union, Poland, etc. At this symposium, the preservation of Hoi An town was raised as an urgent task. After the symposium, the town preservation project involving comprehensive academic survey (architecture, town planning, history, archeology, etc.) and house restoration work was launched through international cooperation.¹¹

Preservation regulations

The physical of the architecture in the ancient town in Hoi An are very well preserved according to the Hoi An authorities have passed the regulations prohibit protrusion of commodity shelves and large signboard. This has led to great improvement in the appearance of the town.

There are the inspection of intension and renovation plans for an architecture preservation that cooperated between Vietnamese government and Japanese International Cooperation Agency (JICA). In the historical of Hoi An, the extension and renovation of buildings are subject to license system. One of the important roles of Hoi An center for monument management and preservation is to inspect the intension and renovation plans put forward by the residents. Currently, an architecture preservation expert dispatched by JICA is permanently stationed in Hoi An to assist in this task.

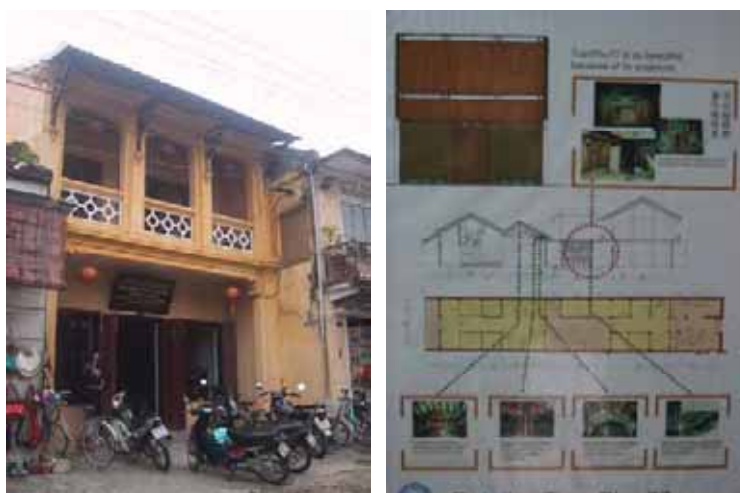


Fig. 39 Museum of folklore in Hoi An and Hoi An center for monuments management-preservation at 33 Nguyen Thai Hoc Street. Hoi An underwent more repairs early this century. Photographs taken by author on 12 December 2006.

¹¹ Hoi An Ministry of Culture-Information, Hoi An People's committee, Sponsorship Association of The Hoi An Cultural and Architectural Heritage, Showa Women's University. Ancient Town of Hoi An Thrives Today, World Heritag. World Heritage Hoi An Exposition, October 2006. p.37

The Hoianer have their ancient city as the cultural asset that can be turned out as a positive profit, awards are given to the residents who have carried out the excellent restoration and preservation work on their house.

The continuingly research by the staff of Hoi An center for monument management and preservation are always actively engaged in the research and survey for the preservation of Hoi An town through cooperation with Vietnamese and overseas researchers such as Japan and France.

Local effort

Most of the people who live in the ancient town do not want to change the look of the old building and they realize that it is their cultural assets that would bring great benefit for them so they want to preserve everything the same as the city authorities ask them to do.¹²

There are more than 450 houses in the historical quarter of Hoi An town. Preserving the townscape of this size is certainly a major task. Fortunately, the preservation effort is steered ahead by the motivation of local community under the strong leadership of people's committee.

Changes in townscape and regulation control

In concurrence to the rapid rise in the number of tourists visiting Hoi An, there was a great increase in the protrusion of commodities, signboards as well as repainting of the exterior of buildings, which brought about a significant change in the appearance of the town. In order to control this trend, and to achieve uniformity of the appearance of the town, the city authorities have installed regulations whenever the occasion called.¹³

There are Tourism attractions in Hoi An as follow:

1. Cultural art environment
2. Culture and the way of life
3. Products and service
4. Natural environments

The Hoianer are worry about the effect from tourism in their community about Culture and the way of life (Impact from Modern lifestyle) and the quality of product and service.

¹² The interview of Mr. Vo Cong Binh Address 143 Tran Phu Street Hoian Town Quang Nam Province Viet Nam, Age 30 years, Employee at private company by author on 13 December 2006.

¹³ ibid



Fig. 40 Above left is the bustling old heritage town of Hoi An, and above right is famous local crafts (photographs taken by Jaturong in 2005)



Fig. 41 Tan Ky House, Hoi An, a private owned living heritage opened for visitor. The front façade of the house in the present day.

Photograph taken by author on 13 December 2006

Old house of Tan Ky no.101 Nguyen Thai Hoc Street

The information from Hoi An field survey by author on 12-16 December 2006 presented that Tan Ky House is a representative of mezzanine-type house in Hoi An. The house is decorated with exquisite carvings and affectionately referred to as “old house of Tan Ky” by the local people. The house is more than 200 years old.

In the past it used to be a shop house for agricultural products. There are 16 rooms and one courtyard, connecting corridor. They'd been used Jack fruit tree, Iron wood for interior construction and brick and tile for exterior construction. The wooden wall makes the house cool in summer and warm in winter. Floor covered with brick (from Bat Trang village) and stone slate from The Marble Mountain (Thanh Hoa province).

The house combined with three different architectural styles; Vietnamese, Chinese and Japanese. The structure of triple beams represented Earth, Heaven and Human. The five columns represented Metal, Wood, Water, Fire and Earth.

The marble base of columns prevented from termite and water. The ceiling curved like crab shelled as the Chinese style. The courtyard gives the light, air, rain water from roof and drainage. The well in courtyard is used for washing and cooking. Because of the house situated beside the river, there had been flooded many times especially in 1964. It caused a serious damage to the building and wooden structure.

The Tan Ky house traded in agricultural products in the 18th and 19th centuries. Its owners had boats sail up the Thu Bon river buy and carry the products home. Goods ready for sale were kept in the ground floor; those to be sold later were moved to the upstairs by means of pulleys. Its customers consisted of local and foreign merchants who came mainly from South-East Asia and Europe.

About the end of 18th century, thanks for the rapid development of local business, the owner was able to rebuild the house on its old base as we can see today. Generation after generation, the Tan Ky family has made untiring attempts to keep the house in good condition, despite time and weather. The name Tan Ky came from the second generation, which means the Progress shop. It expresses the owner's wish for prosperous business. The Thu Bon River gradually silted up due to continues floods and this made it impossible for big ship to enter the port. This is one of several reasons for a recession that started in the early 19th century. By the beginning of the 20th century, very few ships from other parts of the world came to Hoi An and the town ceased to be one of the most important business centers of the region.

Until now, the house has been the home for seven generations of the same family. It offers evidence of the period when trade with foreigners flourished in this important port from the 18th century to the first half of the 19th century, a time when wealthy merchants built such imposing houses.

The design of the Tan Ky house shows the cultural influences that Chinese and Japanese styles had on local architecture at that time. The beams and roofs and ceilings, for example, are typical of these architectural styles.



Fig. 42 The two-storied shophouses with beautiful courtyard at the center. The courtyard gives the light, air, rain water from roof and drainage. The well in courtyard is used for washing and cooking. Photographs taken by author on 13 December 2006



Fig. 43 The corridor connects to the stair to second floor and to the kitchen that face the river. Photograph taken by author on 13 December 2006

Although suffered from the devastation of time and floods, the house has remained almost unchanged thanks to the good materialist was built with. The inside wooden framework is jointed with wooden pegs and rest on marble bases.

The outside structure is made of thick bricks and tiles. The design helps to keep the house cool in summer and warm in winter.



Fig. 44 Tan Ky was built with the good materialist such as Iron wood for interior construction.

Photographs taken by author on 13 December 2006

Many of the building materials were brought from other areas of Vietnam. The paving stones and floor tiles, for example, came from Northern areas. The old furniture and works of art in the house are typical of the period, many are original.

The Tan Ky house has been listed in the top category of old houses by the National Ministry of Culture. It has been filmed and shown on television and become the best known visited house in Hoi An since 1983. The house has the honor of receiving thousands of visitors every year. It is the only one in Hoi An visited by International and Vietnamese leaders.¹⁴



Fig. 45 A narrow intermediary space between the room at right and the courtyard at left. The arched wooden roof is an unusual feature rarely seen in traditional Asian architecture.

Photographs taken by author on 13 December 2006

¹⁴ The fields survey in Hoi An, Vietnam by author on 12-16 December 2006.

The tourism management in Hoi An

In Hoi An, Vietnam, revenue from a US\$3.50 visitor entry fee to the heritage area is banked in a fund which is distributed to residents within the historic conservation district to help them undertake repairs to their houses. Incentive grants are allocated to property owners for conservation works often with 50% costs of conservation works being funded. Substantial projects are being undertaken using this financial incentives program and the traditional crafts of brick manufacture, timber joinery work, use of traditional lime paints, and terra cotta tiled roofing are still very much part of the community economic structure. Revenue from the tickets is also used to hire a conservation architect attached to the municipal government office that provides free architectural services for residents who are repairing their historic properties within the conservation district.

The visitor entry ticket has five stubs allowing visitors to enter five heritage houses/museums (from among several choices). They are offered tea by the occupants/curators who then explain the history, significance and outstanding features of the house. Ticket stubs allow owners to collect an amount from the municipal government for the maintenance and upkeep of the house. Should a tourist want to visit more heritage structures, he/she can purchase another ticket. Aside from the financial assistance given to the home owners of structures visited, proceeds from the ticket sales are also used for site management and for purchasing heritage properties which are in need of restoration. It is significant to note that the inhabitants of purchased/restored houses are permitted to remain as custodians of the houses and to act as hosts to visitors.¹⁵



Fig. 46 The various vendors on the ancient town street reflected the modern life that blend within the conservation town.

Photograph taken by author on 14 December 2006

Threats that affect the relics

2.7.1 Natural factor

Climate conditions frequently and directly cause the degeneration of relics. Tropical storms and low atmospheric pressure, usually accompanied by floods, have great destructive power, which we are unable to prevent at this time.

¹⁵ Workbook of Cultural Heritage and Tourism: Models for Cooperation among Stakeholders for Local Government and Community Stakeholders. UNESCO. NORDIC WORLD HERITAGE OFFICE prepared by Liz Vines, McDougall & Vines, Conservation and Heritage Consultants

Insects and plants, such as fungi, mould, termites and wood borers, which destroy the wood structures of the relics, thrive in the wet weather and high humidity of the tropics.

Plants such as the evergreen, etc., growing on house roofs and walls area also harmful elements that need to be eliminated.

2.7.2 Social factor

The basic economic and geographic causes of Hoi An decline are the gradual deposits of silt, the change of course of river, as well as the emergence of Danang as a sea port, which has eclipsed the port of Hoi An and all its export-import services.

The untimely readjustment of the development of the present town of Hoi An has also exerted considerable effect on the relics in the suburban areas and ancient streets.

Owners of relics wish to renovate their homes with modern furniture but not to preserve the structures with scientific measures.

Religious works have been less frequently maintained.

Due to the consequences of protracted wars and economic difficulties, the governments are at the present unable to conduct large-scale repairs and prevent the degeneration of many relics.



Fig. 47 There are 844 architectural relics still in existence in Hoi An that reflect the development of the art of construction, both in style and form during a historical period.

Photograph taken by author on 14 December 2006

Conservation of the old quarter of Hoi An

In the present day key issues are countering the agents of destruction and preserving the historical, aesthetic and scientific values of the vestiges. This is an urgent task: it will take much time and effort to restore and save old Hoi An.

The key to success lies in designing an appropriate plan regarding scientific research, the undertaking of projects, and their step-by-step technical implementation.

It is necessary to learn about each aspect of the restoration process from other such endeavors in order to ensure the best possible results and avoid mistakes commit elsewhere.



Fig. 48 The restoration process of roof repair works by Hoi An Center for Monuments Management-Preservation. Photographs taken by author on 12 December 2006



Fig. 49 Since 1993, the emergent roof repair works were carried out on many historical shophouses in the town. Photographs taken by author on 13 December 2006

Multi-sector research must be conducted in Hoi An:

2.9.1. Historical research pertaining to the historical evolution of the region.

2.9.2. Archeological research, along with historical research, could explain the territorial expansion of the town. In Hoi An's case, this necessitates under-water archeological research about a port of international importance.

2.9.3. A determination on the state of the vestiges along several lines:

2.9.3.1. Value of architectural works and decorations (Photographs and drawings)

- 2.9.3.2. Actual condition of the restorations,
- 2.9.3.3. Technical state of architectural groups,
- 3.9.3.4. Condition of the architectural infrastructure.
- 2.9.3.5. Architectural research designed to explain the historical and territorial development of the groups of vestiges.
- 2.9.3.6. Demographic research in the restored and preserved area. This research must provide data on the work and work spaces of the population.



Fig. 50 Japanese Bridge, one of the most famous spot for the traveler, was first rebuilt in 1763. Again in 1817 and 1874, it underwent major repair and was renovated for the last time in 1917. Photograph taken by author on 12 December 2006

A preliminary evaluation of the importance of the ancient town of Hoi An ruins was made by Dr. Dang Van Bai and Nguyen Quoc Hung¹⁶ as the following aspects:

1. Hoi An is one of the rare and valuable examples of the process of urban formation and development in Vietnam. Ruin such as those of Hoi An are few in the world. A fairly large number of architectural relics (844 relics as reported by the Hoi An relic Management Committee) are still in existence in Hoi An that reflect the development of the art of construction, both in style and form during a historical period.
2. The architectural relics in Hoi An reflect the convergence of different cultures brought by traders and new settlers from many countries. The formation of the specific features of Hoi An architecture was, indeed, a struggle against cultural imposition and in support of acculturation. Facts show that the rafter composition in Hoi An is characterized by some modifications of specific artistic style typical of Hoi An.
3. The formation and prosperity of Hoi An resulted from Vietnam's open-door foreign trade policy, which left us with many historical lessons of great significance. Realities show that the open door economic and cultural policies applied in Hoi An 300 years ago are also basic factors in Southeast Asia countries' economic leap-forward in recent decades.

¹⁶ Department of Museums and Conservation, The National Committee for the National Symposium on the Ancient Town of Hoi An. Ancient Town of Hoi An (Third Impression). Hoi An, Vietnam: The Global Publishers, 2006.

3. Phuket, Thailand

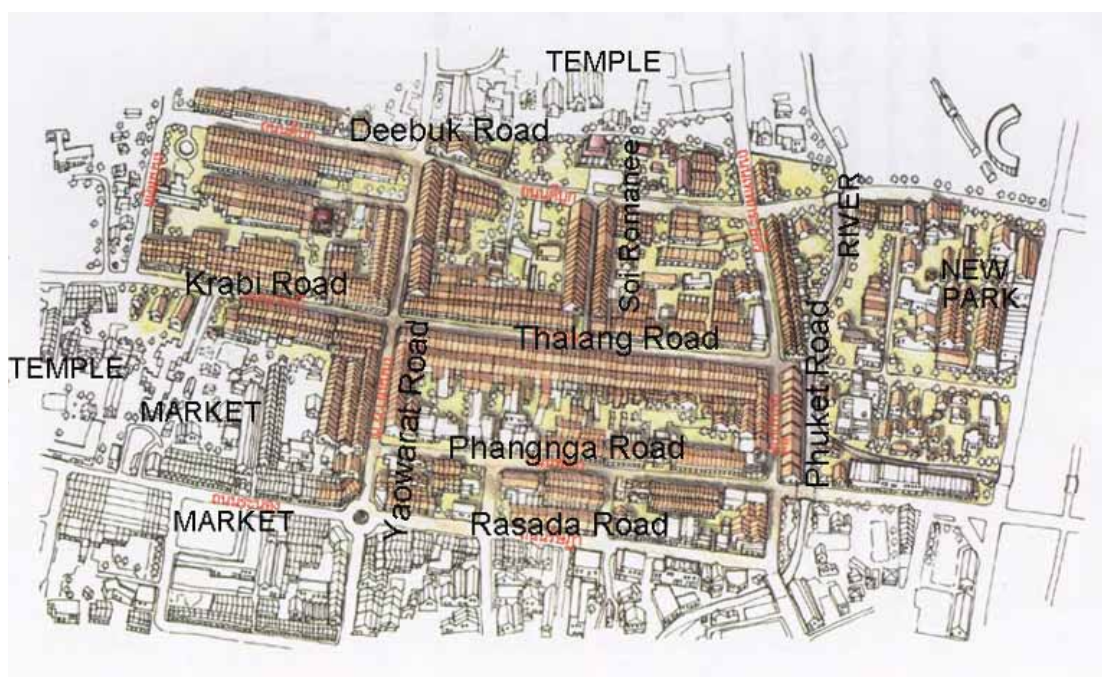


Fig. 51 Master plan of conservation of cultural heritage zone' by the Office of Environmental Policy and Planning (OEPP)
Source: Yongtanit Pimonsathean, 1997

Situation of cultural tourism in Phuket

Phuket, 'pearl of the Andaman' is more than a beach resort. It has a rich history as tin-mining country peopled by Siamese, Chinese, Malays, Indians, Eurasians and sea gypsies. A unique community in Phuket is the 'Baba', with its own way of life, language, dress and food. The core of this community was formed by early unions between Hokkien tin-miners and Siamese women. This distinctive Baba heritage can be seen in old Phuket town.

Since the 16th century, the Europeans have been interested in the tin trade of Phuket. They called the island 'Junk Ceylon' (Ujong Thalang). The Burmese invasion of 1809 devastated the old settlement of Thalang, sparking an exodus of the original inhabitants. From the 1820s onwards, mining in Phuket was in the hands of Chinese adventurers from the British Straits Settlements, particularly Penang. During this period, a settlement spread from the interior at Kathu to the bay of Tongkah, and around 1850, the town of 'Tongkah' was formed. This settlement forms the historic core of Phuket town today.

Early Phuket town was linked by a few roads and a network of canals and waterways leading to Tongkah Bay. Coastal vessels transported tin from Phuket to Penang, and returned with foodstuffs and hardware. In the past, workers flocked to town to sell their ore, to stock up on provisions, and to remit money. In order to forget their hardship and homesickness, they indulged in the four pleasures - wine, women,

opium and gambling. Thalang Road was the main street where the big traders had their shops. Soi Romanee was the red light district.

In the early 20th century, a measure of civilization was brought by Phraya Rassada Nupradit (Khaw Sim Bee na Ranong) during his term as High Commissioner of greater Phuket (1900-1913). He gave a large concession to an Australian-European mining company, Tongkah Harbor Dredging, in return for funds to develop the public infrastructure. Roads were built, canals were de-silted, and a number of public buildings were put up. With Phuket becoming safer, more traders and their families, especially those from Penang, settled down in Phuket. With greater prosperity, more schools and temples were endowed.

Tin from the frontier settlement of Phuket was smelted and exported at Penang, the nearest major seaport, Penang. Sea travel to Penang was faster and safer than land travel to Bangkok. Once communications were improved, Phuket gradually changed its orientation towards Bangkok, especially after the Second World War. But by that time, Phuket had developed its distinctive local character.

With the inauguration of direct flights between Europe and Bangkok in the early 1970s, Phuket started to become a tourist destination. Ten years later, the tin market collapsed but fortunately the economy was rescued by the growth of tourism. Many former tin mines were converted into luxury resorts. The old town, on the other hand, has been largely bypassed by the tourism industry until recently.¹⁷



Fig. 52 Cultural built heritage of Phuket that still remain the full richness of their authenticity. Photographs taken by author on 14 December 2007

¹⁷ Kuson Aeam-Aroon. Phuket. 1st Edition, Bangkok: Sarakadee press, 2002

The cultural built heritage of Phuket is a reflection of the settlement's prosperity during the tin boom days. The townscape is unique in Thailand, but resembles that of the British Straits Settlements, which comprised, Penang, Malacca and Singapore. The architecture is usually called 'Sino-Portuguese' by the Bangkok architects today. However, any Portuguese influence would have been rather indirect, via Malacca's historic influence on Straits Settlements architecture. Although Phuket had early contacts with the Portuguese, most evidence of European settlement was destroyed during the Burmese invasion.

Phuket town was really modeled after British colonial Penang, and that was the origin of any European influence on its architecture. Upon close examination, it is evident that Phuket's shophouses and villas resemble those in Penang in form, materials and design, although the occasional Thai motif reminds us that we are in Thailand. Phuket oral tradition in several cases claim that Penang architects, builders and materials were brought to Phuket for its best mansions. We are waiting for old building plans to be revealed to prove that this was indeed so. Thai architects entered the scene no later than 1930, and from then on, Phuket architecture began to diverge from Penang style.

In 1993, the Siamese Architects Association recognized this historic area with a conservation award given collectively to 'Shop and houses of Phuket city center (Ancient Rowhouses)' on Thalang, Krabi, Dibuk, Phangnga, Rasada, Ranong, Yaowarat and Phuket Roads. These eight roads, plus two lanes, namely Soi Romanee and Soi Sun Uthit, form the pre-Second World War town.

มหาวิทยาลัยศิลปากร ส่วนวนลิขสิทธิ์



Fig. 53 The old building at the corner of Yaowarat road. Photograph taken by author on 14 December 2007

Phuket town has modernized with the rest of the island. In the historic center, the narrow streets have to accommodate motorized traffic, while the five-footways are impenetrable in some parts. The streetscapes are largely intact, though broken up in some places by blockish modern infill and oversized plastic signage. On the whole, the character of old Phuket town is distinctive and charming enough to attract both Thai and foreign visitors.

Though the old town is no longer the commercial hub of Phuket, most of the shophouses are still functioning as shops and residences. Eating places abound in Phuket and the old town is no exception. The main street, Thalang Road is still known for certain trades, especially batik textiles. While the older businesses tend to be provisioners, wholesalers, tin dealers, hardware shops and machinery suppliers, today there is a slow but sure gentrification as antique shops, cafes and European restaurants are making their appearance.

The Phuket shophouse

The dominant urban form in the old town is the 'shophouse', (from the Hokkien word tiam choo). Part of a row of houses, each unit has a narrow frontage on a long plot. The side elevation can be described as several pitched roof sections, alternating with internal courtyards. These internal courtyards, which let air and light into the long, narrow houses, are the focus for lovely atrium spaces. Quite a few Phuket shophouses still have their original water wells.

If the front portion is used as a shop, the ground facade is usually open to the street, while the rest of the house could be used as a residence or storage area. The more affluent families use the whole 'shophouse' as a residence. In this case, the house would have an elegant facade concealing a private living space with ornate screens and indoor gardens. The upper part of the facade is often articulated with windows in three bays, surrounded by fancy stucco decoration. Fine examples of this can be seen along Dibuk Road.

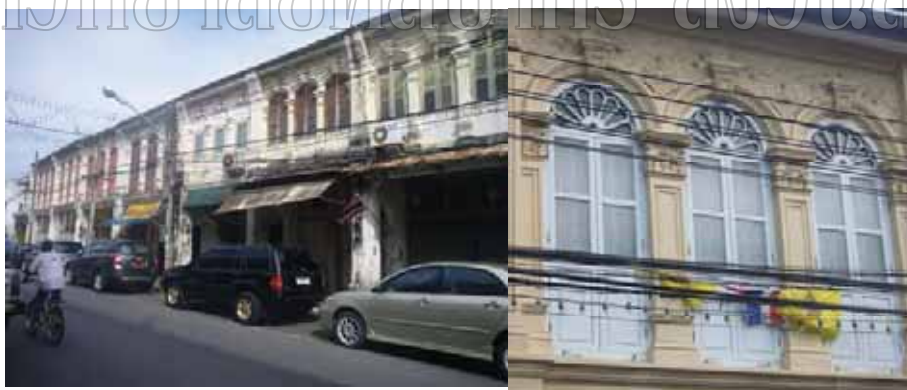


Fig.54 Shophouses along Krabi road with three bays windows surrounded by fancy stucco decoration. Photographs taken by author on 14 December 2007

Whether residential or commercial, the shophouses are linked by a continuous front arcade known as a 'five-footway', which offer shade, shelter and safety to pedestrians. The old town consists of a gridiron of streets, each flanked by double-storey shophouse rows, producing a dense living pattern. With criss-crossing lines of sight, this close-knit neighborhood produced a high level of public safety and

community networking. A dozen or so villas survive in the core area, a few with their gardens intact, others with compounds encroached by smaller buildings¹⁸



Fig. 55 The continuous front arcade known as a 'five-footway'. Photographs taken by author on 14 December 2007

Urban conservation

In the last two decades, development agencies, academia and City Hall have slowly but surely set the stage for the revitalization of the old town. The old town has been declared 'conservation of cultural heritage zone' by the Office of Environmental Policy and Planning (OEPP), of the National Environment Board. In the Development Plan of Muang Phuket Municipality Area published in 2004, the designated conservation area is 19 rai (about 0.5 square kilometers) with a built-up area of 31,069 sq meters.

Development guidelines specify a 12-metre height limit in order to maintain the 2-3 storey building scale of the shophouse neighborhood. New infill buildings conforming to architectural prescriptions are no longer required to set back for road-widening. Guidelines are disseminated for appropriate signage. Traditional activities which reflect Phuket's identity are encouraged. Physical restoration is promoted, but as yet no financial incentives are available.

From the 1980s, Phuket has been developing and modernizing its local authority with the support of GTZ's 'Urban Environmental Management at Local Level Project'. The Municipality has prepared a budget allocation for the conservation of the old town since 1994. Local authorities were strengthened when the government was restructured and decentralized following the financial crisis in Thailand in 1997.

18 Heritage of Phuket Town, Text & photographs by Khoo Salma Nasution Asian Public Intellectual (API) Fellow, Nippon Foundation
<http://www.neosentuhan.com.my>

The conservation of old Phuket has been furthered through collaborations between the Municipality, the academia and local leaders. A special impetus has been provided since 1997 by the work of architecture lecturer Dr. Yongthanit Pimonsathean and his students from Bangkok. With the full support of the City Hall, Dr. Yongthanit's university team has developed an architectural database, identifying heritage buildings, measuring and drawing them up. They have also assisted the municipality in conducting surveys, providing advice to house owners and sourcing appropriate materials and craftsmen.

The Municipality and university team jointly organized exhibitions and facilitated community forums about the future of the old town. A few house owners volunteered or were persuaded to remove the obstructions to the five-footway sections in front of their houses. In celebration of this cooperation between the Municipality and residents, the first Old Phuket Town Festival was organized in 1998. This event has been repeated annually since, with allocations from the Phuket government. The festival showcases the Baba lifestyle, food, costumes, performing arts and architectural heritage.



Fig. 56 Thai Hua School turn in to Phuket Baba culture Museum by Thai Hua's Alumni Association opened on 20 December 2007. Photograph taken by author on 14 December 2007

During the Old Phuket Town Festival, Thalang Road has been closed off to cars and converted into a 'walking street', bringing back the ambience when the old town bustled with pedestrians instead of cars. An important exhibition and community meeting venue is the hall of Thai Hua School, the oldest Chinese school in Thailand, conveniently located at one end of the main street, on Krabi Road. As the school has moved out to new premises in the town outskirts, Thai Hua's Alumni Association now wants to convert their 1934 'Sino-Portuguese' building into a museum for Phuket Baba culture.

Between 1998 and 2002, the Municipality awarded more than 60 certificates of conservation effort to house owners who have restored or maintained their houses. This scheme speeded up the process of building local awareness and pride. In addition, it helped ordinary people to differentiate between what was good conservation practice and what was not.

New approaches to conservation have been explored. A motorcycle business had its new showroom, at the corner of Thalang and Phuket Roads, designed and built in sympathetic scale and design. Two very recent examples are worth mentioning. A 1950s shophouse has been adaptively reused with tasteful

interior design employing traditional materials. A historic shophouse has been conserved and exquisitely interpreted as a cafe and gallery. (See Appendix D)



Fig. 57 China Inn, Café and restaurant has been adaptively reused with tasteful design. Photographs taken by author on 14 December 2007

Local effort: old Phuket foundation

After the tsunami of December 2004, many Phuket people had to rethink the way Phuket has developed. As the economy has temporarily slowed down, many busy local leaders finally have the time to turn their attention to something close to their heart - the revitalization of old Phuket.

In 2003, the Old Phuket Foundation was established to spearhead initiatives that could be jointly supported by government, business sector and community. The City Hall appointed a committee of 15 civic leaders, each serving a four-year term. Its objectives are to revive, restore and conserve the Phuket way of life, arts, architecture and heritage; to raise awareness among Phuket people about the importance of the old town, and to promote Phuket's cultural life.

The Old Phuket Foundation chose the five-footway as its symbol. It represents the old town, safety, access, and the middle ground between the private and the public. For the same reasons, the recovery of the five-footway as public space has great symbolic value for all those involved in the old town revitalization. Currently, the street is streamlined to one-way traffic and parking is allowed on right and left sides of the street on alternate days of the week, while pedestrians walk on a narrow but nicely made pavement covering the old drains.

The City Hall, in collaboration with the Foundation, plans to turn Thalang Road, with its 141 units of shophouses, and the smaller Soi Romanee, into a permanent 'walking street' or pedestrian's zone, and to generally improve the street infrastructure.

The main objective is the revitalization of Thalang Road, and as such, the authorities and stakeholders alike recognize that pedestrianisation must work for and

not against economic vitality. By starting with the Old Phuket Town Festival and graduating to the weekend bazaar, it is hoped that these experiments of closing of the street to traffic will prove economically and not just aesthetically successful.



Fig. 58 Soi Romanee was the red-light zone in the old day now turned to pedestrian's zone. Photographs taken by author on 14 December 2007

In preparation for this pedestrianisation scheme, the City has already converted an adjacent city block into a green city park and car park. A weekend bazaar is in the pipeline for the later part of 2005 as part of the 'Walking Street' project. The leaders of the Old Phuket Foundation have held public talks and also gone down to the ground, by conducting a house-to-house survey along Thalang Road.

The intention of the 'Walking Street' programmed is to recreate a festive atmosphere in the street, showcasing traditional Baba lifestyle, dress, food as well as crafts and performing arts. The national government is also sponsoring cultural activities to coincide with the street bazaar, with funds specially allocated to boost to Phuket's recovering tourism sector.

As part of the revitalization campaign, Thalang Road will be portrayed to tourists as the 'real Phuket'. To the government, the old town is mainly another selling point for Phuket tourism, whereas the shopkeepers hope that the weekend bazaar will be good for business. But those who grew up on Thalang Road dream of bringing back the human bustle and the primacy of the main street. Whatever the individual motivations, community ownership of the 'Walking Street' project will be essential to its success, and the Old Phuket Town Foundation has a key role to play in making this a reality.



Fig. 59 The potential of old buildings and open space in the downtown Phuket to be tourism facilities such hotel, museum and parking lots. Photographs taken by author on 14 December 2007

Phuket conservation project

There are conclusion and suggestion from the research project of study of possibility in revitalizing the old district of Phuket, which is Thanon Thalang¹⁹. Main obstacles concluded in the report included the issue of empowerment of local government for environmental self-control and management, which means local government, should be authorized to establish local regulations that suit the local realities. This will aim for the responsive planning towards rapid current in economic and social changes. Empowerment can occur in terms of incentive such as taxation, authorizing for local establishments, especially for the potential local authority with good financial status, knowledge and ability, and opportunity for development that government should provide more chance to pursue self-environmental management.

In problem solution part, problem issues will be distinguished and consisted with problem issue, strategy, and action plan or project to be implemented.

19 Yongtanit Pimonsathean, 1997

Table 3 The total summary of problem solution for environmental revitalization of Thanon Thalang. Source: Yongtanit Pimonsathean, 1997

Problem	Strategy	Action plan	Type of project	Code
1. Concept in development not consist with conservation	Raise awareness	Exhibition/meeting on conservation subject continuingly	Public relation/ meeting	P01
		Media creation for raising awareness, i.e. city-walk guidebook	Public relation/ publication	P02
		Producing souvenirs that show local identity	Public relation/ cooperate with private sector	P03
		Local organization and environmental fund	Organization establishment	O01
2. Deteriorated property by natural causes	Renovation	Designating monuments by the Department of Fine Arts	Law issuance/ cooperate with the Department of Fine Arts	L01
		Guideline for building improvement	Law issuance/ municipal regulation	L02
		Repair by scholastic principles	Field action/ agency cooperation	F01
3. Shortage of material	Producing or finding substituted materials	Producing roof materials or alternative materials for roofing	Field action/ research experiment/ agency cooperation	F02
		Guideline for building improvement	Law issuance/ municipal regulation	L02
		Listing of materials or suppliers or retails	Public relation/ publication	P04
		Establishing local museum for storage and provide material information	Organization establishment	O02
4. Shortage of craftsman	Create new generation of craftsman	Listing of existing craftsmen	Field action/ research experiment/ agency cooperation	P05
		Recording property repair demonstration	Public relation/ publication	F03
		Training new craftsmen	Training/ meeting	P05
		Organizing conservation volunteer camp	Field action/ research experiment/ agency cooperation	F04
5. Advertisement board and air-conditioner	Control installations and materials used on façade including street furniture design	Building improvement guidelines	Law issuance/ municipal regulation	L02
		Street furniture design	Field action/ construction	F05
		Incentive measurements, i.e. oversized advertisement board taxation	Law issuance/ municipal regulation	L03
		Distribute information documents published for improvement and installation of advertisement board	Public relation/ publishing documents	P07

Problem	Strategy	Action plan	Type of project	Code
6. messed up electricity and telephone wire	Bring underground	Cooperate with related agencies and must bring underground all at once	Field action/ research experiment/ agency cooperation	F06
7. Blocking of five-foot-way (traditional ground frontal corridor)	Raising awareness	Exhibition/ meeting to be set up continuingly	Public relation/ meeting	P01
		Use Open Space Ratio (O.S.R.) for incentive measurement	Law issuance/ comprehensive plan/ regulation	L04
		Implement the LIFE project as a pilot project	Field action	F07
		Design gutter and five-foot-way in relative and appropriate way	Field action	F08
8. Laws not support conservation approach in development	Law corrections	Correct the comprehensive plan on the issue of road expansion in historic district	Law issuance/ comprehensive plan	L04
		Issue municipal regulations on building improvement	Law issuance/ municipal regulation	L02
9. Economic regression	Increase economic development opportunities	Adjust types of land use in comprehensive plan in appropriate way	Law issuance/ comprehensive plan/ regulation	L04
		Set up annual festival on Thanon Thalang	Public relation	P08
10. Circulation and traffic jam	Circulation improvement and promotion on weekend pedestrian street	Set up festival on Thanon Thalang	Public Relation	P08
		Set up traffic plan to support weekend pedestrian street	Public Relation	F09
		Expand the historic district, increase parking and connect it with pedestrian street	Law issuance	L05

P= Public relation O= Organization establishment L= Law, regulation F= Field action/ construction

Projects related to public relations

Projects related to public relations mean those focusing on awareness raising which mostly relating to works of distributing information, media and document publication, meeting and seminar, including training program. Public relation projects are very important for environmental improvement of Thanon Thalang because most of the area belongs to the private sector which fairly rich of basic needs to support conservation, as seen from the analyses of economic and attitude factors. "Continuous" public relations will guarantee positive response from the locals.

Project P01: Exhibition and meeting on conservation continuingly

Exhibitions on conservation are often used to raise community and society awareness, because it is relatively cheap and immediately able to be conducted. However there must be the project evaluation of outcome on target groups. Evaluations generally come in the type of questionnaire for exhibition visitors. One important thing of setting up an exhibition is not only to "give" information but rather "take" the reflection. Besides questionnaire, one can give discussion panels as parts of exhibition. Meanwhile municipality can use the exhibitions for announcements of progress on the conservation projects, such as building measurement, draft on municipal regulation, or related projects. Reflections from community gathered during

exhibition can be significant for future project improvement. The place for exhibition is suggested to be one or more of the old buildings in the community. Local government must continually provide budgets considering long-term activities, for 10 years for an example.

Project P02: Producing various types of media

With the same objective as exhibition, producing various types of media aims to raise awareness. Furthermore, media can be reference document and long-term achievement. Town trail booklet in portable convenient size is recommended for suggesting pedestrian route through cultural heritages in conservation zone or municipality. It can be purchased for conservation fund raising. Others can be brochure and poster informing projects and the area for community and tourist, or calendar and postcard showing pictures of old heritage or its ornament.

Project P03: Producing souvenirs

Aiming to promote place identity to society, municipality and private sector should cooperate and produce souvenirs for increasing local income. Those souvenirs are suggested to include elements of old town and small size or portable convenient, such as ceramic old building, old heritage postcard, and town trail map or desk calendar. Municipality may not provide much budget, but recommended to give supervision and copyright of information on private sector's production.

Project P04: Listing of appropriate materials and suppliers or retails

Since the heritage buildings used specific types of material, this may require substitute materials to be provided. They must follow development guideline and help keeping identity. It may come in forms of municipal regulation. Lists of suppliers or retails of those specific materials are then very important. It needs surveys, contact with business owner and making connection network of all which will need budget.

Project P05: Training new craftsmen

Building deterioration is partly a problem because of lack of skilled and experienced craftsmen. In the case of Phuket, inherited craftsmanship that made identity and preservation of old town are roofing, wood carving and sculpturing. All are very rare at the present, causing in replacement of inappropriate materials that degraded environment.

The existing craftsmen who are able to maintain the old town need the inheritors. This task is hard because its correlation with personal skill and willingness, and benefit may not worthy enough in return. Prevention for this problem is establishment of training programs for all three craftsmanship skills, alongside with employment and price guarantee that will be possible if combined with issuance of municipal regulations on building improvement guideline which ordinary craftsmen cannot easily follow.

Before training, exploring for the craftsmanship must be done first then recording on the real case of building repair by means of audiovisual, paper document and photography, or CD-ROM. Sometimes the craftsmen cannot transfer the knowledge by themselves. This brings the moderator, as well as the professional from

the Fine Arts Department, to become responsible for such task. The trainees can be divided into two groups, which are students and professionals. The first group will be focused on data collection and documentation, and the other will be focused on practicing.

The trained craftsmen shall be certified by municipality for full-time job guarantee and the inheritors are supposed to have provided jobs in hand which are repairs within the old town.

Budget in this program will be divided into two parts. The first part is data collection, exploring and documentation on the craftsmanship, craftsman professional listing, and training media preparation. The other part is the training set up for once in every two years for ten years.

Project P06: Competition and award of craftsmanship

Besides training, competition and award of craftsmanship can be parts of preservation and inheritance of craftsmanship, and possibly bring about new techniques for old building adaptation.

Competition of craftsmanship may not necessarily use much budget, since awards and promotions may come from private sector.

Project P07: Distribute information documents published for building improvement and installation of advertisement board

This project is related to guideline for building improvement (Project L02), which in parts of building and advertisement board will include guideline for typology and installation. To inform people then shall be published document distribution of guideline for building and advertisement board improvement, by means of repair manual and guidelines.

Such manual and guidelines will be easily readable, having appropriate size and clear reason describing with illustration for interpreting people the necessary and importance of environmental improvement.

The making of manual shall be divided into two procedures, which are the making of the draft manual then going through public hearing process by seminar or exhibition, and the revising of the draft after the first procedure for improvement then becoming the final manual for public. The making of the draft will approximately spend six months, then another six months for public hearing, and a year for the making of final manual.

Project P08: Set up annual festival

This project is set up to promote Phuket Province, which enriched by many local festivals combined with beautiful beaches and many tourism destinations potentially motivating people to the old town. Promotion and cooperation can be made with the locals for setting up temporary walking street, inviting visitors to have a closer look and buying souvenir.

Projects related to establishment of organizations

Projects related to establishment of organization consist two parts, which are local organization establishment and local museum establishment. Both are very important for achieving implementation because future project administration needs “manager” and “office”. Although there is municipality taking responsible at the current but under the process of implementation it will require cooperation of many organizations from both public and private sectors, including moderator for a long-term and sustainable project implementation.

Project O01: Local organization establishment

Establishment of organizations for development and conservation of Thanon Thalang is very important and urgent. Rationales of the task are;

1. Current local legislations are not support local governments to be able to manage their own environment with efficiency because of relatively centralized governing pattern. In Phuket which municipality has quite high potential in self-development should be provided more opportunities to independent environmental management, but with precaution of public interest on the basis that supports the established organization.

2. From few issues on attitude survey, such as willingness on conservation or control of advertisement board, should bring the votes to become majority, but in reality cannot suggest any directions on development and conservation for the municipality, because of lacks of channel and moderator to bring the votes to associate with policy. Such moderator is the local organization.

3. Project administration and project management needs director or manager to be responsible for the development and conservation projects which give effects directly to the community. Then it shall be a representative or group form community helping in organization.

Reasons given above justify an urgent need for establishment of organization to prepare for project implementation. One important thing is the organization is supposed to be able to register as privately environmental management organization that can administrate environment fund.

The local organization for development and conservation shall consist with four groups of member, which are representative of Thanon Thalang community, association or organization that concerns on environmental aspects of the province, governmental officer and administrator form municipality and regional office, and scholar. Proportion shall be organized into 5:2:2:1 and concerning with the following tasks;

1. Establish and administrate the environment fund.
2. Be moderator between government and community.
3. Participate meetings and authorize in any projects affecting the community.
4. Set up seminars, producing media, and administrate works in conservation area.

Project O02: Local museum establishment

Local museum is very important for sustainable management of conservation-approach development. Establishment of local museum will need concerns on museum management, which provisioned for business development opportunity.

Objectives or tasks for local museum are suggested as follows;

1. A place storing history of material and construction, and some examples of old building for education, and distributing to public for acknowledgement of Thanon Thalang's history
2. A place representing Sino-Portuguese architecture for those who interest
3. A place containing office space for local organization (Project O01) An information center of shophouse and Sino-Portuguese architecture of the southern region of Thailand
4. A craftsmanship training center of Sino-Portuguese architecture's construction and ornaments.
5. Possible part of fund increasing by means of heritage guesthouse for foreign visitor and/or souvenir shop, and publications about Phuket.

The expected local museum would be one of the buildings on Thanon Thalang that still maintains 50 percents of existing conditions, or newly built on vacant plot with Sino-Portuguese architectural style.

Availability of plots and buildings has 3 channels.

The first channel is through purchasing plots and building, or newly built, by municipality. Then the property will belong to the municipality.

The second channel is a purchasing by local organization, which can be juristic person or foundation, and purchased by money from environment fund.

The third is through donation or renting from private sector.

However establishment of local museum at primary stage may not find any available plots and buildings because of budget shortage. Recommendations then will be cooperation with the Fine Arts Department to use some parts of local national museum as temporary storage.



Fig. 60 Thai Hua Museum, the first project of establishment of local museum in Phuket downtown by private organization. Photographs taken by author on 14 December 2007

Projects related to legislative measurements and controls

Five current laws related to improvement of urban landscape and environment are Urban Planning Act 1975 and 1992, National Environment Quality Preservation and Promotion Act 1992, Building Control Act 1979 and 1992, National Monument Antique Art Piece and Museum Act 1961 and 1992, and National Cleanliness and Orderliness Maintenance Act 1992. These laws have faced problems of budget and human resource allocation for implementation by laws, including some bureaucratic systems that have not supported the laws.

In the case of Phuket Old Town, two currently implementing laws are Urban Planning Law that covers the whole provincial area, and Announcement of Ministry of Science. Additional channel for potential law implementation will be issuance of municipal regulation under the National Cleanliness and Orderliness Maintenance Act 1992.

Five projects related to legislative measurements and controls are suggested to follow existing laws, including additional measurements for possible implementation.

Project L01: Designation of monuments

According to the National Monument Act 1961 and 1992, the director of the Fine Arts Department has full authority of designation of monuments (and sites), which those designated private properties will be limited to development unless permitted by the director. This may cause many problems for designating private properties such as;

1. Designation of monuments makes improvement of building possibly delay because every detail must be reported to the Fine Arts Department.
2. The Fine Arts Department does not make monument categorization. This has made the living monuments of private properties treated under the same rules like other monuments such as monastery or ruins, which in fact all can not be treated with the same measurement.

3. The Monument Act does not offer any benefits, such as funding or privilege structure likes tax incentive and transfer of development right, to the property owner who prefers preservation.

However, designation of monuments in cultural environment preservation zone is still important. The process may include;

1. Monuments designation on building which still maintains more than 90 percents of original condition. This process will be possibly done within 1-3 years.
2. The Fine Arts Department processes legislation improvement to offer benefits to private sector for involving property preservation program, particularly by using privilege structure.
3. Announcement of monuments designation throughout the preservation zone

Project L02: Making of municipal regulation for building improvement guidelines in preservation zone

Improvement of environment in preservation zone needs development of building altogether. Besides property preservation (Project L01), making of direction for building development guidelines is also important because all the properties belong to the private sector. Building development guideline shall be made by issuance of municipal regulations, which its context includes building preservation, building adaptation, and new building.

The building development guidelines are suggested as followings;

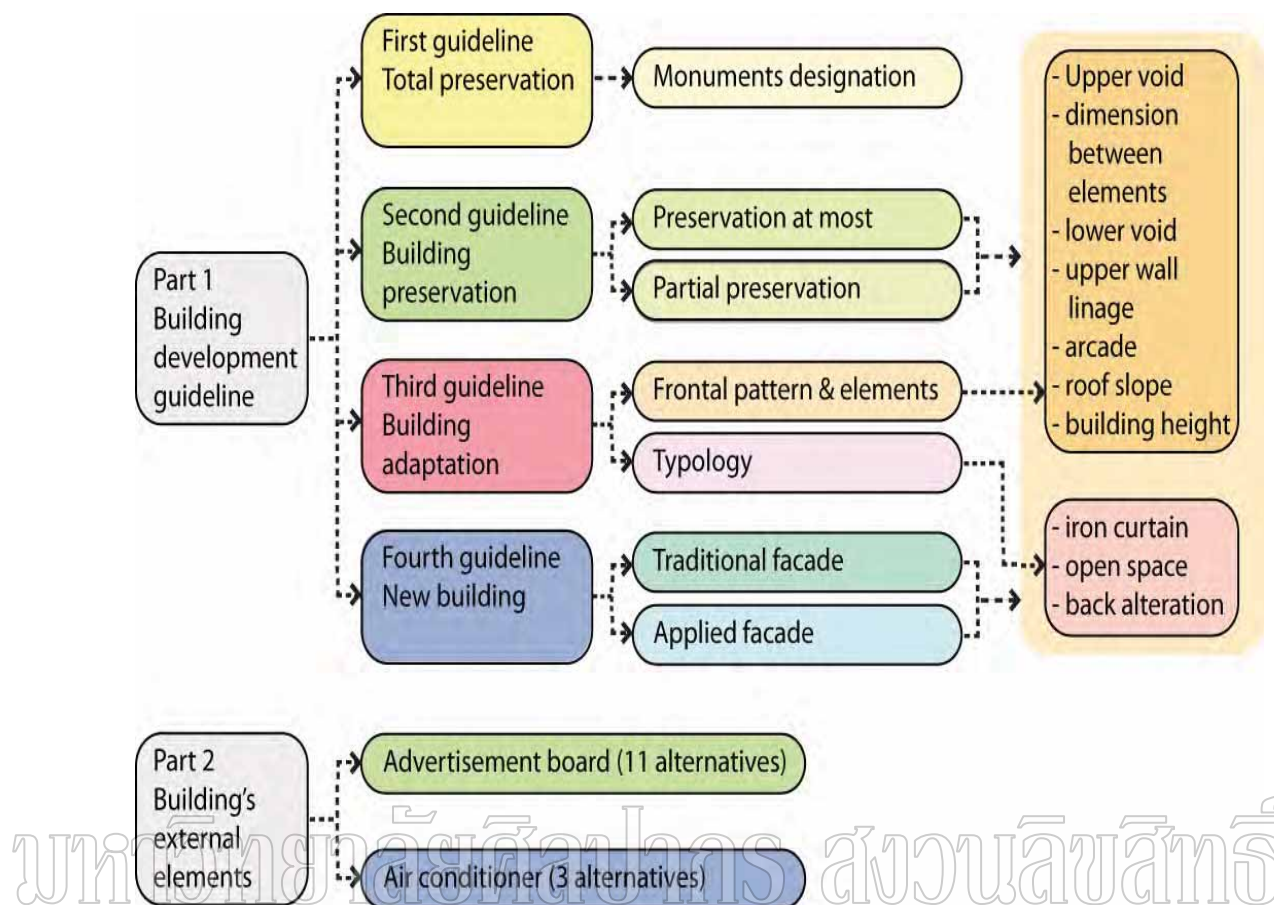


Fig. 61 The elements of suggested building development guidelines

The making of building development guidelines, by issuing municipal regulations as recommended, are suggested to firstly make a draft of municipal regulations with a building development manual to inform the community, then public hearing, and issuance of municipal regulations. The process of making draft document of municipal regulations, including public hearing, will approximately take 12 months.

Project L03: Increasing incentive measurements

Incentives are often used for achieving objectives in development projects. Examples are the privileges of tax decreasing or exception, particularly for imports of machine, given by Thailand's Board of Investment for industrial development sector.

Shaming is that government only gives concern on industrial development sector. There is no incentive measurement for encouraging citizens of the country to preserve their own cultural heritages, despite the governmental policy that always says conservation with development. Therefore cultural heritage preservation always depends on asking for budget, which impossible for preservation of private property.

Incentive measurement for motivating private sector into cultural heritage conservation needs editing of laws for giving authority of tax incentive to local government on preservation area.

While editing of laws is still hard at the present, short-term projects are suggested to be activated for indirect incentive. For an example, if expectation is making people to follow the building improvement guideline, government will need to support the most convenient for following actions, such as preparation of manual for building improvement and design, and legally permitting as fast as possible for property owner who wants to improve the building by given guideline.

Moreover, listing of materials (Project F04), listing of craftsmen (Project F05), and establishing of local organization (Project O01) can support more people to follow the building development guideline.

Project L04: Open space law as incentive measurement

This project can be brought to an immediate action, which different from L03 that need editing of major law, which is the Act, but this project only need words correction in the Announcement of Ministry of Science about open space of building.

Principle of this measurement is using the Open Space Ratio (O.S.R.) as bargain for creating incentive to public to open the traditional arcade when constructing new building.

In the case of Phuket, O.S.R. in the survey sampled traditional building is 16 percents (not include arcade), while the Announcement of Ministry of Science is requiring 10 percents for commercial building, and 30 percents for residential building. Recommendation comes in two options;

First, for improvement or new building, if frontal arcade is provided, then O.S.R. will not be lower than 16 percents, for any shophouse building.

Second, for adaptation or new building, if frontal arcade is not provided, then O.S.R. will not be lower then 30 percents.

According to these suggested conditions, incentive measurement will expectedly motivate people to open the frontal arcade, which means preserving cultural heritage and improving environment of the old town at the same time.

Project L05: Expansion of old town area to provide car parking

This project is related to the project F09: Set up traffic plan to support weekend pedestrian street, which Thanon Thalang will possibly be managed to become a non-vehicle road on weekend. Environmental conditions must be improved to support this including guideline for building improvement, size and installation of advertisement, and encouraging the walk-through frontal arcade.

Such recommended weekend pedestrian street needs car parking space and recreation area to support old town atmosphere. This brings a proposal of using the eastern part of the area to become an extension of cultural environment preservation zone.

Projects related to field action and construction

This type of project is related to real action, particularly real practice on field action and construction. Achievement of these nine proposed projects needs cooperation and collaboration among many agencies.

Project F01: Repair by scholastic principles

The most important part of Thanon Thalang is shophouses on both sides. Repair and maintenance of these buildings into original state will improve much of the environment, but depending only on budget from government will hardly make it possible because of legislative criteria.

Therefore, budget allocation for repair of building is likely to have two options;

First is designation of monuments (Project L01), which the Fine Arts Department shall provide budget for repair of these buildings. This proposal of monument designation shall be provided to the building with authenticity more than 90 percents, and budget shall be provided for survey and repair by scholastic principle, as a model.

Second is repair by means of study and research on Sino-Portuguese architecture, which the Fine Arts Department or educational institutions will select the case study from these old buildings, and then repair within five years.

Project F02: Producing roof materials or alternative materials for roofing

Similar to repair of building, government can not provide construction materials to private sector, except for research project which private property is used as an example.

In the case of Thanon Thalang, establishment of study project for modeling material, particularly roof materials, is recommended. This will include study and producing of effective substitute for original style roof material, which its specific material and structure elements are scarcely available in market.

This two-year project is supposed to include study, design, test, and test on real building with quality evaluation from real usage.

Project F03: Recording property repair demonstration

This project is related to Training of craftsmen (Project P05), Repair of building (Project F01), Establishment of local museum (Project O02), and Organizing conservation volunteer camp (Project F04).

Recording of property repair demonstration will include text record, or description, illustration, model, interview, and audio-visual. All information will be used for repair of building and organizing conservation volunteer camp in the future. Recording process must be conducted while specialist or local craftsman are demonstrating the repair of building.

Information from recording is suggested to be exhibited and stored at the proposed local museum (Project O02)

Project F04: Organizing conservation volunteer camp

Organizing conservation volunteer camp will be able to partially help preservation of building at the current while there is no organization or agency responsible for the total restoration of building.

Pattern of this camp is a voluntary base for students in higher education, normally used for helping rural area development, but the conservation volunteer camp will require architectural and civil engineering student to repair or restore old buildings by using skill and experience of craftsmanship inherited from local craftsmen. Students will learn from local craftsmen and conducting real action on the site.

Project F05: Street furniture design

Possibility of having street furniture that signifies identity of Thanon Thalang, is street lamp. At the present it is still an ordinary form of using lamp hanged on messy electricity wire across the street, which inappropriate installation may cause visual blight to the area.

Design of street lamp will be related to advertisement board (Project L02) and electricity wire installation (suggested in Project F06). Besides, harmony must be made to fit the building style, including the use of modern materials. In this project, the lamp design is suggested to be installed to the building façade, with decorative iron caste adapted from original ornaments found on the building.

Project F06: Bring electricity wire underground

Underground electricity wire is a project which regional electricity authority already set up budget for, but not yet process. Attitude survey from Thanon Thalang community also showed majority of agreement to bring electricity wire underground.

Somehow, bringing only electricity wire underground may not solve environmental problems on Thanon Thalang, because other facility wire such as telephone and cable shall be put in place altogether at the same time. This suggests that cooperation among agencies must be organized for available budgeting of each agency for the same objective.

However, bringing wire and other facility underground may not be easy. Despite possibility of insufficient budget, there are numbers of expected problem including collapse of old building from making tunnel for facilities. This may require new option which aiming on less budget and less effect on old building foundation.

A proposed substitute of underground facility wire is main conduit installed inside the frontal arcade, but difficulties may be caused by various factors such as ownership of arcade that legally belongs to private sector who owns the building, existing physical conditions of each building arcade that may be hard to hide the main conduit, and cooperation of responsible agencies. Budget will be provided in two phase. First is the survey of electricity engineer team, and second will be for

construction, including repair and restoration of arcade. A caution if this proposal are going to be conducted will be the agreement and permission from the building's owner, which establishment of local organization (Project O01) will be a moderator for organizing the meeting on this aspect.

Project F07: Unblocking the frontal arcade

Most of the traditional frontal arcade is blocked at the present. Municipality in cooperation with LIFE project has been tried to motivate people on Thanon Thalang to unblock the arcade, first by signing on agreement of cooperation with Municipality.

Project F08: Gutter and arcade design

Original gutter on Thanon Thalang is an open type, which is suitable for drainage in rainy town like Phuket. However, covering of the open type gutter by using pedestrian style concrete lid finally took over all the original type.

Gutter has relationship with frontal arcade. If the gutter is covered, it will make arcade less important because people can walk on the gutter lid. Disadvantage will also come to efficiency of drainage, easy to get dirty and hard to clean, and inhabiting of rats, insects and diseases.

Recommendation will be for the future (5 years), when gutter lids will be all degraded and new design will be needed. Gutter with half-opened iron cage and concrete lid with traditional decorated pattern is suggested to be mix used instead of the old style for better identity promotion and drainage efficiency at the same time.

Project F09: Set up traffic plan to support weekend pedestrian street

This project aims to promote economic activities on Thanon Thalang, especially on tourism activities which Thanon Thalang can be signified as a cultural tourism destination. Improvement of road to serve as pedestrian street on weekend must be done as well as providing more and nearby car parking space (Project L05).

The managing of Thanon Thalang for pedestrian street purpose will obviously become effective when processed alongside with building repair, giving building improvement guideline and design of street furniture, providing car parking space, and green area created to connect old town with car parking space.

All recommended projects are not supposed to be implemented at the same time, because of

1. Conditions of the local and agencies for implementations, which preparation must be made for human resource and labor, budget, knowledge, and time.
2. Allocation of budget
3. Structure of administration and legislation subjected to change.
4. Priority and hierarchy given to the problems, especially an urgent one.

4. Summary

This chapter describes and analyses the three case studies of heritage town tourism development as follow: Hoi An, Vietnam, Luang Prabang, People's Democratic Republic of Laos and Phuket, Thailand using the Urban conservation: definitions and approaches.

The three case studies indicated that urban conservation has four benefits as follow;

4.1 Cultural memory protection in the form of physical, preserved monuments

4.2 Maintenance of social proximity within communities and neighborhoods

4.3 Environmental diversity protection from the more likely to become-a monotonous society

4.4 Economical benefits to be derived from adapting the use of conserved properties, particularly in the tourism business. Not all of these are of equal concerned when it comes to a real conservation project, however. The most left-over parts are those dealing with social conservation, which in fact has as much significance as physical conservation. Tourism development and urban conservation then have the same point to make here, which is the achievement of urban conservation that benefits both physical and social tasks, shophouse and community, as the capital resources for local heritage tourism development.

Surveys of Phra Prang Community and case studies in three countries were concurrently conducted in order to look for problems in Phra Prang Community, Phetchaburi. Then, its problems and solutions were compared with those from the three case studies. Pros and cons analysis was applied to provide a suitable and sustainable proposal of development guidelines in conservation and tourism for the community under the principle of Buddhist Economics Theory.

Chapter 5

Background Information on Shophouses in Phra Prang Community and Comparison Analysis of three case studies

Muang district, Phetchaburi province, Thailand, has a long history with regard to its heritage value in both physical and social terms. On a regional scale, Muang Phetch is linked to enormously diverse natural and cultural tourism resources within its own province, including national parks, splendid beaches, monuments, palaces, and ethnic settlements. The centerpiece of it all, however, is the Muang Phetch community itself which, given the current climate of global economic competition, is facing a decline in demographic, economic and social terms, to the extent that there seem to be fewer benefits left in maintaining the old structure of the inner city. Many vernacular shophouses are facing the threat of demolition to make way for monotonous “modern” buildings that will possibly be rented out to outsiders with no attachments to the local community.

The situation of vernacular shophouses and the surrounding community are now taking a new turn thanks to some locally run projects aimed at the revitalization of the community; these are being spearheaded by a local businessman involved in tourism and artists, who have launched a campaign to encourage recognition of the value of vernacular shophouses in the area, as well as NGOs, which are indirectly trying to educate local youth and families through the promotion of local culture and arts and crafts, at the important temple site of Muang Phetch. The site selected for this study is an old commercial neighborhood called Phra Prang community lying in the shadow of Wat Mahathat, currently the most significant heritage site for the tourism business in the district. The possible value of such heritage sites may be reflected in the community’s expectations of finding appropriate ways to adapt them, physically and socially, to the tourism scheme and enjoying more shared benefits that also address local concerns.

The first part of this chapter consists of background to the case study of the Phra Prang community. In order to establish a research structure, it is necessary to review the settlement and the general cultural characteristics of the inhabitants of Muang Phetch. Their history, way of life and the physical and conceptual aspects of the area, are investigated. The exact locations of the Phra Prang community selected for the purposes of this study are defined. They are as follows:

1. Background Information
 - 1.1 Muang Phetchaburi: settlement and development.
 - 1.2 Characteristics of the study area in brief.
 - 1.3 History of Phetchaburi.
 - 1.4 Historical development and the role of the study area in the context of Phetchaburi.

- 1.5 Heritage shophouses of the Phra Prang community, Muang Phetchaburi and market that local trade expansion in the area of the Phetchaburi River.
- 1.6 City plan of Phetchaburi during the establishment of the Phetchaburi community.
- 1.7 Shophouse characteristics during the reigns of King Rama IV-VII.
- 1.8 Phra Prang community and its characteristics.
- 1.9 Urbanization of Phra Prang community.
- 1.10 Existence, growth, and deterioration of the community.
- 1.11 Development of human society.
- 1.12 The threats to the heritage value of the community and conflicts in the development of Muang Phetchaburi.
- 1.13 Significance of shophouses and related monuments in Muang Phetchaburi
- 1.14 Statement of heritage significance.
- 1.15 Review of tourism planning and policy for Muang Phetchaburi and related destinations.

The second part displays an analysis of heritage town tourism development in the following case-study towns: Luang Pra Bang, People's Democratic Republic of Laos, Hoi An, Vietnam and Phuket, Thailand in terms of the strength of the community, tourism benefits, tourism attractions, the developing of tourism in the community, and success in tourism planning

1. Background information

1.1 Muang Phetchaburi: settlement and development

Phetchaburi, Muang Phetch for short, otherwise known as the “City of Diamond”, is one of the oldest towns in Siam¹ with a long and distinguished history, a fact borne out by local chronicles as well as archaeological sites in the area . It is believed that Phetchaburi was a Mon town of the Suwannaphum and Dvaravati kingdoms. In the 9th century, Srivijaya Nakhon Sithammarat extended its power over the Dvaravati by sending a prince from Nakhon Sithammarat to rule Phetchaburi. The Khmer sanctuary there was changed into a Buddhist temple. Later, in the 14th century, during the Sukhothai era, it appeared in King Ramkhamhaeng's stone inscription that Phetchaburi was a town belonging to the kingdom of Sukhothai as well as to Nakhon Sithammarat. Phetchaburi was mentioned many times in the Ayutthaya chronicles and architectural remains and art objects of the Ayutthaya period are abundant in the province. The foreigners who came to the Ayutthaya kingdom called Phetchaburi by many names: Phriphri, Phiphliis, or Pipry. In the early Rattanakosin Period Sunthon Phu, a great poet of Thailand, in his poem, NIRAT MUANG PHET², called this town PHRIP PHRI. The old name, used during the Sukhothai period, came back into use during the reign of King Rama IV, and is still

¹Clarence Aasen, *Architecture of Siam, A Cultural History Interpretation*. New York: Oxford University Press, 1998.

² Suchit Wongthes, *เศรษฐกิจการเมืองเรื่องสุนทรภู่ มหาวีรกรรมกวี*. (Political Economic of S Soonthorn Phu, the great poet). 3rd ed., Bangkok: Matichol Publishing, 2002.

used today. Phetchaburi is also home to the southernmost Khmer ruins in Thailand, which date from the time of the Kingdom of Angkor.

Phetchaburi was an important city in the western part of Siam and during the Ayutthaya era served as a fortified frontier post to guard against any potential incursion by the Burmese. A lineage of kings ruled this historic city. The history of Phetchaburi has been found in the ruins and built remains of the area, as well as in valuable works of art handed down through the ages to the present generation. In Muang district, several historic temples have embraced modernity, without the area ever losing touch with its roots or its original claim to fame as a residence of master sculptors, goldsmiths and jewelry craftsmen. Also the scenic part of Phetchaburi has high value as a “cultural landscape”.

Phetchaburi’s wealth and influence in the twelfth century was based upon the working of the coastal salt pans found in the vicinity. Under King Ram Khamhaeng of Sukhothai, Phetchaburi probably accepted the overlordship of that kingdom³ Later, during the Ayutthaya period, it became particularly important as a supply of salt and as a trading center.

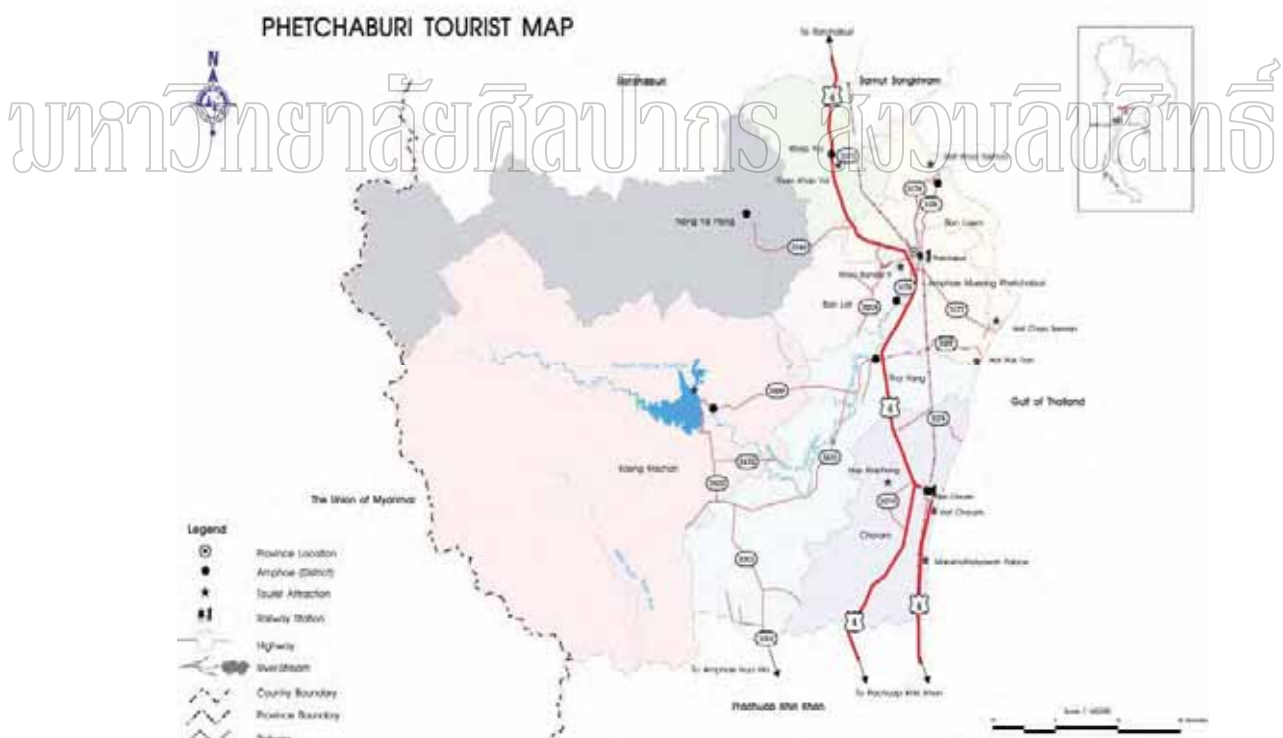


Fig. 62 Location of Phetchaburi Province, its town, and tourism destinations.
Source: Tourism Authority of Thailand, 2005.

3 Clarence Aasen. Architecture of Siam: A Cultural History Interpretation. New York: Oxford University Press, 1998

Thailand's identity has long been associated with village life, including the interaction of people at a local level and the perpetuation of traditional buildings and sites. Muang Phetchaburi is a collection of rural communities that still reflect local culture and customs both in their way of life and physical surroundings.

This is especially true of local commercial culture, which has a major impact on the character and spirit of the locals, as well being the home of an interesting minority ethnic group, the Chinese, which is worthy of preserving in itself. These factors have led to the selection of Muang district, Phetchaburi province. Phetchaburi is located along the upper western coast of the gulf of Thailand. It is about 165 kilometers south of Bangkok via Phetchakasem Road, about 116 kilometers via Thonburi-Paktho Highway and 167 by train. The area is settled on the Phetchaburi River's tributaries. The landscape is characterized by thick jungles and mountain ranges, lying in the west as a border between Thailand and Myanmar, and an 80 km. long coastline following the Gulf of Thailand on the east.



Fig. 63 Phetchaburi city map and tourism destinations
Source of data: Tourism Authority of Thailand, 2005

The area alongside the Phetchaburi River consists of lowland. Its topographic features are made up largely of farmland and forest. The Western part of the province consists of dense forest and mountains bordered by the Tanoasi range. The Eastern part is a coastal plain that runs along the sea. There are three main rivers flowing through Phetchaburi province: Phetchaburi River, Bang Kloy River and Bang Taboon River. The Phetchaburi River flows through the heart of the provincial township and drains into the sea in Ban Laem district. The population earns income from agriculture, for example by rice cultivation, diverse types of farming for growing fruits and vegetables, the manufacture of palm sugar, animal husbandry and fishery.

Boundaries

Overall, Phetchaburi province occupies an area of 6,225.138 square kilometers or 3,890,711 rai (1 rai=1,600 square meters) situated in the Southern /Central part of Thailand. The widest part is around 103 kilometers and the longest is around 80 kilometers. The province borders are as follows:

North Ampawa District, Samutsongkram Province and Pak Thor District, Ratchaburi Provinces

Hua Hin District, Prachuabkirikhan Province

South The Gulf of Thailand

West Myanmar



Fig. 64 Phetchaburi is administratively divided into 8 districts
Source: Phetchaburi Provincial Administration Organization

1. For administrative purposes, Phetchaburi is divided into 8 districts: the City District, Tha Yang, Khao Yoi, Baan Laem, Baan Lat, Cha Am, Nong Ya Plong, Kaeng Krachan.⁴
2. Phetchaburi provincial administration
3. There are 11 Phetchaburi municipalities-Phetchaburi municipality, Wai Sapan municipality, Haad Chao Samran municipality, Cha Am municipality, Na Yang municipality, Khao Yoi municipality, Tha Yang municipality, Nong Jok municipality, Baan Laem municipality, Bang Taboon municipality, and Baan Lat municipality.
4. There are 93 sub-district administrative organizations and 673 villages

Geography

The Muang Phetchaburi community is located in the Muang Phetchaburi municipal area, at latitude 13 6' N and longitude 99 57' E, approximately 156 kms from Bangkok, 50kms north of Cha-am and 76 kms north of Hua Hin.

Physically, this cluster covers the Muang Phetchaburi municipality and surrounding areas, comprising over 54 sq.kms in all. The community of Muang Phetchaburi is located in an upland area, approximately 3-4 meters above sea level, and is surrounded by lower plain areas used for growing paddy rice and fruit orchards. The Phetchaburi River flows through the middle of the community in a north-south direction, and constitutes the main system of water drainage that prevents the community from flooding.

The character and conditions of land use at present is the result of the area being divided by the river. Mountains and forests in Amphur Tha Yang, Nong Ya Plong, and Khang Kajarn are the source of the water that flows down to plain areas such as Amphur Mueng and Pranburi. The most populated areas are in the east, where large plain areas are suitable for cultivation; i.e., Amphur Baan Lad, Tha Yang, Khao Yoi, and Mueng.⁵ The government offices, educational institutes, recreational sites, historical and ancient places, and a few scattered residential houses are located on the west side of the river. There are a few commercial areas along Damnern Kasem Road and some industrial service areas on Ratvithi Road. Large business and commercial areas, industrial factories including a paint factory, a brick factory and a preserved food factory, are mostly located on Mattayawong Road on the east side.

Another interesting feature of this community is the large number of wats scattered throughout the area, which are highly valuable in terms of their history, art, culture and archeology, as well as being places for pleasure outings.

Muang Phetchaburi can be divided into 3 areas as follows;

⁴ Phetchaburi Provincial Administration Organization, 1999 : 3

⁵ Sakda Siriphan, Phetchaburi: History, Art and Culture, First Edition, Darnsudiatham Publishing, 2000.

1. Mountains and the western plateau area. This area is in Amphur Khang Kajarn and Amphur Nong Ya Plong. The west, which has the steepest areas in the province, is next to Myanmar, and the connected areas are slightly inclined to the east. There are mountain ranges from north to south which act as water barriers and as the source of the Phetchaburi and Pranburi Rivers.

2. Riverside low plain area. This area, which is good for agricultures, is in parts of Amphur Tha Yang, Cha Am, Baan Lad, Baan Laem, Mueng Phetchaburi, and Khao Yoi.

3. Coastal area. This area, which is marked by tourism and fisheries, is in Amphur Baan Laem, Mueng Phetchaburi, Cha Am, Tha Yang.

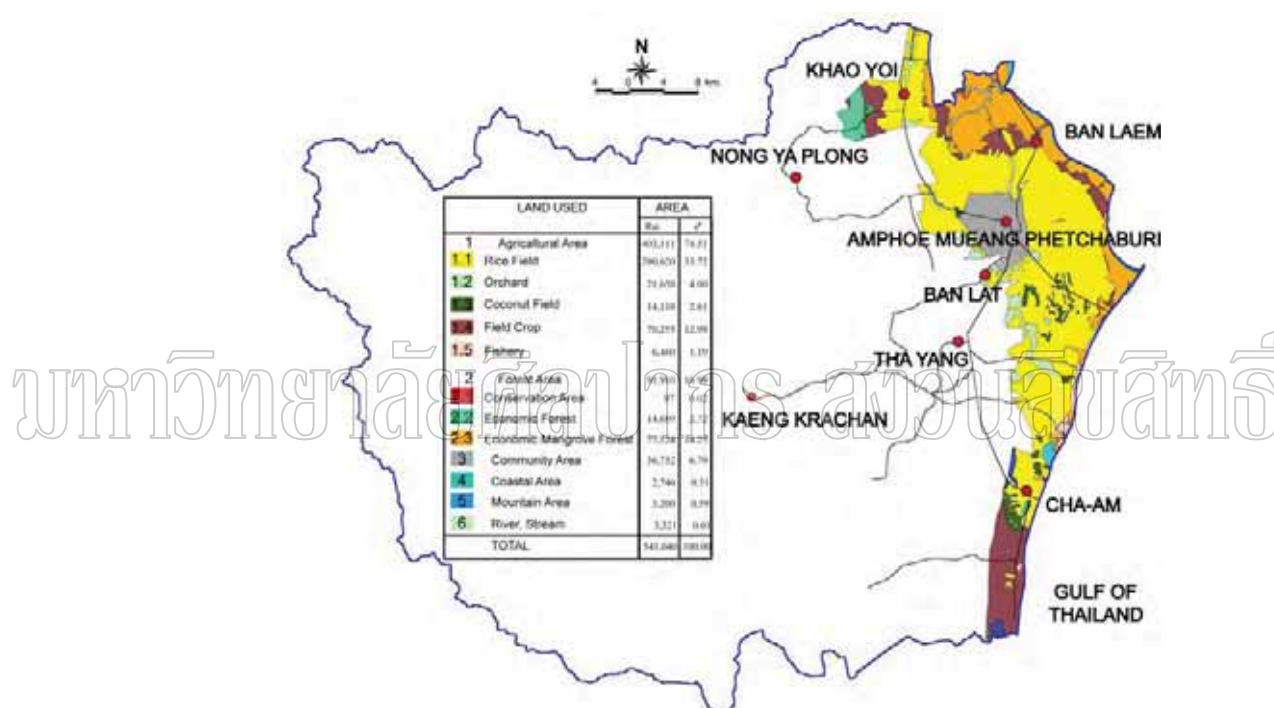


Fig. 65 Coastal area land used
Source: Office of Phetchaburi city planning

Climate

Climatic conditions: Phetchaburi has warm temperatures throughout the entire year, resulting in comfortable and moderate weather, due to its geographic landscape of high mountains in the west and coastal areas in the east. According to statistics for 1998, the average maximum and minimum temperatures were 32.3 and 24.84 °C, respectively, with a total of 86 rainy days, precipitation being 975.0 millimeters.⁶ From May to November, it rains extensively due to the influence of Monsoons from the southwest passing from the Andaman Sea to the Gulf of

⁶ Office of Phetchaburi Provincial Commerce, 1998:10.

Thailand. The winter season runs from December to February, with the lowest temperature being 20.05 °C. The summer season runs from March to May, the highest temperature being 34.11 °C.

Natural resources

With regard to the geological characteristics of the soil in Phetchaburi, these consist of clay and sandy clay in the plain area in the center of the province, clay, and loam mixed with pebbles and rocks in the plateau area in the west, and loam in the coastal area in the east.

Important minerals found in the area are limestone, decorative limestone, shale, kaolin, and lignite. These minerals can be found at Baan Lad, Tha Yang, Cha Am, and Nong Ya Plong.

Phetchaburi has 1,189,020 rai of forest, covering approximately 30.56% of the province, which generally consist of tropical rain forests and dry evergreen forests.⁷ The main forest areas are spread along the Tanaosri Mountain Range in Nong Ya Plong, Khang Kajarn, and other districts, except for Muang Phetchaburi where the low, riverside plain area is situated.

Forest areas in Phetchaburi consist of

1. 15 national sanctuaries with important forests such as Nong Ya Plong Forest, Nam Klud Neur Forest and Yang Nam Klud Tai Forest
2. 1 national park : Khang Kajarn National Park
3. 1 wildlife sanctuary at Khao Tor Mor
4. 2 national forest parks : Cha Am National Park and Khao Nang Punthuratana National Park

Population structure

In 1998, Phetchaburi had a total population of 456,527 persons, 223,365 males (48.93%) and 233,162 females (51.07%), from a total of 115,896 families.⁸

People in Phetchaburi comprise native descendents of long-established families and relocated residents. The natives consist of Thais with different lineages, such as Song Dum or Lao Song Thai in Khao Yoi, Islamic Thais, and Mon Thais in Muang and Baan Laem.

⁷ Office of Phetchaburi Province, 1999:6.

⁸ Office of Phetchaburi Provincial Commerce, 1998:13.

Transportation

There are transportation links to Phetchaburi by train and road, Phetchaburi itself being situated between Ratchaburi and Samut Songkram in the central region and Prachuabkirkhan in the southern region.

Trains run from Hua Lam Pong station and Bangkoknoi train station (Thonburi) every day.

There are also many buses that run from Bangkok to Phetchaburi. There are both ordinary and air-conditioned buses from the southern bus terminal.

Nowadays, traveling by car from Bangkok to Phetchaburi and other neighboring provinces is very convenient, with many alternative routes that drivers can take, as follows:

1. Interstate No.35 through Nakorn Pathom and Ratchaburi.
2. Phetchakasem Road (Interstate No.4) through Samut Sakorn, Samut Songkram and Ratchaburi.

There are interesting places in other districts that can be reached from Muang district as follows:

1. Baan Lat district - 6 kilometers
2. Tha Yang district - 17 kilometers
3. Cha Am district - 40 kilometers
4. Baan Laem district - 12 kilometers
5. Khao Yoi district - 22 kilometers
6. Nong Ya Plong district - 35 kilometers
7. Kang Krachan district - 53 kilometers
8. Hua Hin district - 66 kilometers
9. Had Chao Samran - 15 kilometers⁹

Economic structure

1. Economic structure. Overall, Phetchaburi's economy is based on agriculture, fisheries, and livestock, which are very important and provide the province with most of its income. Ranked second in importance is the industrial sector, comprising wholesale and retail businesses, services, industrial transportation, construction and mining. The Gross Provincial Product (GPP) is 23,666.7 million baht.

2. Population income. The average income per person per year in Phetchaburi is approximately 55,556 baht.

⁹ Thailand Institute of Scientific and Technological Research, Tourism Authority of Thailand, Master Plan for Tourism Development of Phetchaburi Province and Prachuap Khiri Khan Province, Bangkok: 1987.

3. Occupations. The most important occupations are in the agricultural sector, such as agriculture, fisheries, livestock, and the processing of agricultural products. This is followed by wholesale and retail businesses, services, industrial transportation, construction and mining. Since Phetchaburi was designated an Industrial Zone (currently in Phase Three), many factories have been established in the area and are scattered throughout every district. Actually, there are 13 factories which are large, medium, or small in size. The factories in Phetchaburi are engaged mainly in processing several types of agricultural produce in order to increase their value and serve the market's needs; these include pineapple canning, cement manufacturing, rice refining, noodle manufacturing, ice-making, the preservation of vegetables or dried fruit, the manufacturing of engine spare parts, the production of salt, engine repair, factories manufacturing construction equipment, etc.

The economic status of Phetchaburi is at a good level. Most people make their living from agriculture, animal breeding, fisheries, forestry, industry, commerce, and other types of farming. The most important crop is rice, followed by fruits such as bananas, limes, mangoes, rose apples, sapodillas, etc. Pineapples and vegetables are also cultivated. Fisheries include fish, as well as shrimp and shellfish farming. Local industries include the production of salt, the manufacturing of sugar and palm sugar, cement production, etc.¹⁰

The trunk of the palm tree, the given Latin name which is *Borassus flabellier L.*, is up to 30 meters in length, and the width of the leaf is 2-3 meters. Some palm sugar manufacturing can still be found, and palm trees can be seen along paddy fields in the Phetchaburi countryside as a symbol of the Phetchaburi cultural landscape¹¹. In the old days, after rice harvesting, Phetchaburi people produced palm sugar as their second occupation, and it is well-known that palm sugar from Phetchaburi is sweet and good for making desserts.¹²

As cited in Nirat Muang Phetch, a poem by Soonthornpoo¹³ ;
 “All over the area, palm trees can be seen everywhere
 They can be used to make palm sugar to earn money
 Men tuck soldiers’ knives in their waistbands
 And climb up to the top of the tree on which palm tubes are hung.”

Phetchaburi is one of the country's most important rice-farming provinces, and most people are farmers. According to Phetchaburi's marketing statistics for 1983, it was found that paddy fields covered an area of up to 453,457 rai and generated a total income of 601,384,240 baht. Muang district has the highest

10 Samai Sudtithum, *Phetchaburi*, 1st ed, Bangkok: O.S. Printing House, 1996.

11 Nipatporn Pengkaew, *ต้นตาล วิญญาณของเพชร (Palm The spirit of Phetch)*, Sarakadi, Vol.9, No.108, February 1997. p. 136-146.

12 Sakda Siriphan, *Phetchaburi: History, Art and Culture*, First Edition, Darnsudtitham Publishing, 2000.

13 Suchit Wongthes, *เศรษฐกิจการเมืองเรื่องสุนทรภู่ มหากวีระดมภ์*, (Political Economic of S Soonthorn Phu, the great poet), 3rd ed., Bangkok: Matichol Publishing, 2002.

percentage of paddy fields and rice farmers. Rice farming uses water from rain water and irrigation, and starts with ploughing, sowing, withdrawing the seedlings and transplanting them, and proceeds to harvesting, and transportation for hulling, respectively.¹⁴

With regard to the cultivation of fruit, in the past, most areas in Phetchaburi around Muang district, Tha Yang, Cha-Am, and Baan Lad were extremely arid and not suitable for cultivation. Since the completion of the Phetch Dam in 1954, however, water from the east side of the dam has been transported to three canals and used for irrigation. Thus, the arid areas have been transformed into productive areas due to having access to irrigation. Since then, both sides of the canals are full of fruit orchards, crops, and vegetables that have provided prosperity to the people of Phetchaburi.

Phetchaburi is renowned as a source of high-quality fruits, such as rose apples, pomeloes, sapodillas and limes. Statistical data from Phetchaburi's marketing report for 1983 showed that the people of Phetchaburi earned 43.6 million baht in income from the cultivation of tiny 'egg' bananas, 187 million baht from the cultivation of small Thai varieties of bananas, and 75 million baht from the cultivation of large western-style bananas. The cultivation of limes was valued as high as 234 million baht. In addition, the cultivation of other fruit, such as mangoes, sapodillas, guavas, tamarinds, coconuts, and oranges, produces generated earnings of 250 million baht/year.¹⁵

Public utilities

Phetchaburi has a number of public utilities and constructions as follows:

1. There are 10 power authorities in Phetchaburi. Total electricity usage is 409,163,045 units, with a total of 99,560 users.
2. There are 296 villages with water supply systems and 250 villages without water supply systems, or 54% and 45.8%, respectively.
3. Phetchaburi has 1 waterworks that supplies water to 1 city municipality and 3 district municipalities, the total number of users being 18,501. The waterworks has a production capacity of 7,576,875 cubic meters and supplies 5,450,532 cubic meters of water.
4. There are 11,337 telephone numbers out of a total of 16,073 numbers rented. Most of the rented numbers are for residences.¹⁶

¹⁴ Wanpen Suraruek, *มุมมองทางภูมิศาสตร์ กับความยั่งยืนของเกษตรกรไทย (The Perception of Geography and Thai Agrarian' Sustainability)*, Cheing Mai University, 2004

¹⁵ Sakda Siriphan, *Phetchaburi: History, Art and Culture*, First Edition, Darnsuditham Publishing, 2000.

¹⁶ Office of Phetchaburi Provincial Commerce, 1999:26-28.

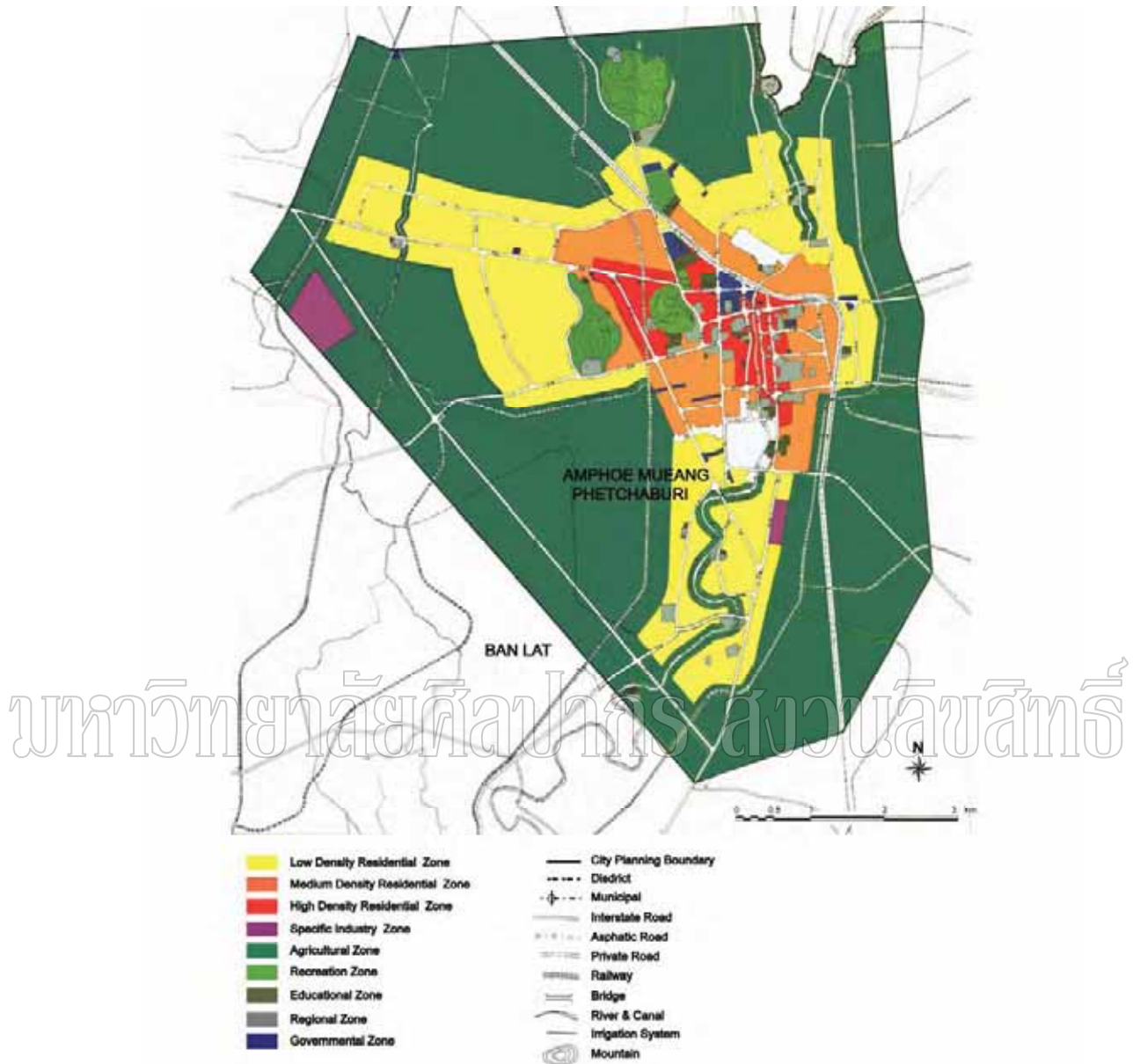


Fig 66 Phetchaburi province land used
Source: Office of Phetchaburi city planning

Development potential in Phetchaburi

1. Potential for investment

Phetchaburi has the potential to become a center for the tourism industry and education, as well as a major economic hub for the western region of Thailand due to its state of readiness in terms of raw materials, labor force, and location. Phetchaburi is situated in Phase 3 of the industrial zone, where investors can reap the maximum benefit from their

investments. The following are several appropriate forms of investments that need to be considered.

1.1. Investments in the tourism and recreation industries, such as hotels, resorts, and international conference centers

1.2. Investments in processing industries from fishery, livestock, and agricultural produce, such as canned seafood manufacturing and meat processing

1.3. Investments in manufacturing industries, such as electronic and electrical parts or motherboard manufacturing, and clothing

1.4. Investments in transportation, such as the construction of piers, and coastal navigation for tourism and transportation.¹⁷

2. Potential for Tourism

Phetchaburi has major potential in terms of tourism, as follows;

2.1 The location of the province and its tourism attractions are not far from Bangkok, so tourists can easily take one-day excursions to travel and visit places. A trip to Phetchaburi by car is only 2 hours, and Phetchaburi has up to 82 kilometers of coastline.

2.2 It is the center for travel accommodation such as hotels, bungalows, resorts, and tourism services in the western region.

2.3 Transportation is convenient both by car and train.¹⁸

3. Potential for education¹⁹

Besides the potential for investment and tourism, Phetchaburi is increasingly becoming an important center of education in the western part of the central region, especially the district of Cha Am near the coast, where the landscape is hilly, with cool temperatures suitable for educational institutions. It also boasts a convenient transportation network between the central and southern regions. At present, several Thai and international institutions of higher education plan to establish campuses in Phetchaburi as follows:

Silpakorn University

Webster University

Stamford University

17 Office of Phetchaburi Provincial Commerce, 1998.

18 Office of Phetchaburi City Planning, 1999

19 Silpakorn University, รายงานฉบับสุดท้าย โครงการรักษาเอกลักษณ์ของสถาปัตยกรรมท้องถิ่นและสิ่งแวดล้อม เพื่อดึงดูดนักท่องเที่ยวจังหวัดเพชรบุรี, (The Final Report: Conservation of the identity of Local Architecture and Environment for Tourism in Phetchaburi) , 2002.

Attractions

Temples in Phetchaburi

There are many attractions in Muang Phetchaburi that are clustered together. They represent the historical importance and fine architecture of the area. The fine art produced by the families of great artists in Muang Phetchaburi are found in many mural paintings and bas-reliefs at several important places in this cluster of attractions.

In the olden days, during the Ayuddhaya period, Phetchaburi was an important ancient city and used to be a port city with a crowded community, its culture being passed on from generation to generation in a continuous fashion. Temples have always been important for the conducting of a wide range of rituals and ceremonies. Therefore, one can see around 211 temples in Phetchaburi, which are sources of valuable artwork by craftsmen of the past who created a valuable heritage that they passed on to their successors, a heritage that has been handed down to the present day. However, there are also 59 temples that are deserted.²⁰

In the Rattanakosin Period, Phetchaburi found its role changed from that of a strategic city to a town of natural beauty. It also became a seaside resort and a place to take a pleasant trip. The three monarchs of the Rattanakosin Period, Kings Rama the Fourth, Fifth, and Sixth, established retreats here. They built three palaces: Phranakhonkhiri, Phraramrajanivet, and Phrarajniyes-marugadayawan, all of which are located in Phetchaburi.

Phetchaburi has been called by some scholars the "Living Ayutthaya". This is because the town has many things similar to the city of Ayutthaya, a place destroyed almost completely after the Thai-Burmese War of over two hundred years ago. The prosperity of the Ayutthaya Kingdom can currently be seen and appreciated in the town of Phetchaburi. (See Appendix E)

1.2 Characteristics of the study area in brief

Geography of Phra Prang community

Established in 1996, the Phra Prang community is one of sixteen communities in the Phetchaburi municipality. The community office is located to the west of Wat Plaplachai.

<u>North</u>	From the intersection between Arun Pradit School and Chee Sra In Road to Pra Chom Kloa Bridge
<u>South</u>	From Tha Song Bridge and Dam Nern Kasem Road and Soi Wat Don Gai Tei School to Wat Yang
<u>East</u>	From Tha Song Bridge, along Phetchaburi River to Pra Chom Kloa Bridge

²⁰ Samai Sudtithum, Phetchaburi, 1st ed., Bangkok, O.S. Printing House, 1996.

West Soi Wat Yang and Ratchadamnern Road to the intersection of where Arun Pradit school is located²¹

Phra Prang community in general is urban in nature. Most people own businesses and their residences are located in commercial buildings. Local temples are spiritual centers for people in the community who are Buddhists. In the morning, Buddhists offer food to Buddhist monks as part of their daily routine. There are schools, such as municipal schools, private schools, and Christian schools. People in the community earn an honest living and are able to develop their careers and better their lives. People are characterized by a love of community and a sense of unity, and they attach great importance to education, and in particular to being good citizens for the benefit of the country as a whole.

Population

Adult Males	1,291	persons
Adult Females	1,616	persons
Males Children	330	persons
Females Children	408	persons
Total	3,645	persons
Number of Households	1,165	

Occupation

1. Trader
2. State employee
3. Craftsman
4. Pensioner
5. Dependent
6. Employee²²

Main attractions of Phra Prang community²³

1. Wat Mahathatworaviharn is a royal temple in which stands the Phra Prang Har Yord, where an image of the Lord Buddha was enshrined by H.M. the King and H.M. the Queen. The Buddha image hall is an enshrined area for sacred Buddha images. The Ms. Amporn Boonprakong Sala was established as a museum for Buddhism. The Suwanrungsarith Withayalai School provides education from the preschool to senior high school levels.
2. Wat Plaplachai is where the Phra Prang community office is located. On the west side is Soonthorn Phu memorial park.

²¹ Survey by Author on January, 2006.

²² Population Survey by Phra Prang Community Annual Report 2004 (Somsong Mangmeesuk : 2005)

²³ Interview of Miss Somjai Phewpong, the president of Phra Prang community center, 14 May 2007

3. Wat Yang, the place from which carpenters originate
4. Wat Khanlek. Municipality1. Wat Khanlek (Ratanakalussanusorn) School under the supervision of the city municipality provides educational facilities from the kindergarten to junior high school levels.
5. Wat Kudeedow Pariyathirungsan School provides educational facilities from the kindergarten to high school levels.
6. Arun Pradit School is a private school providing educational facilities from kindergarten to high school levels.
7. Sri Pimoltham is a Christian church for conducting religious ceremonies.
8. Klong Kasaeng fire station
9. Chamber of culture
10. Phetchaburi special education center (for physically and mentally impaired children)
11. Private hospitals
12. Exercise fields for strengthening health
13. Preschool children's development center under the supervision of the Ministry of Social Development and Human Security
14. Phra Prang community office
15. Exercise fields for exercise programs using batons (in the front yard of Phra Prang community office)
16. Takraw stadium and exercise fields (In the front yard of Wat Khan Lek's chapel)

Activities and projects during 2001-2005.²⁴

The following are a number projects and activities conducted during this four-year period.

1. Herbal gardening
2. Phra Prang community funds
3. Credit union cooperatives
4. Campaign against drugs, To Be Number One, living drug-free
5. Making artificial flowers from lotus-fiber cloth
6. Cooking Thai desserts, such as layered dessert (kanom chun)
7. Making sticky dumplings (aa lua), soybean milk, and the preparation of appetizers, such as buns
8. Production of soft drinks
9. Preparation of artificial flowers used in funerals
10. Production of chemical materials, such as dishwashing liquids
11. Food preservation, such as powdered lime
12. Biological fermentation of fruits and vegetables for watering plants, cleaning bathrooms, etc.

²⁴ Ibid

13. Inspection of yellow-fever mosquitoes and larvae in residential housing
14. Care for the elderly and expectant mothers
15. Exercise program using batons
16. Making of camphor dolls from lotus-fiber cloth
17. Waste collected from households in the community and recycled waste banks for other uses such as hat making, fertilizer, etc.
18. Cleaning front yards
19. Planting trees and flowers in front yards
20. Beautifying cities and the environment
21. Tourism promotion
22. Programs for strengthening physical and mental health
23. Knowledge of how to select clean, quality foods
24. Construction of sports grounds, construction of takraw stadiums

Community committee administration

Administrative committees are elected every two years. Members will elect administrative committees from those who have the requisite knowledge, ability, sympathy, devotion, dedication, etc. Committees will hold meetings on the 4th day of each month. They enjoy good cooperation and coordination from several government offices which provide information to members on such issues as funding activities, credit union cooperatives, volunteering for public health work, health strengthening programs, etc.

Goals of community development

1. To provide knowledge and understanding with regard to taking part in community development.
2. To promote good physical and mental health.
3. To promote the consumption of clean, quality foods.
4. To promote clean housing, roads and rivers²⁵



Fig. 67 Miss Somjai Pewpong the leader of Phra Prang community center joins the evening aerobic to promote good physical and mental health in the community. Photograph taken by author on 4 April 2006.

²⁵ Ibid

1.3 History of Phetchaburi

Local history is the foundation of the social and cultural development of a country²⁶, as implied by the Chinese proverb, “To shoot an arrow further, one must draw the bowstring back as much as possible.”²⁷ Local history occurs from passing on memories of people’s daily lives, settlements, professions, ways of life, beliefs, customs, cultures, resource allocations, combinations of different ethnic groups, and social and economic relationships, from grandparents to parents to grandchildren through the sharing of common memories regarding such places as rivers, mountains, paddy fields, temples, archeological sites, prominent people and events. In this way, the local identity of such places is transferred from one generation to another.

Local history consists of the memories that create a realization of commonality within a local area, which is the foundation of extensive cooperation for surviving in the area.²⁸

In Thai society, well-developed local communities usually become a center of culture, beliefs, and politics; large temples become centers of local life, while society and the economy are centered around markets. As a result, several professions and ethnic groups, both local and non-local, would settle around temples and market areas either temporarily or permanently.²⁹

Muang Phetchaburi is considered a city with a long history, starting as a local community before the establishment of Pra Nakorn Sri Ayutthaya. Its importance lies in its status as a city of the “Nakorn” level, meaning a large city ruled by a king. The lives of people in the community exhibit the clear characteristics of an urban society. Unfortunately, Muang Phetchaburi does not have its own chronicles. For this reason, the history of Muang Phetchaburi has to be inferred from the chronicle of Muang Nakhon Sri Thammarat and the legend of Nakhon Sri Thammarat manuscript, which make clear references to Muang Phetchaburi. This is because Muang Phetchaburi and Muang Nakhon Sri Thammarat were contemporary cities. According to the chronicle cited by Associate Professor Srisak Wallipodom : “Muang Nakhon Sri Thammarat was ruled by Praya Sri Thammasokarat who had a brother named Praya Chantarapanu, while Muang Phetchaburi was ruled by Tao Uthong. The two cities once had a border conflict. While Praya Sri Thammasokarat was renovating Prabarromtat Nakhon Sri Thammarat temple, Tao Uthong from Muang Phetchaburi and his army invaded the territory. In response, Praya Sri

26 Srisakara Vallibhotoma, การวิจัยท้องถิ่นที่ควรเป็น (The Proper Local Research). Local Art and Culture in Ratchaburi, Vol 5, No.5, 2003. p.5-10

27 Karnchana Kaewthep, Religion – The Creative Force for Local Communities, Catholic Council of Thailand, 1987. p.12

28 Anan Karnchanapan, ความคิดทางประวัติศาสตร์และศาสตร์ของวิถีคิด : รวมบทความทางประวัติศาสตร์ (Kwamkid Tang Prawatsart Lae Sart Kong WitheeKid : Ruam Botkwamtang Prawatsart), Bangkok: Amarin, 2000.

29 Srisakara Vallibhotoma, เสนอพัฒนาการทางสังคม-วัฒนธรรมไทย (Development of Thai Social and Culture), Art and Culture, Vol. 22, No.10, August, 2001. p.153-156

Thammasokarat had to organize an army to resist the invaders. The war looked as if it would never come to an end; as a result, both agreed on a treaty, swearing that they would never invade each other's borders again. In addition, they clearly defined the border by designating Tambon Bangsapan in Prachuap Khiri Khan Province as the borderline. During the oath-taking ceremony, Praya Sri Thammasokarat asked Tao Uthong to look after the city after he had passed away. However, after the death of Praya Sri Thammasokarat and the coronation of Praya Chantarapanu, the city encountered several disasters and plagues resulting in the annihilation of its residents and eventually leading to the end of the dynasty, the city finally being abandoned. Later, Muang Phetchaburi, which was ruled by Pra Panomthalay, sent Pra Panamwang and Nang Sadiangthong to restore the city and repair the ruins. Apart from restoring the city, other new cities were also built, such as Muang Chaiya, Muang Chumporn, Muang Wiangsra, etc”.

Additionally, there is a legend in the Uthong district in Suphanburi province which makes mention of Tao Uthong Road, which stretched from Muang Phetchaburi to Muang Kubua and Muang Ratchaburi and continued on to the north, passing Ban Pong district, which included Muang Kosinarai and the pond of Tao Uthong.

The chronicles, which were written by foreigners during the Pra Nakorn Sri Ayutthaya period, were in the annals of a Dutch man named Von Flete and the French Ambassador De La Luber during the reign of King Narai. The records mention Muang Phetchaburi as being an important city at that time, with links to other cities along the southern coast. Furthermore, during the construction of Muang Phetchaburi, a large, ancient Buddha was discovered, indicating that Phetchaburi was a city even before the Pra Nakorn Sri Ayutthaya period. Muang Phetchaburi was a gateway to the south that controlled trade, which was a source of wealth for the city, and it established Muang Kuiburi as a controlling city for long- distance trade routes by land and sea. The land route stretched from Muang Phetchaburi to Ratchaburi, Suphanburi, Praeg Sri Racha, Kamphaeng Phet, Phitsanulok and Nakhon Tai, the cities on the banks of the Mekong River. The sea routes were linked to Muang Nakhon Sri Thammarat and cities on the Malay Peninsula. In addition, there was also a trading route to China. Trade brought in several ethnic groups, who mingled in with local people, who had been living in the area since ancient times, to become one single culture.³⁰

Since ancient times, the settlement of Muang Phetchaburi used Phetchaburi River as the western city moat by building on the east side of the river. Being approximately 1 kilometer long, the city trenches and walls formed an almost perfect square. Archeological sites, such as temples, display the Dhavaravati influence, such as archeological sites, Kamphaenglaeng temple, Mahathat temple, and Pripri temple. These demonstrate that, compared to all other cities in Siam, the community

30 Walailuk Songsiri, เส้นทางการค้าไทย-เพชรบุรี (The Commercial route-Thai-Phetchaburi), Art and Culture, Vol.23, 6 April 2002. p.102-109

and city possessed a huge number of artists and craftsmen from the Dhavaravati, Lopburi, Pra Nakorn Sri Ayutthaya and Ratthanakosin periods, respectively.³¹

From engaging in overseas trading with China, the city developed into a city of the Nakorn level in the 18th century B.E. The city was an urban society, containing various ethnic groups and cultures, which were held together by religion and language. The Chinese settled in Muang Kuiburi, Phetchaburi, including the area around the Gulf of Phetchaburi.

The knowledge and culture transferred to Thai society by the Chinese was linked to trade. Such trading resulted in cities, shops, and markets, which were used for both residential purposes and trading. This transformed the city from a residential center for aristocrats (with whom the Chinese made friends), and government officials to a place that contained commercial centers and merchants' residences. The Chinese found Thai society to be an open one, resulting in intermarriage between Chinese and Thais. Thus emerged the blending of the Thai peasant society with the Chinese merchant society. Commercial centers became community centers, inhabited by members of several occupations, which in turn gave rise to the construction of temples and other religious sites.³²



Fig. 68 Klong Kra Chang Road during the reign of King Rama V
Source: Sakda Siriphan, Phetchaburi: History, Art and Culture, 2000.

History of Phetchaburi River

The central region is the country's main larder, with the Chao Praya River and its branching canals and creeks supplying the region's most fertile plains. Its strategic location near the sea, with many important cities, made the region suitable for the establishment of the country's capital cities, from Ayutthaya, to Thonburi and Bangkok. In this expanse were also located several ancient cities such as Nakorn Pathom (Nakorn Chaisri), Suphan Buri (U Thong), Ratchaburi (Khu-bua) And Phetchaburi.³³

31 Srisakara Vallibhotoma, เพชรบุรีกับความเป็นนครประวัติศาสตร์, (Phetchaburi: a City of History), Muang Boran, Vol. 17, No.4, Oct-Dec,1991., p.17-41

32 Srisakara Vallibhotoma, จีนในไทย (The Chinese of Thailand), Journal Muang Boran, Vol. 5, No.6, Aug-Sep,1979. p.39-62

33 Srisakara, Vallibhotoma, ตามสองฝั่งน้ำแม่กลองก่อนพุทธศตวรรษที่20 (Pre Fourteenth Century Settlements Along the Mae Klong River), Muang Boran, Vol. 4, No.1, Oct-Dec,1977. p.76-95

The culinary culture of the Central Plain, “eating rice and fish”, is a cultural innovation. Ethnic dishes imported into the country by immigrants have been modified and combined to make flavorful central Thai dishes. Indian curries, for example, were adapted to meet the Thais’ taste buds with the addition of local fresh herbs such as galangal, lemon grass, Kaffir-lime rind, shallot, garlic, shrimp paste and chili. The Thais also accepted stir-fried dishes, clear soups and noodle dishes from the Chinese, as well as many recipes from the Mon.³⁴

Rivers are considered one of the most charming features of Phetchaburi since they have constituted the lifelines of the people in terms of agriculture, transportation, and water resources for daily use from the past down to the present. Local residents know that water from the Phetchaburi River is drinkable and delicious, but people may not drink it so much nowadays because tap water is used for drinking instead. In the past, most people in Phetchaburi drank water from the river directly by pouring water into vessels and shaking alum into it or sometimes letting particles precipitate before drinking it, without boiling it. The water was tasteless and drinkable. Water from the Phetchaburi River was drunk by King Rama V, and used for cooking and coronation ceremonies in many reigns.³⁵

The Phetchaburi River originates in the Thanowsri Mountain Range, which constitutes the border between Thailand and Myanmar at Amphur Tha Yang. It flows slightly to the east and then to the north, reaching the Bang Kruai River, then to the east reaching Huai Mae Pra Klon where it flows into the reservoir at the Khang Kajarn Dam. It then crosses the Mai Ruak Mountain Pass and Chao Mountain where the Khang Kajarn Dam is located, then to the southeast reaching Huai Hin Perng, to the northeast, reaching Huai Mae Pra Chun and the Petch Dam via Amphur Tha Yang, Baan Lad, Mueng. Finally, it flows down to the Gulf of Thailand at Baan Lam. The total length of the Phetchaburi River is 190 kilometers.



Fig. 69 Way of life along the Phetchaburi River in the Phra Prang community area.
Source: Sakda Siriphan, *Phetchaburi: History, Art and Culture*, 2000

34 Sunjai Phulsarp, *Thai Cuisine: Treasure and Art of the Land*, 2nd ed., Thailand: Plan Motif Co, Ltd, 2001.

35 Sakda Siriphan, *Phetchaburi: History, Art and Culture*, First Edition, Darnsudthittham Publishing, 2000.

The Phetchaburi River around Amphur Muang not only provides a lifeline for the people of Phetchaburi in terms of agriculture, but also for those who have settled along both banks of the river and use the water for drinking and other purposes. Twenty years ago, local residents bathed in the river. Men and women used traditional bathrobes, and the way women changed out of their wet bathrobes was considered to be so graceful and discreet that it was said that people from other cities could not do it as well as them. In the evening, therefore, many people would be in the river, some swimming and diving, some washing their clothes, and some washing their pots and dishes, all of which made for a lively picture. Along the waterway between Wat Thor and Thon Chun alley, in front of the market across from Wat Mahathat, there is a floating market, where row boats, paddling boats, and boats pulled by tugboats come to bring their produce to sell on land. It is one of the country's most beautiful markets, equivalent to the floating market at Wat Sai Leoi. At present, this waterway is shallow because people dump garbage into the water. Therefore, both the public and private sectors should campaign to persuade people to stop this practice.³⁶

The shape of Phetchaburi is almost square, with the Phetchaburi River crossing the middle of the province from its source in the Thanowsri Mountain Range. The most populated areas are at Amphur Mueng and Baan Lam.

For the riverside plain area along the Phetchaburi River, people who live in the well-irrigated areas make their living from agriculture, such as intensive high-tech farming and the cultivation of cash crops such as bananas, limes, pineapples, several types of vegetables, and rice. This section consists of Amphur Tha Yang, Baan Lad, Mueng, Cha-Am, and Baan Lam. The western area of the province is less populated, and is inhabited mainly by Karen people. The water source in this area comes from the Khang Kajarn forest on the Thanowsri Mountain Range, flowing down to Baan Lad, the middle waterway, and into the city center of Phetchaburi, becoming the city's river, and finally to Bang Taboon, before flowing down to the sea.³⁷

1.4 Historical development and the role of the study area in the context of Phetchaburi

1.4.1 Historical Period

During the 11th -16th centuries B.E., the names of Phetchaburi, Ratchaburi, Koobua, Nakorn Phrathom, Kumpangsang, and Lopburi appear in Chinese archival records by Tolopoty.

During the 17th-18th centuries B.E., the name "Srichaiwatchaburi" was found inscribed at the Preah Khan temple built during the reign of King

³⁶ Ibid

³⁷ Samai Sudtithum, Phetchaburi, 1st ed., Bangkok: O.S. Printing House, 1996.

Jayavarman VII of Cambodia, around 1191, a site which is believed to be the city of Phetchaburi.

In the Sukhothai period, the city of Phetchaburi was a southern colony of Sukhothai, as inscribed in the first stone inscription of King Ramkhamhaeng. Furthermore, King Ramkhamhaeng visited Phetchaburi twice when he went to conquer cities in the south.

In the Ayuddhaya³⁸ period (1350-1767), Phetchaburi was a colonial city during the early period (1350-1423), and became a major outer province in the west from the middle to end of the period, as a third-level province ruled by noblemen from the capital. Phetchaburi's original status changed, however, as a result of governmental reforms enacted during the reign of King Boromtrilokkhanath (1448-1488). In 1481, during the Chiang Kran war waged by King Chairachathirajana, Phetchaburi was an important frontier city in the war with Myanmar, an important port for trading with China and India, and an ancient link between the country's northern and southern provinces.

The Kings of Ayuddhaya paid a number of visits to Phetchaburi; i.e., King Naresuan the Great and King Akathosaroth went fishing at Thumbon Sam Roi Yod and Thumbon Thanod Luang, and King Seur (1703-1708) in particular liked Phetchaburi so much that he built a palace at Baan Lam to stay at during his fishing trips.

After the collapse of Ayuddhaya in 1767, Phraya Phetchaburi and the people of Phetchaburi along, with others from 11 provinces, joined King Thaksin to reclaim their independence and establish a new city at Thonburi. From the Thonburi period (1767-1782) until the beginning of the Ratthanakosin period (Kings Rama I-III: 1782-1851), Phetchaburi kept its status as a third-level province as in the Ayuddhaya period because Thailand still used the administrative principles laid down by King Boromtrilokkhanath. Also, Phetchaburi was involved in a number of wars of great historical significance, such as the Kao Thub war during the reign of King Rama I, the Thalang war during the reign of King Rama II, and the war of 1839, during the reign of King Rama III (1824-1851), when Phraya Phetchaburi along with the heads of Nakorn Sri Thammarath and Song Khla provinces led an army to subdue the southern province of Saiburi, which tried to secede from Thailand.³⁹

1.4.2 King Rama IV

The reign of King Rama IV (1851-1868) marked the modern era; in 1892 Phetchaburi became a province in the Ratchaburi region, following the form of a regional administration that was established during the reign of King Rama V (1868-1910). In 1932, during the reign of King Rama VII (1925-1934), when the

38 Warangkana Nipatsukkit, *หนังสือวาง ไผ่ฝรั่ง ช้าง ของป่า : การค้าอยุธยาสมัยพุทธศตวรรษที่ ๒๒-๒๓* (Ayuthaya Trade in 22-23 B.E.), Bangkok:

Muang Boran Publishing, 2007.

39 Sudara Sudchaya, *Phetchaburi*, Bangkok: Sarakhadi Publishing, 1994.

status of regional administrations was revoked, Phetchaburi became a province of Thailand according to the National Administration Act which has remained in force down to the present day.

During this modern era, Phetchaburi became an important province which received the royal patronage of the Chakri monarchs on a regular basis because the country was stable and free from war. This is seen by the fact that King Rama IV built a palace in the area which was later called “Phra Nakorn Kiri”, with a life-sized statue of the King, Phra Thinung Vejchayun Vichien Prasart, being erected at the palace in 1858. Furthermore, the King went to practice dharma at the Khao Yoi Cave while he was in his monkhood and often visited Phetchaburi during his sojourns there. It was widely claimed that King Rama IV was highly revered in Phetchaburi, which is not surprising because Phetchaburi had received many kindnesses from the King. Hence, Phetchaburi people worshipped the King all over the city. The King was also gracious enough to build a road from Khao Wang to the harbor along the river, where Rachavithree road is currently located, along with the Chang Bridge, which was the first bridge across the Phetchaburi River.

In 1865, the wife of Doctor McFarland established a vocational school for women, using sewing machines as teaching aids, so Phetchaburi was known as the city of sewing machines. Later, the school evolved into Arun Pradit School, the first ladies’ school in Thailand. In 1882, missionaries built a hospital, which was considered to be the first medical school in Siam.

1.4.3 King Rama V

During the reign of King Rama V (1868-1910), Phetchaburi was very prosperous and an important centre both in terms of trade and religion. The King also held a deep affection for Phetchaburi the same as his father, the previous king, as shown by his many trips to Phetchaburi both by land and water to visit its temples, caves, and markets, for example, in 1875, 1886, 1934, 1909, and 1910. In 1909, The King ordered Baan Puen Palace to be built at Tambon Baan Puen. Besides, in 1903, the King was gracious enough to build the southern railroad from Bangkok to Phetchaburi, along with establishing hotels for the first time in Phetchaburi, to provide facilities for people visiting the province.

1.4.4 King Rama VI

During the reign of King Rama VI (1910-1925), the King visited Phetchaburi many times to oversee the completion of Baan Puen Palace, to which he gave the new name of “Phraramrachanivej Palace”. In 1915, the city of Phetchaburi experienced its first fire. In 1918, the King also built a palace at Chaosamran beach, but due to the swarms of mosquitoes and flies, the palace was dismantled and moved to Cha-Am, and named Marukkathaiyawan Palace in 1923. The last time the King stayed at this palace was in 1925 before he passed away. Also, in 1921, Prince Narathipprapanpong pioneered the use of coastal forest areas at Cha-Am for vacation houses.

1.4.5 King Rama VII

King Rama VII did not like to stay at Phetchaburi, but instead built Klai Kungwol Palace at Hua-hin. In 1932, however, the King did visit the Phetchaburi River.

1.4.6 Modern Period from 1934 Onwards

In 1925, there was a second fire in the city of Phetchaburi. In 1942 the Irrigation Department started building the Phetchaburi dam, which it finished. In 1954 The Department of Highways completed the Phetcha Kasem Road to the city of Phetchaburi. In 1950 with the road reached Amphur Cha-Am and in 1951 it opened a new dimension in coastal tourism as the gateway to the southern region.

In 1961, Khang Kajarn Dam began being built and was opened in 1966. During 1967-1968, a bypass was built to reduce traffic into the city.

During 1986-1990, the Department of Highways built the Rama II Road to reduce the distance from Bangkok to Phetchaburi and people can now travel back and forth within a day.

In 1981, cement production plants, pineapple canning plants, and sugar producing plants were established at Tha Yang.

During 1986-1990, government and foreign investment policies were issued, the aim of which was to use Phetchaburi as a major hub in the western region, while the Tourism Authority of Thailand responded by planning tourism initiatives for Phetchaburi and Prachuab Kirikhan. This gave rise to a real-estate boom in which many plots of land were bought up, but also resulted in encroachment upon agricultural and forestry areas, both along the coast and inland, having a significant effect on fishermen in Amphur Baan Lam , who were forced to relocate to other provinces.⁴⁰

The present King, King Rama IX, graciously donated Buddha relics from his own properties to be enshrined at Phra Prang Ha Yod at Wat Mahathat.

From the aforementioned history, it can be seen that Phetchaburi has prospered from the past down to the present, as attested by the evidence, such as ancient buildings, ancient objects, and numerous artwork. Phetchaburi's prosperity has resulted from the capability of the people of Phetchaburi in ruling, administration, making a living, craftsmanship, and religion, as well as arts and culture.

40 Sakda, Siriphan, Phetchaburi: History, Art and Culture, First Edition, Darnsudiatham Publishing, 2000.

The people of Phetchaburi are not only Thais, but also Thais of Karen and Raman ethnicity who have resided along the Thai-Myanmar border since ancient times. Additionally, there are the Lao Song, whose ancestors were forcibly relocated to the area during the Thonburi period and the beginning of the Rattanakosin era; during the reign of King Rama III there was a war in Vieng Tien and the King was kind enough to allow them to reside in Phetchaburi. People from this ethnic group eventually became Thai citizens but have kept some of their cultural traditions. Overall, the people of Phetchaburi are considered to have “hoodlum hearts”, which means that they can be somewhat serious, daring to speak out and to act.⁴¹

Phetchaburi is a province with a long history as an ancient city loaded with ancient buildings, ancient objects, centers of artwork, temples, and craftsmanship that have been inherited from their ancestors representing prosperity from the past of Phetchaburi until the present.

1.4.7 Significant changes in the culture of Thai rice farmers

In rural Thailand, eleven structural elements generate rural communities: the extended-stem family cycle (including the compound); bilateral kindred; neighborliness and formal neighborhoods; cooperative labor-exchange groups; the junior-senior relationship; class and status divisions; entourages; political factions; administrative hamlets; the village community and the “wat”. These eleven structural elements are found in every Thai village. In their various permutations and combinations they form the social structures of rural Thai communities.⁴²

The early Rattanakosin period witnessed the advent of rice exports. With 95% of its land allocated for rice farming, Siam prospered as an exporter of rice to China and a new profession emerged: Chinese merchants who collected surplus rice from household to household to sell to their customers.⁴³ Barter trade was used among villagers to exchange rice for fish or forest products. This state of affairs continued until 1855, when Thailand signed the Bowring Agreement, which brought about significant changes in the culture of Thai rice farmers.⁴⁴

The Bowring Agreement, which initiated free trade, changed the life of Thai farmers from one of self-sufficiency to one geared towards trade and export. This change was facilitated by several factors, including an abundance of water, strong rice strains and manageable pesticides. As the farmers were better able to

41 Clarence Aasen, *Architecture of Siam*, A Cultural History Interpretation, New York:

Oxford University Press, 1998.

42 Jack.M. Potter, *Thai Peasant Social Structure*, Chicago and London: The University of Chicago Press, 1976.

43 ibid

44 Srisakara, Vallibhotoma, การค้ารวงชาติพันธุ์กับความเป็นชาติในสังคมไทย (*Karn Thumrong Chartpun Nai Sangkom Thai*), Art and Culture, Vol.20, No.12, October,1999. p.10-13

control these elements, they began to abandon some of the ceremonies they previously practiced to ensure a bountiful harvest.⁴⁵

1.4.8 Ecology of life

Farmers in Thailand grow both standard and glutinous rice in in-season rice fields or, *na pi*, harvested between November and December, and off-season rice fields, or *na prang*, harvested at various times during the remainder of the year.

Because of the geographical differences in the four regions of Thailand, their cultivation of rice, as well as their customs and beliefs, differ. Most farmers in the Central Plain grow rice in transplanted rice fields which yield crops from around December to January. In the upper northeastern region, fast-growing glutinous rice is grown in transplanted rice fields, while in the lower part of the region, they cultivate slow-growing rice. Most are in-season rice fields and yield crops from around October to November. Farmers in the South grow rice on the plains near the seashore or in valleys. Rice fields in the South usually yield crops between November to February, later than the other regions because of the later rain in the South.⁴⁶

1.4.9 Rice cycles

Thai rice farmers view the life cycle of rice as similar to that of human beings. The childhood of rice usually starts in June or July when seedlings are planted in the field. In August, rice reaches adolescence as the ears emerge. Soon it becomes pregnant when the stems and the ears grow to a noticeable degree. From August to September, rice flowers appear all over the field, waiting for pollination by the wind and insects. During September and October, rice develops its seeds. This is the crucial period for rice in that farmers have to take care to ensure there is an appropriate level of water in the field. The young rice seeds also contain “milk”, which farmers perceive as milk from the “Mother Spirit of Rice”. From November onwards, the rice fields gradually turn golden, both in color and in value, as the harvest season arrives.⁴⁷

Even though farmers in the central region cultivate multiple crops each year, many of them still follow the ancient annual rituals. Once the rice is mature, they will set up a spirit house in a paddy field with offerings such as rice, fish, sugar-cane, nuts, sesame seeds, sour fruits, powder, a mirror, a comb and clothing, to entice the spirits to remain and protect the coming harvest.⁴⁸

45 Yaowanuch Vespada, *Rice Thai Cultural Life*, 1st ed., Thailand: Plan Motif Co, Ltd, 1998.

46 *ibid*

47 *ibid*

48 Yoneo Ishii, *Thailand: A Rice-Growing Society*, Honolulu: The University Press of Hawaii, 1975.



Fig. 70 Authentic shophouses opposite Wat Mahathat.

Photographs taken by author on 5 May 2007.

1.5 Heritage shophouses of Phra Prang community, Muang Phetchaburi and markets that have local trade expansion in the area of the Petchaburi River

The major agricultural product of Phetchaburi from the beginning of the Ratanakosin Era was rice. Phetchaburi was famous as a farming area producing fine-grained rice. Rice farming in Phetchaburi produced rice for personal consumption and official uses throughout the entire year. More canals were dug in the western provinces so that water transportation in this region became much easier. Canals dug since the reign of King Rama III connected major rivers in the western region, such as Tha Chine River, the Mae Klong River, etc. Many large communities existed along these routes, and there was a steady movement of goods in and out of those communities, until their roles eventually became clearly defined as either producers or markets. Money became important as the medium of exchange. The communities engaged in heavy trading at the end of King Rama III's reign were the Mae Klong and Tha Chine communities⁴⁹. Sunak Horn Canal,⁵⁰ dug in A.D. 1828 to connect the Tha Chine and Mae Klong Rivers, was a supporting factor in connecting Phetchaburi Province with outside trade, especially the coastal areas around the inner part of the Thai Gulf. During that period, so many canals were dug to connect major rivers that small boats from the Mae Klong community could easily sail from the estuary of the Mae Klong River along the Thai Gulf to the Baan Lam community at the estuary of the Phetchaburi River⁵¹. Hence, it was possible to establish communication between people in nearby communities. It was found that trading environments designated as "markets", which used currency as the medium of exchange, emerged in Phetchaburi province at the end of King Rama III's reign.

49 Chanchirayu Rachanee, *History of Soonthornphu's Poem* (No.1).Bangkok: Phrae Pithaya (2509,Page .72 Referred from Nuanswart Asawinanont, *The Socio-Economic Change in Phetchaburi (1857-1917)*, Chulalongkorn University, 1992.

50 Chao Phraya Pipakornwong, *Ratanakosin Royal Chronicle of King Rama III*. Bangkok: Karusapha (2504 ,Page.113 Referred from Nuanswart Asawinanont, *The Socio-Economic Change in Phetchaburi (1857-1917)*, Chulalongkorn University, 1992.

51 Consideration from the travel of Soonthornphu from Bangkok to Phetchaburi via Tha Chine- Sunak Horn Canal-Mae Klong's Estuary-Petchaburi's Estuary (Baan Laam) to the city of Phetchaburi during the end of King Rama III's reign. Referred from Nuanswart Asawinanont, *The Socio-Economic Change in Phetchaburi (1857-1917)*. Chulalongkorn University, 1992.

Phetchaburi market during the beginning of the Ratanakosin era⁵² was considered a large market, with goods that could meet consumer demands in a comprehensive manner. Accordingly, its economic situation changed from producing for personal consumption to producing for currency, which became more important. There were many outlets for goods, such as stalls, shops, peddlers, floating rafts, stores, paddle boats, as well as houses selling silk, bronze and platinum ornaments, pottery, oleoresin, mats, wicker items, onions, garlic, umbrellas, fans, Chinese sweets, etc. Besides, there were “factories” producing goods, such as rice mills, factories for flattening gold leaf, gold jewelry factories, indigo factories, oil factories, paper factories, and liquor factories.⁵³ The sheer number of these markets indicated the economic stability within Phetchaburi during the beginning of the Ratanakosin era, so much so that Chinese who emigrated into Phetchaburi during those periods were major businessmen⁵⁴.

Apart from the land trade, conducted in commercial buildings, there was also the water trade, since Phetchaburi was a province where it was easy to trade by boat. The Phetchaburi River was a major route for boats and rafts from nearby areas and other provinces to come and trade in an active trading environment. Trading boats in Phetchaburi came in many sizes, from small paddle boats to large boats measuring 4-5 wa (1 wa = 2 meters) in length and double-masted boats from the south. The goods that were exchanged consisted of consumer goods, basic necessities, and other items such as betel nuts, betels, bananas, sugar cane, freshwater fish, sugar, kanom bueng (Thai pancakes), pots, seafood, liquor, shrimp paste, bamboo, boards, firewood, nipa palm, charcoal, jars, and bowls.

In addition to rice, another agricultural product in Phetchaburi was palm sugar, which was also a famous product of this province. Doctor Bradley, who lived in Thailand during the Ratanakosin era, explained the word “Phetchaburi” by indicating that its definition was similar to the word “Pipree”, that it was a province producing lots of sugar. He further explained the word “Palm sugar” as consisting of sugar from palm trees, such as Phetchaburi palm sugar in earthen pots⁵⁵. In addition to rice farming and the production of palm sugar, animal breeding, especially the breeding of cows, was also quite common. Phetchaburi also had plenty of land area for growing many kinds of crops and fruits. In 1829, the crops and fruits that had already been taxed in Phetchaburi, Rachaburi, and Kuern Kan City, consisted of betel nuts, coconuts, mangoes, durians, mangosteens, *lang-sat*, betel nuts, and peppers.

52 National Archives of Thailand, Document King Rama IV No. 1Jor Sor 1213 Official Document on Appointment of District Chief at Phetchaburi Market. Referred from Nuanswart Asawinont, *The Socio-Economic Change in Phetchaburi (1857-1917)*. Chulalongkorn University, 1992.

53 Ibid

54 Dan Beach Bradley, Akrapithansarub. p242 ,Referred from Nuanswart Asawinont, *The Socio-Economic Change in Phetchaburi (1857-1917)*. Chulalongkorn University, 1992.

55 Dan Beach Bradley , Akrapithansarub. Bangkok: Karusapha,(2514,Page .463 Referred from Nuanswart Asawinont, *The Socio-Economic Change in Phetchaburi (1857-1917)*, Chulalongkorn University, 1992

Phetchaburi also produced seafood as major goods since the area where it was located was connected to the coast.

Economic changes occurred along the Phetchaburi River area during 1782-1942, before the construction of the Petchakasem Road from Bangkok to the southern region of the country. Local producing conditions were related to external markets to a far greater extent and trading patterns within the community changed. Many communities around connecting points between the Phetchaburi River and other estuaries such as Amphur Tha Yang, Amphur Baan Laad, Amphur Mueng, Bang Tapoon, and Baan Lam, were so easily accessible that the area was developed into ports for boats traveling to a wide range of places. This led to the emergence of trading points, such as markets supporting the expansion of local trade, centers for agricultural products and handcrafts that locals brought to exchange for other goods, as well as an area for intermediary traders to buy goods to sell in other amphurs or provinces. The number of intermediary traders and retail traders increased due to the expansion of local trade. But at the community level, trading still continued under the barter system, mainly by using rice as standard criteria to the satisfaction of both sides. Thus, it could be said that rice was one of the factors in the expansion of local trade. Besides trading in the market, trading in the Phetchaburi River area also flourished, particularly in terms of goods such as agricultural produce, basketry, pottery, foodstuff, and salt from other villages, districts, amphurs, or provinces. Traders would exchange goods with people in the community and other provinces, for example, as indicated by Saowapa Pornsripong that "In 1855, a free trade system expanded into the local area of the Nakorn Chaisri River. Farmers in Supanburi province who used to produce palm sugar mainly for their own consumption turned extensively to producing rice for sale and bought palm sugar from Phetchaburi for consumption."⁵⁶ Economic activities in Phetchaburi from the end of King Rama III's reign to the beginning of King Rama IV's reign clearly indicated progressive economic development before the signing of the Bowring Treaty.

Products from Phetchaburi exported for sale in other major provinces were rice, palm sugar, marijuana, dried mussels, bamboo charcoal, salted fish, and salt. An important market for these goods was Bangkok. Of these seven items, rice was the most lucrative, being exported in both unmilled and milled form.

Phetchaburi rice was important in that it was transported to Bangkok for sale to foreign ships. There is evidence that there were many foreign ships which came in to buy rice in Bangkok during the beginning of King Rama IV's reign. Foreign ships needed rice such as garden rice, Phetchaburi rice, and horsetail rice, which were considered to be good-quality grain, field rice being for the domestic market only. King Rama IV supported production of fine-grained rice for export, as seen from an order to farmers to produce rice quickly.⁵⁷

⁵⁶ Sawapa Pornsripong, *Community's ways at the Nakorn Chaisri River*. Language and Cultural Research Institute for rural development, Bangkok: Mahidol University, 2005,p96.

⁵⁷ Nartsupha Chatthip,*The Political Economy of Siam 1910-1932*. Bangkok: The Social Science Association of Thailand,1982

Support for the production of rice for export prompted farmers to try to increase productivity by expanding the area under cultivation, thereby enabling them to produce more fine-grained rice to meet the demand from foreign traders.

Local trading in Phetchaburi province expanded even further due to the construction of commercial buildings in the market area during the reign of King Rama IV. There were roads along the market area and on the outskirts of the market area too. The expansion of commercial buildings in Phetchaburi province came from the expansion of the trading environment inside the city.

The growth of an economic system using currency in Phetchaburi resulted in many types of businesses which reflected the changing economic character of the area. Since rice was needed by traders, the rice trade expanded, and rice milling became a high-income business for Chinese entrepreneurs who had the requisite capital to establish rice mills.

A new monetary business that emerged in Phetchaburi province around this time was the pawnshop. Another business that also appeared at the same time as the physical changes taking place in the city of Phetchaburi was the construction of buildings for leasing.

According to Doctor Bradley, in a poem published in the Bangkok recorder, plenty of land was available for pioneers to increase productivity:

Think that lands at Phetchaburi are surprisingly plentiful
and full of leavening.

Farmers grow rice every year.

Soils are always good, never too soft.⁵⁸

During the reign of King Rama IV, vacationing at the beach was very popular among members of the royal family. Hence, during 1887-1904, no royal family members stayed in the city of Phetchaburi, resulting in a sluggish environment in the city because it did not receive the same amount of care and attention as it has enjoyed in the past. In addition, in 1911, the railroad had already reached Hua-hin village so people of many levels traveled from Bangkok and passed by the city of Phetchaburi going down through the southern coasts. The city of Phetchaburi that had once flourished as a centre for tourism declined, depriving the city of an external stimulus capable of fostering prosperity. Phetchaburi grew independently due to economic factors and the efforts of the local society.⁵⁹ As a result, the physical condition of the market at the Phra Prang community built on the ground of Wat Mahathat still kept its original format. It had more distinctive characteristics than markets in other communities, i.e. its location on the riverbank, with ports for ease of

58 Nai Hon Huai, Dr. Bradley and the city of Siam. p 158 Referred from Nuanswart Asawinanont, *The Socio-Economic Change in Phetchaburi (1857-1917)*, Chulalongkorn University, 1992.

59 Srisakara Vallibhotoma, จีนในไทย (The Chinese of Thailand). Muang Boran, Vol. 5, No.6 (Aug-Sep, 1979). p.39-62.

transportation, buildings made of wood, shophouses connected in a row facing the market and selling a wide variety of goods such as medicines, foods, agricultural equipment, clothing, ordained goods, liquors, consumer goods, etc. It became a large community cluster with Wat Mahathat at the center. There were houses built for residential and trading purposes in the area around the riverbank, next to the market. The market was a big community, which later expanded due to the construction of shophouses along Damnernkasem Road and Nork Road, as well as along sub-streets in nearby areas. Then, in 2001, the shophouses around the market⁶⁰ caught fire, causing a fundamental change in the Phra Prang community, i.e., the fire spelled the end of the market in the Phra Prang community and marked the expansion of Suwanpradith School. The fresh market had only a few fresh food stalls to serve the community and was open for business in the mornings only. Only 2-3 shophouses that sold consumer goods were left standing.



Fig. 71. The Existing present day Phetchaburi community. Photograph taken by author on 19 August 2007

1.6 City plan of Phetchaburi during the establishment of the Phetchaburi community

The study of the architectural pattern of the buildings, locations, and community systems of Phetchaburi in each period, the location of historic sites, and the relationship between historic sites and community systems in many periods, as well as being a royal fortress city during several reigns, show that these factors resulted in a fusion of arts, cultures, and religious beliefs, a combination of Brahmanism, Mahayana Buddhism, and Hinayana Buddhism, and affected the layout of the city plan, especially with regard to land utilization and community systems.⁶¹ A city pillar shrine was established in the middle of the city. The governor's palace, market, and shrines of various deities were also located in the middle of the city on the east side of the Phetchaburi River, the city itself having three rivers that acted as moats to deter enemies. The residential areas where ordinary people lived were located along many riverbanks and canals, both inside and outside the city walls on the west side of the Phetchaburi River and surrounded Wat Mahathat. People liked to

60 The Interview of Mrs. Malee Wanchaichanawong by Author on 12 February 2007, History of Phra Prang Market (Talard Nork)

61 Srisakara Vallibhotoma, ประเพณีพิธีกรรมที่เปลี่ยนไป (The Changing Ceremonial Traditions), Muang Boran, Vol. 16, No.1 (Jan-Mar, 1990), p.6-10.

live in those areas because Phra Mahathat was a spiritual center for believers in both Mahayana and Hinayana Buddhism. Therefore, at the end of the period during which the city community was established, areas inside the city walls became so densely populated that in the later period the city again expanded to the west side of the Phetchaburi River.

The importance of Phetchaburi, both at the national and regional levels, led to the general prosperity of the city and a gathering of communities using water both for consumption and transportation. During the Ayutthaya period, Thais were truly a water-based people because geographically the area consisted of a plain that was flooded for long periods during the year. Most of the houses were located along riverbanks. During the Ayutthaya period, Thai-style houses along riverbanks, raft houses, and boats were a common sight along the river. Also, the houses of Phetchaburi residents were mostly located along water transportation routes, namely along the banks of the Phetchaburi River up to the north and west as far as Amphur Baan Lam, where there was an outlet to the ocean on the Gulf of Thailand. Junks from many countries would enter, and trade in, the city of Phetchaburi; subsequently goods were transported to the city of Ayutthaya by water. It is presumed that Phetchaburi might have had waterways that led right up to the city of Ayutthaya. Consequently, city people mostly belonged to a water-based culture. Since the community had the Phetchaburi River as the main artery, it was used as a passage-way for goods from port cities of the east coast and goods from Baan Lam. The city community was an important transit area for goods during that period because it was an area where the river flowed in a straight line, not crooked like in other areas, and there were many ports and warehouses. During the Ayutthaya period, the original Phetchaburi community inside the city walls expanded; the population density continued to increase until it spilled over, thereby creating new communities on both sides of the Phetchaburi River, especially on the west side, the center of which was Wat Mahathat. Moreover, the area opposite Wat Mahathat was an entrance to the canal which it was an intersection from the Phetchaburi River to the inner boundary of the city walls. The area around Wat Mahathat then was a very crowded area and a center for goods from the east and the west, such as fruits, vegetables, and foods from agricultural areas and produce from surrounding areas. It became a large floating market from the north side of the city wall down to the city gate shrine. Houses in this area were mostly shops, located along riverbanks, with connecting bridges across both sides of the river. It is presumed that the palace, or house, of the governor moved to the west side of the Phetchaburi River as well. The house was built in the area around Wat Plaplachai which was considered to be the area where the army assembled for weapons training. The King's palace was situated on the riverbank of the Phetchaburi River, not far from Phra Prang Wat Mahathat. Therefore, the floating market in front of Wat Mahathat was a new city center, since it was the center of administration and the economy, the floating market and main port for goods, as well as the center of Phetchaburi society, with Wat Mahathat as the spiritual center for local residents. The economic prosperity of the Phetchaburi community and the increase in population resulted in the expansion of the city to the west side of the Phetchaburi River up to Kao Wang. The east side of the river also witnessed a gathering of people in communities close to the river itself. Hence, the

city expanded not only along the length of the river, but inland as well. Land transportation consisted mostly of walking on foot, although for long distances, there would be vehicles, such as carts pulled by oxen, horses, and elephants. The expansion of houses was still dense along riverbanks belonging to wealthy persons and Chinese business people. The houses of ordinary people were scattered around several parts of the city, grouped in clusters called villages and centered around places of worship.

Thus, the city community in Phetchaburi's prosperous period (during the Ayutthaya era) was larger in terms of its size and pattern than the community during the period when it was initially established. In the beginning, the expansion of the city occurred naturally, without any form of planning. The city center moved from the central area inside the city walls to cover both banks of the Phetchaburi River, in front of modern-day Wat Mahathat, which constituted the center of economic, administrative, and social affairs. The expansion of the houses was still dense around the riverbanks, and spread inland, especially on the west side of the Phetchaburi River as far as Kao Wang. Thus, the city was not limited to a linear expansion along the river route, but expanded inland as well.

Even though Phetchaburi expanded in different directions, the economic, social and administrative center still lay in the area in front of Wat Mahathat, which constituted the heart of the city. The city had a monocentric pattern, in which transportation was mainly by water. People's houses were located along riverbanks in clusters called "villages", with each village building being a place of worship inside its boundaries with which people had an intimate relationship. It was necessary in terms of people's way of life and represented a stage for showing the skills and stability of the people of Phetchaburi. Moreover, it could be observed that the names of temples built during Phetchaburi's period of prosperity, such as Wat Mahathat and Wat Plabplachai, reflected the civilization of Phetchaburi with its distinctive characteristics, which made it equivalent to that of the capital.

The prosperity of Phetchaburi at its zenith (during the Ayutthaya period) grew together along with the prosperity of Ayutthaya itself. When the Kingdom of Ayutthaya collapsed as a result of the Burmese invasion, it also had a strong impact on Phetchaburi. The important roles it had played in the past, especially in the economic, political, and administrative sense, were significantly reduced, so much so in fact that in the later period the status of Phetchaburi changed to that of a mere royal fort city of the Kingdom of Siam.

It is presumed that the locations of houses and the plan of the city in this era were no different than when Phetchaburi was at its height during the Ayutthaya era. The city still kept its monocentric structure, with the area in front of Wat Mahathat as its economic, political, and social center. The expansion of houses still continued along the Phetchaburi River and the west side of the city up as far as Kao Wang. It clearly had streets and walkways. The city was not only dependent on rivers, but land transportation also became important as well.

1.7 Shophouse characteristics during King Rama IV-VII's reigns

1.7.1 King Rama IV's reign

In general, the architectural characteristics of buildings during King Rama IV's reign did not change much. Houses in rural areas were still Thai-style houses, with high roofs covered with terra cotta, and wooden walls, because society and rural culture, including transportation and building materials were still the same. There might have been slight changes only in houses located in the city or the houses of officials. During that period, members of the royal family and the aristocracy started building brick houses, following designs borrowed from Java or Singapore. Thais in that period called them "foreign buildings" or "ka-la-pa", which refers to two-storied brick houses, that were square in shape, and either with or without a balcony. The roof was inclined at less of an angle than that of a Thai-style house. Such houses were surrounded by walls, with the balcony attached to the house having an outside stairway, and a loading structure system on the walls. Ventilation was at the ceiling level. The windows were louvered, with long extended eaves and lace-carved ends. The size differed depending on the owner's rank. Moreover, the house was influenced by Chinese architecture, which could be divided into two types, i.e., row houses for employees and laborers, and detached houses for wealthy Chinese. The latter had a Chinese-type roof which was at less of an angle than a Thai-style roof, a stucco gable-roof structure, a Chinese-style structure regarding load transfer, and no ceiling.⁶²



Fig. 72 Shophouse characteristics in King Rama IV's reign. Photographs taken by author on 5 May 2007

1.7.2 King Rama V's reign

Construction of building and architectural patterns were changed. Most buildings were built on roadsides and changed to be wooden row houses decorated with carved wood on ventilation ducts and balconies. The roof was covered with galvanized iron which had existed since King Rama IV's reign. Official buildings were changed to be brickwork buildings integrated with western arts that made buildings more decorative than buildings during King Rama IV's reign which

62 M.L. Prateep Malakul, 2519. Referred from Achavadee Kamalasn Na Ayutthaya, A Study for historic place Conservation and Development Guidelines of Phetchaburi Community, Chulalongkorn University, 1992.

had thick walls and a not too large proportion of building. His could be clearly seen from the Baan Puen Palace that was built by imitating the pattern from a summer palace of a German King. Most roofs were gable roofs or half hipped roofs, which were popular or hipped roofs. The roof's slope was less inclined than that of a Thai style roof. The roof's angle was around 30-45 degrees. The gable, ridge, and eaves were decorated with fine and beautiful carved wood to stress beautiful creation. There were stairways in the building. The structure was supported by walls. By the end of the reign, the structure could have been either concrete or steel.



Fig. 73 Shophouse characteristics in King Rama V's reign.
Photographs taken by author on 5 May 2007

1.7.3 King Rama VI's reign

Shophouses were the residences of Chinese merchants. The shophouses during this period were approximately 2-3 stories in height, and were made of brickwork that was not so deep. Ventilation ducts and balconies were beautifully decorated. These shophouses were located in the most important trading zone of Phetchaburi.



Fig. 74 Shophouse characteristics in King Rama VI's reign.
Photographs taken by author on 5 May 2007

1.7.4 King Rama VII's reign

Shophouses owned by the Crown Property Bureau within the city's trading zone were brick buildings, 3-4 stories high and approximately 4 meters wide, without any decorations on the ventilation ducts or balconies. The residences of

ordinary people were usually two-storey wooden houses covering an area of 100-200 square wa (1 square wa= 4 square meters.), and decorated with colored glass on the light ducts above the windows or doors.

For 80 years, there were always been changes and developments in terms of architectural patterns. Differences in the buildings during each period can help to explain the history of the city in an extremely effective manner.



Fig. 75 Shophouse characteristics in King Rama VII's reign.
Photographs taken by author on 5 May 2007

1.8 Phra Prang community and its characteristics

1.8.1 Transportation systems

Construction of roads and bridges

During King Rama IV's reign, the King was kind enough to order the construction of roads around Kao Phranakorn Keeree and the west side of the Phetchaburi River. The roads constructed during this period were Rachavithee Road (from the foot of the hill to the waterside), a road from the foot of Phranakorn Keereet to Kao Luang, Chi Sra-in Road, Bun Dai-it Road, Damnernkasem Road, and Keereerathaya Road. The layout of these roads used the city's grid-type structure, with Phranakorn Keeree as the starting point and constructing roads radiating out into many parts of the city.⁶³

Another factor that affected the city's layout was the construction of the Chang Bridge across the Phetchaburi River. The bridge was meticulously constructed to enable it to support the weight of cars and elephant's. The bridge's abutment was 6 meters wide on a foundation of bricks. The foot of the bridge was high, and the approach structure was quite long. "Saphan Chang" plaques were posted in the middle on both sides. The construction of roads and the Chang Bridge

⁶³ Achavadee Kamalasn Na Ayutthaya, A Study for historic place Conservation and Development Guidelines of Phetchaburi Community, Chulalongkorn University, 1992.

were expected to constitute a new dimension in transportation for Phetchaburi , resulting in significant changes in the city's growth pattern. Expansion had been quite haphazard since the time when it was a royal fortress city of the Ayutthaya Kingdom to the beginning of the Ratanakosin era. After the introduction of a grid-type pattern regarding road construction, city planning was again adopted after having been used during the establishment of the Phetchaburi Community.

Railway construction

Construction of the southern railway between Bangkok to Phetchaburi, a distance of 151 kilometers, began on 8 July 1899. The station was situated at the entrance to Bangkok Noi canal in Thonburi. This railway was declared open for public use on 19 June 1903. The railway eventually covered a distance of 169 kilometers, passing through the east of Phetchaburi Province, with the station being situated in the north of the city.

Public utilities and constructions

1. Water supply system. A water supply system for the Phetchaburi community was first established during King Rama IV's reign. Water was pumped from the Phetchaburi River for usage at Phranakorn Keeree. A public water system was established during King Rama VII's reign.
2. A postal and telegram system were established during King Rama V's reign to provide a more convenient form of communication.
3. Schools were established during King Rama V's reign in the form of missionary schools for boys and girls.
4. Hospitals were also established during King Rama V's reign.

Location of shophouses and city communication Systems ⁶⁴

Phetchaburi as a province in the western region of Thailand has a series of residential and city communication systems as follows;

The Phetchaburi community during King Rama IV's reign

The construction of shophouses and markets along the roads, riverbanks, and bridges across the Phetchaburi River, opened up the opportunity for land transportation to become a part of people's lives. This could be seen from changes in the locations of markets; previously, there used to be a big market at the entrance to the canal, but subsequently markets appeared along the roads once these were built. The city moved from communities along the banks of the Phetchaburi River to the west side of the river, along Rachavithree Road. Wooden shophouses were built

⁶⁴ Interview of the member of Phra Prang community center, 5 May 2007 and Achavadee Kamalasn Na Ayutthaya, A Study for historic place Conservation and Development Guidelines of Phetchaburi Community, Chulalongkorn University, 1992

along the road in front of Wat Mahathat, resulting in an integration of life on land and on water. While land markets became more important, floating markets still existed in the area of Wat Thorchareondhama and Thon Chan Alley. The floating market in front of the Wat Mahathat market, which was considered to be as beautiful as the Wat Sai floating market, had row boats, paddle boats, punts, and boats pulled by tugboats bringing fruits and vegetables to land for trading.

During that period, markets were so energetic and crowded as there were goods from surrounding farms and gardens, including seafood from Baan Lam that was ferried along the river to sell at the floating markets. Land markets mostly sold various goods, dried foods, and had many service outlets.

The city community was divided into 3 zones as follows.

Central administrative zone: Royal palaces and government offices were located in the north of the city, around Kao Samon and along Rachavitee Road, starting from the east on the bank of the Phetchaburi River. On the riverbank, there was a building belonging to Kromma Visanunartnipathorn, Chao Phraya Sri Suriyawong and Chao Phraya Pipakornwong. Buildings belonging to Phraya Montrisuriyawong (Chum Bunnark) and Director Phrasamutkalahom were located at Phranakorn Keeree.

Central economic zone: such as land and floating markets in front of Wat Mahathat on the west side of the city community.

Residential zone: The houses of wealthy persons and noblemen were mostly located along the banks of the Phetchaburi River. The houses of ordinary people were scattered around several parts of the city, both in the west and south, including around the original city walls.

Phetchaburi community during King Rama V's reign

Wooden shophouses were mostly located around the original commercial areas of Phetchaburi, i.e. in the area around the banks of the Phetchaburi River, both on the west and east sides of the river, facing Damnernkasem Road from Chang Bridge down to Tha Song Road.

During King Rama V's reign, Phetchaburi community was crowded on both banks of the Phetchaburi River. Just as during King Rama IV's reign, the city was divided into two parts, located along the road on both sides of the Phetchaburi River with two centers, i.e. the original center and the new one. The original center was at the floating market in front of Wat Mahathat on the west side of the Phetchaburi River where many vendors, mostly farmers and gardeners from other Amphurs, brought fresh foods, vegetables, and seafood to sell at the floating market. The new center was at the land market on the east side of the river around Panich Chareon Road and Mathayawong Road where vendors, mostly Chinese, sold groceries, clothing,

and utensils for daily use. Aside from these areas, there were also residential areas for ordinary people.

Phetchaburi community during King Rama VI's reign

Brickwork houses were mostly found in the city, especially on the left side of the Phetchaburi River, clustered together from Nar Salaklang Road, on both sides of Klong Krasang Road, between Damernkasem Road and the Phetchaburi River, as far as Suwanmunee Road in front of Wat Mahathat, next to Damernkasem Road. From Nork Road next to the wall of Wat Mahathat and all along the road down to Tha Song Road were houses made of brick mixed with wood for the wealthy.

Phetchaburi community during King Rama VII's reign

The majority of the population started to shift more and more to Prachuapkirikan Province, especially when King Rama VII was gracious enough to build the Kraikungwon Hua-hin Palace and in 1926 issued a decree for the maintenance of the eastern coastal area, thereby turning Hua-hin into a national place for recreation. As a result, Phetchaburi, which used to be a major center as the gateway to the southern provinces, became a transit point on the way to the southern region, and its role was later reduced so that eventually it was merely one province among many in the south of Thailand.

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1.9 Urbanization of the Phra Prang community

The central region is the country's main larder, with the Chao Praya River and its branching canals and creeks supplying the region's most fertile plains. Its strategic location near the sea and its many important cities made the region suitable for the establishment of the country's capital cities, from Ayutthaya, to Thonburi and Bangkok.⁶⁵ In this expanse were also located several ancient cities such as Nakorn Pathom (Nakorn Chaisri), Suphan Buri (U Thong), Ratchaburi (Khu-bua) and Phetchaburi.

The urbanization of the Phra Prang community is similar to that of other provinces in Thailand, where in the past farming and agriculture formed the foundation of Thai life, and villages became farming communities with agriculture, livestock, and irrigation.⁶⁶ People who used to live on farms and in forests joined together and grew into agricultural communities in areas suitable for farming. Later, the community began to develop to the point where the population increased, the area became overcrowded and there was excess produce for consumption, which in

65 Shigeharu Tanabe, *Ecology and Practical Technology* : Peasant Farming Systems in Thailand. Bangkok: White Lotus Co.,Ltd,1994.

66 Seelaporn Buasai, พลังท้องถิ่น: บทสังเคราะห์งานวิจัยด้านชุมชน (Local Empowerment: Synthesis of community Research), Bangkok: สำนักงานกองทุนสนับสนุนการวิจัย สกว.

turn led to the establishment of a trading era with currency as a medium of exchange and a legal system. Agricultural communities were transformed into centers of trade with the provision of services, and later developed into urban communities with markets as their centers and temples as symbols of the community's civilization.⁶⁷

Phra Prang community in Phetchaburi originated from the existence of government buildings, Wat Mahathat, and schools. Commercial communities arose around those places where a few commercial buildings provided their services to the community. Chinese merchants liked to marry Thai women and did business with the government service sector. Markets in the area around Wat Mahathat, called "Thanon Nork Market" and "Wat Mahathat Market", provided services and sold consumer goods to people in the community for more than 60 years. It was one of the most important public places reflecting the cultural life of Phra Prang community. The community still uses the old market even though there are two new markets on the opposite side of the river. On 4 December, 2001, a fire in the southern market destroyed 13 units of shophouses, which were replaced by a two-storey building for use as a school; later in 2002 this led to a change in the northern market which was turned into the present-day Suwanpradith School. Only 5 units of shophouses remain, serving people in this community in the small alley between old shophouses and the new school, Suwanpradith.⁶⁸

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Fig. 76 Wat Mahathat, a landmark of the community and Phetchaburi city. Photograph taken by author on 19 August 2007.

67 Andrew Turton, Shigeharu Tanabe, History and Peasant Consciousness in South East Asia. Japan: Nakanishi Printing Co., Ltd., 1984.

68 Interview of Mrs. Malee Wanchaichanawong, the member of Phra Prang community center, 5 May 2007

1.10 Existence, growth, and deterioration of the community

Commercial buildings in Phra Prang community are considered to be examples of ancient architecture that demonstrate the continuous changes that have taken place in the people's way of life and their environment from the past down to the present. Some buildings still have their original structures, but many have been altered, added to, and transformed in terms of their use according to individual needs and the types of users for many generations, which is a normal process in any community. Ways of livings and evidence of the different changes are important means of effectively explaining the existence of the community to tourists. On the contrary, ancient remains with out signs of life, such as ancient temples and palaces which must be preserved, having only their physical manifestation remaining, require investigative interpretation for the purposes of tourism.

1.11 Development of human society



Fig.77 The development of human society by author

One advantage of Phetchaburi province is that it is connected to the Gulf of Thailand and city states on transportation routes from the Phetchaburi River to cities inland. Archeological excavation has unearthed ancient objects from the sea, revealing activities related to long-distance trading. (Phetchaburi has inconsistent characteristics because the city was built over areas previously inhabited by others.) Places of religious worship consist of temples that relate to the existence of the present-day community.

The city plan of Phra Prang community is a combination of the linear and sheet types,⁶⁹ that is commercial buildings are connected in straight lines parallel to Damnernkasem Road and Nork Road (Wat Mahathat Road) and areas next to roads and small streets contain houses expanding as sheets, surrounded by small streets and main roads.

The city's composition is as follows.

69 Bunnark Teewakul, Assistance Professor, เมือง สิ่งแวดล้อม, (From city, Offices of environments), Faculty of Educations, Silpakorn University, 2002.

1. The natural characteristics of the area are the Phetchaburi River as the point of origin of the city; being a coastal city next to the Gulf of Thailand, and the small hill, which is the location of Kao Wang.
2. Buildings and parts of buildings, namely Wat Mahathat, a landmark of both the community and city, and commercial buildings along Damnernkasem Road and Nork Road
3. There are a lot of vacant areas inside temples such as Wat Mahathat, Wat Prabprachai, Wat Khan Lek, and Wat Yang.
4. Human beings and human activities that work in combination to produce a dynamic city
5. Roads and walkways connecting several parts of the city

Phetchaburi, especially Phra Prang community, is an orderly city to some extent that still needs to be developed in a more systematic manner for the convenience of people residing in the community. However, it is a very comfortable and pleasant city because of its good environment, and its serenity even though it's not too far from civilization, and it has a comprehensive array of amenities and foods. At present, the committees from an environmental organization network have proposed a project to make Thailand a more pleasant and sustainable country in 6 pilot provinces, i.e. Nan, Nakorn Sawan, Nakorn Srithammarath, Songkhla, Khon Khaen, and Phetchaburi by using the resources of their environmental offices to help make these provinces more pleasant.

Each province will launch several activities to make their cities more beautiful and more pleasant through the conservation of beautiful ancient buildings and historical resources. For example, plans are afoot aimed at the conservation of commercial buildings in Songkhla Province, piers, and Chinese and Singaporean housing with the objective of turning them into tourism attractions.

The uniqueness of Phetchaburi is that it is an old city with a long and distinguished history and contains residences of extraordinary craftsmanship. Much of the art is unique to Phetchaburi's inhabitants such as gold making, stucco work, food cooking, local delicacies and desserts.

1.12 Threats to the heritage value of the place and conflicts in the development of Muang Phetchaburi

'Urban growth and development in the contemporary period have introduced dramatic physical changes in Southeast Asia. Some of the biggest impacts has been in land use, building functions and in transformations in the field of transportation and industrial design. The tearing down of the old built fabric to make way for the new, the imposition of a new spatial logic of planning, and juxtaposition of the "new" with the "old" urban lifestyles and locals, moves us beyond the territory of the solely aesthetic into the realm of consideration of the meaning of "place", "locality" and the significance of the past as a cultural-ecology for urban dwellers.'⁷⁰

⁷⁰ Askew and Logan, 1994

Muang Phetch in Phetchaburi Province, Thailand, has a long history of heritage values in both physical and social terms. On a regional scale, Muang Phetch is connected to enormously diverse natural and cultural tourism resources within its own province; national parks, splendid beaches, monuments, palaces, ethnic cultural settlements, all of which has left its center, Muang Phetch, neglected in terms of its tourism value, which lies beyond its old indigenous local shophouses and its community life.

Phra Prang community itself, in the current competitive global economic climate, is facing a decline in terms of demographic, economic and social changes, in such a way that there seem to be fewer benefits left to conserving the old structures of the inner city. Many Indigenous shophouses are facing the threat of demolition to make way for monotonous “modern” buildings that will possibly be rented out to outsiders with no attachment to the place whatsoever. The threats to shophouses in the Phra Prang community can be described as follows:

1. As land transportation networks have improved, water is no longer the popular means of transportation bringing change to the local markets. The improvement in land transportation is a result of Government Transportation Development Plans, and has led to changes in the identity of markets that once traded in agricultural products and household supplies native to the particular area and introducing general goods that can be found anywhere.

2. Regarding the impact of globalization, hotels, shops, factories and mega-stores such as Big-C and convenience stores such as 7-Eleven are dotted throughout the area near the community, thereby transforming the customary way of life of local residents. Local markets are no longer the most popular means of trading goods. Another significant change in the locals’ way of life is the trend regarding migration, whereby local residents seek employment in the city, go elsewhere to learn new skills, or work and study abroad.

3. Currently, there is a construction boom, with new buildings, using new materials and technology, emerging in and around the town. The local timber shophouses and markets are being replaced by modern brick and concrete shophouses.

4. Due to tourism, the infrastructure in the province has improved rapidly: there are new and better roads, more factories, new hospitals and more schools. With alternative possibilities of earning more money, more and more villagers are abandoning trading in their shophouses.

5. Lastly, the most important threat to this community is the change in the occupations of local residents, from farmers to industrial workers, which has also affected the way of life of their community. Agriculture is not simply a profession, but a culture that creates particular products and ways of life in both a physical and none-physical manner. Without agriculture, trading is no longer carried out in

shophouses, and this causes villagers to abandon the community so that sooner or later everything of value vanishes.

The development of communications all over the country has also influenced the village identity, especially in terms of physical appearance and its way of life. Phra Prang Community is a rural community which still reflects local culture and customs, both with regard to its the way of life and its physical surroundings. In particular the face of the local commerce culture which is a major aspect of community identity, as well as those of other interesting minority ethnic groups, made up of the Lao Soang and the Chinese community are worth preserving.

Amidst the threats and conflicts caused by globalization, the future trend with regard to preserving these indigenous shophouses seems rather futile. Yet there are two conditions for preservation: one is that the owners and local authorities understand and realize the quality and importance of the place, and the other is that the location and goods found there are unique, with special identities that cannot be found in other markets or in modern shopping centers

The aforementioned threats have brought conflict to the Phra Prang community. There are three major conflicts, as follows:

1. Property conflicts

At present, the economic growth rate of Thailand is around 8 percent a year. This phenomenon has raised land value everywhere, including those of shophouses in the Muang Phetch area. Landlords would like to get more profit from their land by redeveloping it, but the shop owners, who are merely tenants, still want to live as they have always done.

2. Development conflicts

Since its members have grown up in an agricultural culture for generations, the older generation of villagers is very self-sufficient and prefers to live according to the old ways, preferring to lead a simple life with a traditional lifestyle, rather than seeking money and a materialistic life. On the other hand, the younger generation, which has grown up amidst the influence of modernization, has --not surprisingly -- adopted a different kind of lifestyle; one that includes the possibility of earning more money, and therefore abandoning the community for what they perceive is a better life elsewhere.

3. Resource conflicts

Members of the older generations who have lived in Muang Phetchaburi all their lives respect the land as a source of natural bounty, because, as they would say, it gave birth to their lives, their homes, their occupations and their culture. Accordingly, they want to preserve the community as it once was. On the other hand, the younger generation, influenced by urban culture, has a different attitude toward conservation. They want to change the physical condition of the community and their own lifestyle, in order to improve the material quality of their lives.

1.13 Significance of shophouses and related monuments in Muang Phetchaburi

The remains of the vernacular shophouse and community are now taking a new turn as a result of a number of locally-run projects of community revitalization; a local businessman involved in the local tourist trade and local artists are trying to run a campaign to encourage people to recognize the value of old shophouses, and NGOs are trying to educate local youths and their families in an indirect manner through the promotion of local arts and crafts at a historically significant monastery site in Muang Phetch. The site selected for this study is in an old commercial neighborhood that lies in the shadow of what is at present the most significant heritage site in the district with regard to the tourism business, Wat Mahathat (Phra Prang community). An evaluation of its possible value may emphasize the community's expectations regarding appropriate ways to adapt it, physically and socially, to the tourism scheme with more shared benefits for local residents.



Fig. 78 Phra Vihara Luang is the main edifice housing the principal Buddha image of Wat Mahathat. Photograph taken by author on 19 August 2007

1.14 Statement of heritage significance

1.14.1 The historical importance and association with relationship to local history of the place and building. The history of Phra Prang community is specifically related to the cultural roots of people in the Phetchaburi community. The local trading culture originated from water transportation and then changed to inland trading. Improved land transportation has changed the identity of markets that once traded in agricultural products and household supplies native to the particular area, introducing general goods that can be found anywhere.

1.14.2 The importance of a place in terms of demonstrating rarity and uniqueness. Phra Prang community is one of the oldest communities of vernacular wooden architecture, consisting of shophouses, single houses and temples, of which only a few examples remain in this region. Their architectural characteristics identify their cultural roots and living patterns from the past down to the present. The historical value, cultural value and aesthetic value give Phra Prang community its uniqueness. The characteristic of shophouses in Phra Prang community consist of the following:

1. Simplicity
2. Revelation
3. Decency
4. Flexibility
5. Familiarity

1.14.3 Showing the importance of a place in exhibiting its principal characteristics and representative nature Phetchaburi River was a major water transportation route which gave rise to Phetchaburi province becoming a trading center. The physical characteristics of Phra Prang community reflect the trading culture along the banks of the Phetchaburi River. The piers still remain and are used as transition points between water and land. The former market (now Suwanpradith School) indicates the huge space where trading activities occurred, while the local shophouses show the continuity of the community's life from former times down to the present.

1.14.4 The importance of a place can be shown in exhibiting good design and aesthetic characteristics and in exhibiting richness, diversity and an unusual integration of features. The Phra Prang community is very well designed, with unique wooden architecture and has an identity that is all its own, resulting from the trading culture of local villagers. Its vernacular shophouses are two-storey double-loaded timber shophouses. The temples, which are situated in the center of the community and are surrounded by shophouses, have remained the focus of community life from the past down till the present. Commercial society in this community shows obvious Chinese influences that have become integrated with Thai beliefs. The community way of life is a story of different cultures living together in harmony and with a warm feeling of hospitality. Local buildings are also a combination of water-based architecture and inland architecture, whatever suits their requirements.

1.14.5 The importance of a place can be seen by its displaying a social and cultural association. Wat Mahathat has stood as a symbol of Phetchaburi for more than 1000 years, and has been a significant location, where valuable archeological, historical and cultural evidence has been collected, and around which a community of indigenous houses is clustered. It has been recognized as a center of traditional Phetchaburi craftsmanship. It is surrounded by shophouses of the Phra Prang community, many of which are still in use and show the living conditions of people in relation to their environment, social structure and local culture.

1.15 Review of tourism planning and policy for Muang Phetchaburi and related destinations

There are laws and policies, including those at the national level related to tourism management.

The National Historic places are classified as follows:

1. National Historic Landmark
2. National Historic Status
3. National Historic Building
4. National Historic District
5. National Historic Park
6. National Historic City
7. National Historic Site

These shophouses in Phra Prang community have historic value to the nation so they should be classified as a National Historical District conserved and maintained according to clause 10 and 11 under the Historic Sites, Archaeological Finds, Artifacts, and National Museum Act of 1961 as follows;

No. 3 of this regulation:

“Conservation” means maintenance to keep its values, and also means prevention, preservation, restoration and renovation.

- A. Preservation means maintaining it in its existing condition with the prevention of any further damage.
- B. Restoration means restoring it to its original condition.
- C. Renovation means repair and amendment of its shape and characteristics, in harmony, as far as possible with its original condition while showing the differences between the original and the new version.

Conservation is not limited to historic sites and archaeological finds, but can also be expanded to cover the city as a whole. The “city” in this context means an area that may specify the boundaries of such conservation efforts, comprising buildings and construction sites reflecting people’s ways of life, and environments related to buildings, construction sites, and people’s ways of life. This area is under the control and administration of a “regulator”, i.e. subject to systematic or regulated administration.

The life span of ancient cities and historic cities must fall into either one of four categories, namely:

1. Abandoned/dead ancient/historic city
2. Abandoned/dead ancient/historic city that has been brought back to the present time
3. Living ancient/historic city
4. Abandoned/dead ancient/historic city that has been abandoned for a period of time and brought back to the present time.

A study of the historic evidences shows that Petchaburi has been a historic city for a continuous period of more than 2,000 years.

Therefore, the history of Petchaburi needs to be taken into consideration in that it represents an important foundation for planning the city's development so that it is in line with actual conditions at present in order to conserve and maintain its past prosperity developing this together with the city is future development.

National Agenda

The World Tourism Organization has estimated the average annual growth rate for world tourism during 2000-2010 at 4.2 percent. For the Asia-Pacific region and Thailand, the estimates are 7.7 percent and 7.8 percent, respectively.⁷¹

National Agenda for "Sustainable Tourism"⁷²

There are three major reasons why tourism should receive serious consideration and be put on the national agenda:

1. Tourism is the only economic sector in which the major proportion of goods being traded are the public property of the nation. The goods are diverse, ranging from natural resources, biological resources and the natural environment to culture and traditions. Most of these are capable of being rotated or reused among different users. However, the practice of maximizing benefits from these resources and the fragmented administration and management by the state in the present system have caused many tourist attractions to deteriorate and lose their diversity. This has created adverse social and environmental impacts and degradation of public property which may even be felt by succeeding generations. According to an opinion poll involving over 3,000 individuals, tourism is considered to be the most important issue on the national agenda because the interviewees foresee that, without proper management, the national tourism resources may suffer a decline in the future.

2. The expansion of tourism into rural areas may lead to unequal distribution of income and negative social impacts if rural communities do not make themselves ready for the development and do not have the opportunity to determine the rules and regulations for the management of tourism right from the initial stage.

3. The vision for the long-term management of tourism as expressed in the Eighth National Economic and Social Development Plan is to achieve a "World Class Destination with Thai Identity by the Year 2012". This vision reflects not only the need to preserve Thailand's tourism resource heritage, but also the necessity to

⁷¹ The World Tourism Organization

⁷² Thailand Institute of Scientific and Technological Research, Tourism Authority of Thailand, Master Plan for Tourism Development of Phetchaburi Province and Prachuap Khiri Khan Province. Bangkok: 1987.

ensure its sustainability with continual improvements in terms of quality. Making Thailand a “World Class Destination” in accordance with this vision will also help to ensure that benefits from tourism will be shared by all Thai people who would be provided with world standard services from the State. This goal can only be achieved if public services which constitute the important components of tourism are upgraded. These range from airport facilities, immigration services, efficient government agencies such as the police Bureau and the Pollution Control Department as well as a good local government, all of which help to ensure security in life and property, a good and clean environment and convenient and speedy services. However, the existing system for the management of tourism in Thailand is still fragmented both at the central and local levels. There is a lack of coordination among the governmental agencies concerned. There is neither a budget plan for tourism, nor a follow-up evaluation. Thus, the goal which has been set may remain a dream that can never be fulfilled unless a joint integrated action plan between the public and private sectors is designed to deal with the problems mentioned earlier.

In order to design a unified, efficient and equitable management for tourism and to ensure that benefits from the promotion of tourism will belong to the people. The Government needs to declare “sustainable tourism” as one of the priority items on the national agenda so that those in the tourism business as well as the relevant governmental agencies can combine their efforts in the conservation of tourism resources for sustainable use in the future.

The national agenda for tourism should consist of the following policies:

1. Tourism should be a basic right which all Thai people are entitled to receive benefits from.
2. Tourism must be managed in a unified and integrated manner so as to conserve Thailand’s tourism resource heritage for future generations.
3. Tourism must be used as a means for educating the young, providing continual learning for Thai people, as well as a way to preserve, not spoil, the culture and national identity.
4. Tourism must constitute a way to distribute employment opportunities, create income and empower rural communities.
5. Modern technology must be utilized to maintain the competitive capability of Thailand’s tourism in the international arena and to upgrade the standard of services and management within the public and the private sectors.

TAT’s Missions under the Ninth National Economic and Social Development Plan (2002-2006)

1. Assist local governments in preparation for the transfer (devolution) of responsibilities in the management of tourist attractions within their administrative jurisdictions. The government must act jointly with local governments in the restoration and development of tourist attractions on a sustainable basis.
2. Coordinate and facilitate the upgrading of the standard of services both in the public and the private sectors with emphasis on capacity-building regarding medium- and small- sized entrepreneurs as well as rural communities. Human resource development at all levels is required to meet the changing needs and obligations and to develop innovations.
3. Prepare local governments to be ready for receiving the transfer of responsibilities for management tourism resources.
4. Public relation campaigns must be launched jointly by the government and the private sector to publicize and present Thailand in the international arena as a "Quality Destination".
5. A joint effort must be made between the government and the private sector to develop a complete E-Tourism effort, which consists of E-Tour info, E- Trust, E-Commerce Capacity, an E-Tourism Mall and E-Market Place.
6. Laws relating to tourism must be amended to meet the changing needs and to facilitate better management of tourism at present and in the future.

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Action plan under the National Agenda

For a successful implementation of tourism-related policies, an action plan must be prepared under the national agenda for sustainable tourism, with the following strategies:

1. Implementation and Restructuring,
2. Capacity Building for Local Government,
3. Sustainable Tourism,
4. E-tourism
5. MICE Promotion,
6. Community-based tourism and SMEs,
7. Quality Improvement Towards World Class Destination,
8. Tourism for Promotion of a Learning Society,
9. Promotion and Expansion of the Tourism Market
10. Thailand as an Asia-Pacific Tourism Center.

Each of these strategies is discussed below.

1. Strategy for the administration and restructuring of the plan

In order for the management of sustainable tourism to bring maximum benefits and welfare to Thai people and at the same time provide equity for entrepreneurs of all sizes, the following measures are recommended under the national agenda for “Sustainable Tourism”.

1.1 GDP from tourism should be explicitly accounted for.

1.2 Tourism conservation and development zones should be designated”. Local government organizations should be strengthened in order to manage tourism sustainably. At the same time, the powers and duties of other governmental agencies concerned should be spelled out more clearly. There should be a coordinating government agency to monitor problems relating to the management of tourism. Local government should be empowered to impose a variety of tourism fees, such as island admission fees, and entrance fees for tourist development and conservation zones. Other measures which may be taken by the local governments include provision of a transferable development right or the right to exchange land for a different use, and preparation of a plan for sustainable tourism. This last measure is expected to result in a coordinating investment plan for tourism in each province based on public participation as well as profound knowledge about the history and potential of the local communities concerned.

1.3 A specific budget should be allocated to implement the plan for sustainable tourism. The amount of the budget should be no less than two percent of the income derived from international tourism. The budget should support the tourism plan and half of it should be disbursed to local governments.

1.4 A Secretariat Office of the National Committee for the Development and Promotion of Tourism should be set up and work under the direction of the Committee. Its function is to solve problems and clear obstacles concerning the management of tourism. It should also act as a coordinating body between various ministries and local governments in such a way as to create a tourism fast track which would make the management of tourism more efficient and sustainable.

1.5 A Tourism Bill should be introduced to spell out, in clear terms, the roles, power and duties of the various governmental agencies concerned with the management of tourism as well as to implement the recommended measures specified in 1.1 – 1.4 above.

1.6 Existing legislation relating to tourism should be amended to meet the changing economic, social and political needs and technological development in the present day. This would include the Hotel Act and the Tourism Business and

Tourist Guides Act. The amended laws should enable local communities to participate in determining the direction of the management of tourism in their areas and to provide local tourist guides.

1.7 An Assembly of Local Governments with Tourism Management background should be established to provide a forum for exchanging information, experiences and views among local administrative organizations which play major roles in tourism management at the provincial and local levels.

Projects under this strategy include:

1. Development of national tourism satellite accounts,
2. Special budgets for tourism programs,
3. High level workshops on sustainable tourism,
4. The establishment of a national committee on the development and promotion of tourism,
5. The establishment of an assembly of local governments on tourism management,
6. The development of a program for monitoring and internal evaluation by TAT.

2. Strategy for capacity-building for the local government

The decentralization of financial and administrative functions to local governments under the Ninth National Economic and Social Development Plan⁷⁴ will lead to a paradigm shift in the long-term development of local capacity. The decentralization will also result in the transfer of tourism management functions to local governments, namely, the Provincial Administrative Organizations (PAOs) and the Tambon (sub-district) Administrative Organizations (TAOs). Therefore, it is necessary that administrators in these local government organizations are equipped with better knowledge and understanding in planning and managing tourism in such a way as to meet the standards required by tourists in general, as well as to be able to provide for the long-term conservation of tourist attractions within their administrative areas. At present, Thailand has 75 PAOs and 6,746 TAOs

The measures to be undertaken under this strategy include:

Preparing and developing the capacity of the local government administration enable to make them to take on the responsibilities of tourism management.

Establishment of a Provincial Committee for the Development and Promotion of Tourism in each province to create a tourism fast track.

Preparation of a pilot plan for tourism management jointly with local government organizations.

⁷⁴ ibid

Promotional activities and incentives to encourage better tourism management among local organizations, for example, by giving special awards to local organizations showing the best performance in tourism management.

Encouraging the establishment of a training and information center which would provide technical service related to tourism management to local government organizations.

Projects under this strategy include:

1. The promotion of technical and training centers on tourism,
2. Training seminars and courses for the administrators of PAOs,
3. Training seminars and courses for the TAO's Administrators,
4. Provincial committee on tourism (Tourism Fast Track),
5. Training courses for public relations staff of PAOs,
6. Pilot project for promoting public participation in tourism planning at the sub district level,
7. Pilot project for promoting public participation in tourism planning at the provincial level,
8. National awards for best management of local tourism,
9. Tourism planning and manuals for PAOs and TAOs.

3. Strategy for "Sustainable tourism"

At present, tourism at a number of major tourist sites, such as Koh Samui and Koh Chang, has been developed beyond the carrying capacity of these areas. Several types of tourist activities have created adverse environmental impacts which affect tourism negatively both in the short and the long run. Therefore, it is necessary that stricter and more efficient measures be designed to control the environmental impact of tourism. The provinces which need strategies to improve their infrastructure include the following:

First priority	Central Region	Ayutthaya, Kanchanaburi, Phetchaburi
	Northern Region	Mae Hong Son, Phitsanulok, Phetchabun
	Northeastern Region	Nakhon Ratchasima, Ubon Ratchathani
	Southern Region	Trang, Phangnga
Second priority	Central Region	Bangkok, Prachuap Khiri Khan
	Eastern Region	Chon Buri, Rayong
	Northern Region	Chiang Mai, Chiang Rai, Sukhothai
	Northeastern Region	Nong Khai
	Southern Region	Phuket, Songkhla, Surat Thani
Third priority	Northern Region	Tak

Moreover, the infrastructure for islands such as Koh Samui, Koh Phi Phi and Koh Chang should be appropriately extended.

The measures under this strategy are as follows:

Introducing urgent measures to control environmental quality and reduce pollution through the use of various kinds of tax and economic instruments, including transferable development rights. This last measure would enable the local governments to compensate those who have to suffer commercial loss because of conservation and land use control measures. In this way, the local governments can turn private its landscape and increase green areas.

Expansion of carrying capacities of tourism sites by recognizing tourism needs which are over and above what may be generated by local residents alone, especially solid waste and wastewater management.

Declaring a clear policy on the provision of services in areas located in national parks as well as wildlife sanctuaries and publicizing the service plan, regulations, service times and fees.

Preparing and making public a clear eco-tourism management plan for service and recreation areas within a conservation zone, specifying the permitted geographical area, activities permitted, and the standards required for the performance of permitted activities. It is necessary to ensure that the plan is implemented strictly so as to set a good example in the pilot project.

Encouraging the governmental agencies concerned to implement a national action plan on eco-tourism prepared by the National Committee on Eco-tourism. This would lead to harmonious and efficient implementation of the plan throughout the country.

Providing for more green areas and open space for public use in all provinces.

In the transitional period before the designation of tourism development zones under the proposed Tourism Act, the government should designate "pollution control zones" and "environmental protection zones" under the Enhancement and Conservation of National Environmental Quality Act, 1992, in seaside resort areas where tourism is growing without proper direction and adequate infrastructure.

In order to protect the ecological systems, regulations and standards should be introduced to govern the tourist business which are having adverse environmental impacts.

Dissemination of knowledge to tourists, students and the general public about proper conduct in eco-tourism areas, as well as encouraging their

participation in environmental protection at tourist attractions, whether they be natural, historical or cultural sites. A nation-wide network for environmental monitoring could also be created.

Establishment of an information center for the development of eco-tourism. The center would collect technical information, studies and research conducted by the governmental agencies concerned and other researchers working in areas related to eco-tourism. The information should be put in an electronic database system so as to be easily accessible for use by those who need it to prepare their tourism development and management plans. This measure would help to ensure that eco-tourism in Thailand is conducted in an efficient manner and on a technically sound basis.

Preparing a directory on eco-tourism sites. The directory would consist of information on eco-tourism activities, tourist sites which conduct those activities and other details such as available facilities, accessibility, distinguishing features and problems encountered, if any, at the specific tourist sites. This information would be useful for setting up a database on the development and management of eco-tourism at tourist sites throughout the country.

Completing the monitoring system on tourism resources already initiated by the Tourism Authority of Thailand (TAT). The information on critical environmental problems observed during such monitoring could be supplied to the Office of the National Committee for the Development and Promotion of Tourism. In addition, a network of local environmental conservation groups should be created to publicize information through the mass media so as to generate social pressure on those involved to take more responsibility in the preservation of the country's tourism resources.

Projects under this strategy include:

1. Rehabilitation and Improvement of Tourist Sites,
2. Sustainable Tourism Provinces,
3. Demonstration of Ecosystem Management of Marine Tourist sites,
4. Manuals for Self-Evaluation Carrying Capacities for Eco-tourist sites,
5. Television Programs on Eco-tourism, and
6. Forums for Eco-tourists.

4. Development strategies for the management and conservation of natural resources and the environment in Phetchaburi province (2006-2008)

Development strategies for the management and conservation of natural resources and the environment in Phetchaburi province are presented as leading indicators for local communities to recognize the value and importance of appropriate resource management for tourism in two objectives as follows:

Build consciousness and awareness of natural resources and environment management.

Monitor and protect natural resources and the environment.



Fig. 79 Phra Prang community

Source: Aerial Photography from Department of city planning, Phetchaburi, Ministry of Defense

Policy context

National guidance

1. developing tourism that can achieve economic growth and conservation of the environment;
2. tourism as a key element in urban regeneration
3. designating 'action areas' for developing or improving tourist facilities.

Strategic guidance

1. furnishing new facilities to major urban areas which already have some of the services tourists need;
2. encouraging conference, trade or business tourism;
3. encouraging tourist accommodation
4. maximizing the economic benefit of tourism.⁷⁵

⁷⁵ www.phetchaburi.go.th accessed on 12 March 2007

The former county council has also produced a Tourism strategy that underlines the important role of tourism in the local economy and refers to the importance of the main urban areas.

Phetchaburi tourist board strategies

The tourist boards have prepared strategies to promote tourism. These are incorporated into the council's tourism strategy.

City council policy

Developing a tourism infrastructure and providing new assets and attractions



Fig. 80 The four historic shophouse communities: Luang Prabang, Hoi An, Phuket and Phetchaburi. Photographs taken by author 2004 -2007.

2. Comparison analysis with three case studies

In the four historic shophouse communities, there are differences in terms of their culture and their sensitivity. For example, there are cultural reasons as to why Laotians and Hoianers wear modest clothing and these need to be explained to tourists, but this is not the case in Phuket and Phetchaburi. The more tourists are invited to get involved in the activities of the community, the culture of the community and community traditional ceremonies the more negative impacts occur. The

community should pay greater attention to the prevention of any possible conflicts arising from the impact of tourists visiting the community. Visiting tourists are also requested to respect the local customs and culture.

In Luang Prabang, Phuket and Phetchaburi, tourists are not provided with information explaining the various characteristics and history of local buildings and why they are worth preserving; so many visitors are unaware of the significance and value of what they are seeing.

With regard to these four historic shophouse communities, visitors are more numerous when the city's famed religious or ethnic festivals are going on. The traditional way of life and the religious activities in the monasteries are scenes that captivate tourists. Many visitors are not aware of the appropriate behavior to display in terms of local, social norms or how to use the unique heritage resources that they are privileged to share in a sensitive manner. Without this knowledge, it is difficult for the visitor to appreciate the value of the heritage or respect local lifestyles and traditions.

The main reason for interpretation is to enable people to continue to have the opportunity to learn about the past from these places and therefore be better equipped to mould their future. The four historic shophouse communities can be seen as more than mere tourist destinations; they are unique areas that need to be preserved to facilitate the exchange of knowledge. Tourism should enhance both the physical and heritage environment, and offer a positive, peaceful way for communities to express pride in their cultural identity.

With regard to such heritage sites, considerable effort should be made to avert certain environmental problems by vehicle control and the promotion of street for walking. This also helps to preserve the local flavor and prolong the identity of communities because Luang Prabang, Hoi An, Phuket and Phetchaburi are not just tourist destinations; they are places where people live, home to thousands of people. They are places where people are born, grow up, have their own families and pass away, where people live, work, eat, socialize, attend school, worship and celebrate.

The second part is analysis of heritage town tourism development in the following case-study towns: Luang Pra Bang, People's Democratic Republic of Laos, Hoi An, Vietnam and Phuket, Thailand as follows:

1. The Strength of the community which is the potential for it to be developed into tourism possesses the following characteristics:

- 1.1 A community with its natural surroundings.
- 1.2 A community with economic activities
- 1.3 A community with traditional arts and culture
- 1.4 A community with traditional architecture

2. Tourism attractions are related to the items as follows:

- 2.1 The economic activities of the community
- 2.2 The culture of the community
- 2.3 Community traditional ceremonies
- 2.4 The local sports and recreation

3. Tourism Benefits

Tourism is also a tool for education
 More understanding about history and national culture
 Community love for their motherland
 Recognition by the community of the value of local culture
 Preservation of the national cultural heritage

4. The development of tourism in the community

The development should not run counter to the customs and culture of the community
 Physical development should be directed toward the enhancement of the community surroundings
 Empowerment of the community
 Attention should be paid to the locality and originality of the community potentials

5. Success in tourism planning

Enhanced visitor satisfaction
 Improved economic and business success
 Sustainable usage of resources
 Community and area integration

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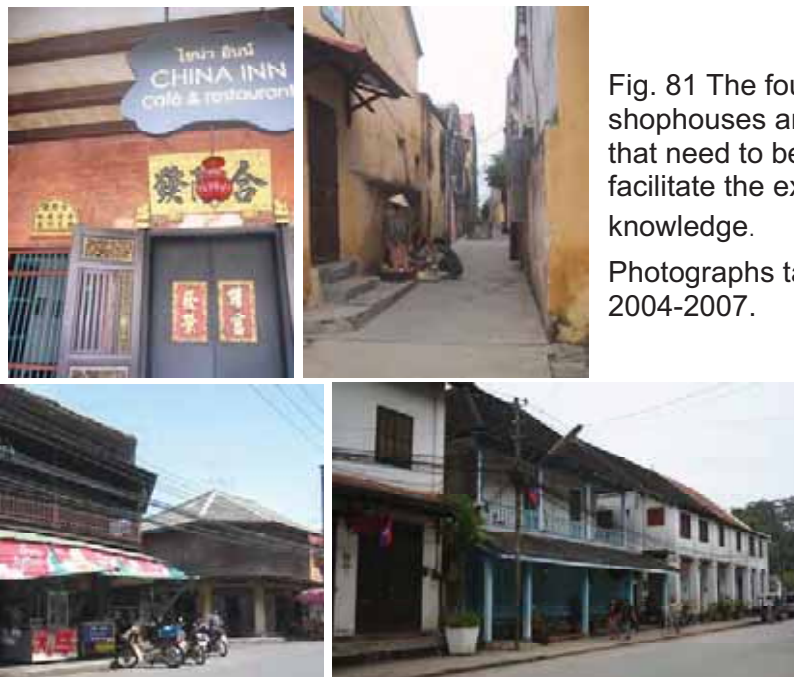


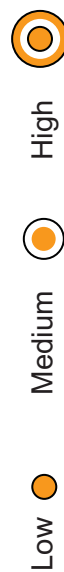
Fig. 81 The four historic shophouses are unique areas that need to be preserved to facilitate the exchange of knowledge.

Photographs taken by author 2004-2007.

Analysis of heritage town tourism development in the case study towns

The strength of community
 which is the potential for it to be developed into tourism possesses the following characteristics:

- **A community with its natural surroundings.**
 The community has beautiful natural surroundings such as: a beautiful panorama including mountains, valleys, beaches, rivers, flora and fauna.
- **A community with economic activities.**
 In this community the people work in the following activities: fishing, agriculture, handicrafts, etc.
- **A community with traditional arts and culture**
 Culture and arts are applied in day to day activities of the community in the forms of: ritual ceremonies, cultural attractions, etc.
- **A community with traditional architecture.**
 The community has unique building architecture both interior and exterior including the scale, size, model, construction, material, color, decoration which is not found in other areas.



	Hoi an	Luang Prabang	Phuket	Phetchaburi
The strength of community	●	●	●	●
- A community with its natural surroundings.	●	●	●	●
- A community with economic activities.	●	●	●	●
- A community with traditional arts and culture	●	●	●	●
- A community with traditional architecture.	●	●	●	●

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Tourism attractions

- Related to the economic activities of the community.

Tourists are invited to get involved in the activities such as: planting rice, harvesting, animal breeding, ploughing, etc.

- Related to the culture of the community.

Tourists are invited to get involved in batik painting, weaving, art of self-defense, local dances, etc.

- Related to community traditional ceremonies.

Tourists are invited to get involved in the preparation and activity of a ritual ceremony, with special requirements, without degrading the sacred value of the ceremony.

- Related to local sports and recreation.

Tourists are invited to get involved in activities such as kite flying, walking along rice fields, etc⁷⁶

Low ● Medium ● High ●

Hoi an	Luang Prabang	Phuket	Phetchaburi
●	●	●	●
●	●	●	●
●	●	●	●
●	●	●	●

⁷⁶ SHUHERMAN Ahmad, Deputy Director for Human resources Standardization, Ministry of Culture and Tourism (Indonesia), TOURISM VILLAGE: A CONCEPTUAL APPROACH (CASE OF INDONESIA).

CULTURAL HERITAGE, MAN AND TOURISM. Report of the Asia-Europe Seminar, Hanoi (Vietnam) 5-7 November, 2001.

Tourism benefits

- **Tourism is also a tool** for educating patriotism, preserving and up-keeping of national traditions.
- **Through tourism, people can get close to scenic beauty and understand more** about history as well as national culture
- **The community deeply loves its motherland**
- **The local community also realizes the attractiveness of local culture**, recognizes more deeply the need for preservation of tangible and intangible cultural heritages in localities
- **Taking part in the exploitation and preservation of national cultural heritage**, in order to protect and develop the natural and social environment

Low ● Medium ● High ●

Hoi an	Luang Prabang	Phuket	Phetchaburi
●	●	●	●
●	●	●	●
●	●	●	●
●	●	●	●
●	●	●	●

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The development of tourism in the community

- **The development should not run counter to the customs and culture of the community** related aspects such as social cultural life as well as the economy of the community. The community should pay special attention to prevent any possible conflicts from the impact of tourists visiting the community. The visiting tourists should also be requested to respect the local customs and culture.
- **Physical development should be directed toward the enhancement of the community surroundings.** The tourism development should not have the intention of altering or change what are already exist, but to enhance the quality and make an attractive tourism package for visitors.
- **Attention should be paid to the locality and originality of the community potentials.** Local architecture, landscaping, and materials used by the community should be maintained.
- **Empowerment of the community.** Tourism development of the community should be directed toward the greater welfare of the community. Attention should be paid to the principles of sustainable tourism and the carrying capacity of the community.

Low ● Medium ● High ●

	Hoi an	Luang Prabang	Phuket	Phetchaburi
	●	●	●	●
	●	●	●	●
	●	●	●	●
	●	●	●	●

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Success in tourism planning

1. Enhanced visitor satisfaction

Number of tourist is not a good measure of success
Tourists need to be educated and satisfied.

2. Improved economic and business success

Economic success should be measured by community
benefits, both direct and indirect.

















3. Sustainable usage of resources

Modern tourists seek aesthetic, underdeveloped
landscapes and protected wildlife. Increasingly they seek
well conserved historic and archeological sites

4. Community and area integration

Tourism involves the community and all levels of business
and government.

Low  Medium  High 

	Hot an	Luang Prabang	Phuket	Phetchaburi
1. Enhanced visitor satisfaction				
2. Improved economic and business success				
3. Sustainable usage of resources				
4. Community and area integration				

3. Summary

The content in this section is a field survey done by using primary data, the survey method and data collection from the research study conducted with Professor Ornsiri Panin in 4 provinces, i.e., Suphanburi, Rachaburi, Nakhon Pathom, and Phethchaburi. From the study of Phra Prang community's history through interviews and physical surveys of the community for more than 3 years, changes were found in the community. Even though the changes were statistically minimal, they clearly showed physical change in shophouses that significantly ruined the unity of the community. This also is an indicator showing the delicateness of the community's existence. At the same time, it showed the power of the community that exhibits great affection and protectiveness of its cultural heritage.



Fig. 82 Shophouses along Norg Road have been used as a movie scene.
Photograph taken by author on 14 May 2007.

Chapter 6

Survey Results and Analysis of Shophouses in Phra Prang Community

The first part of this chapter presents the historical environment and the conditions of shophouse in Phra Prang community. From Prof. Ornsiri Panin's research on vernacular shophouses, which makes partial mention of the selected site¹, together with the additional current survey from the researcher, the typology of the shophouses is identified by its distinguished architectural styles, along with the differences in maintained conditions, materials and building usage, each subject being analyzed and shown separately. Related environmental setting conditions, natural conditions, along with built and basic facilities are described and analyzed as well.

The second part consists of two sets of questions in the form of a structured interview using the survey method. The first set tries to evaluate the value of tourism (primary values, aspirations, fears and possibilities) that lie beyond the community from the local resident's own point of view, instead of those which are traditionally carried out by the top-down tourism promotion authority. The second set tries to study the local residents' needs and attitudes towards the locally appropriate tourism development. Analyzed data from the survey samples are displayed in percentage tables with some additional quotations concerning the samples. Afterwards, the process and the conclusion received from the on-site workshop analysis will be discussed and problem identification set up for both selected community participants (particularly those who had been given the survey data before) and the researcher. Comments and recommendations from local participants will be combined with the first part analysis. The combination of the two parts will be included in the Chapter 7 in order to create a proposed community conservation and tourism development policy.

1. The physical condition of the shophouses in Phra Prang community

Building typology and setting of the community

Mahathat market was originally the first fresh market in Phetchaburi province that sold agricultural products from Ban Laem. This old market is now a part of Phra Prang community. Its original identity began when people came from rural areas by boat along the Phetchaburi River to sell their agricultural products.² Shophouses first started to appear along the road by the riverside, serving local neighborhoods, and then spread to the adjacent roads around Wat Mahathat as economic activities grew. The original pattern of shophouses in the market, which were built of wood, consisted

1 Ornsiri Panin, เรือนค้าขายพื้นถิ่นในชุมชนเมือง (Shophouses in Community), Bangkok, J.Print, 2001.

2 Sawapa Pornsripong, วิถีชุมชนลุ่มน้ำนครชัยศรี (The way of Living: Nakornchaisri River Community), สถาบันวิจัยภาษาแล้ววัฒนธรรมเพื่อพัฒนาชนบท, Mahidol University, Bangkok, 2005

of only three to five units to a row. Wooden shophouses in the area had two stories. Some were used for commercial purposes only, but most were used for commercial and residential reasons .

The growth of this market partially was influenced by Wat Mahathat which constituted the heart and soul of the community, and served as a public place for social activities. However, such growth finally brought about an important change in this rather limited area. The old market was destroyed and replaced by a public school in 2001, serving the growing population within the community. Economic activity in the old market area has been on the decline since the municipality built a new modern market on the other side of the river, surrounded by modern concrete shophouses. The shophouses that remain in the Old Market area around Wat Mahathat serve a number of functions and include a bookshop, photo shop, pottery shop, general goods store, restaurant, dessert shop, tailor's shop, hairdresser's shop, minimart, drugstore, home facility equipment store, small garage, etc.³ Nowadays the physical, social and economic environment of the Wat Mahathat community has changed and affected the people who live here. The new generation wants to change the physical conditions of the community, and their own lifestyle, in order to improve the material quality of their lives or they want to abandon the community altogether.



Fig. 83 Shophouse located at a corner, Sketched by author

3 Ornsiri Panin, เรือนค้าขายพื้นถิ่นในชุมชนเมือง (Shophouses in Community), Bangkok, J.Print, 2001.



Fig. 84 Shophouses along Dumnernkasem and Nork Road, Photographs taken by author on 2005-2007.

Most of the shophouses are now serving a community in decline, although some economic activities are still related to Wat Mahathat as a must-see destination for all visitors to Phetchaburi province.

The vernacular shophouses of Phra Prang community in Muang district along Damnern Kasem road over to Wat Mahathad road are categorized as a cultural heritage group of buildings.

The architectural typology of the shophouses of Phra Prang community can be categorized by referring to a research study by Ornsiri Panin (2001) entitled “The urban vernacular shophouse”, combined with further data collected by the researcher during 2005-2008, as follows;

- 1.1.1 Shophouse Type A : a two-storey shophouse
- 1.1.2 Shophouse Type B : located on a corner
- 1.1.3 Shophouse Type C : the original standard
- 1.1.4 Shophouse Type D : a wooden row-house, but with only three to five units per row
- 1.1.5 Shophouse Type E : a wooden row-house built in the 1980's
- 1.1.6 Shophouse Type F : a mixed type of one-storey and two-storey
- 1.1.7 Shophouse Type G : with minimal decorations, and without a balcony

A detailed analysis of the physical data of Phra Prang community identifies the following differences in the characteristics of shophouses from the field survey of 167 shophouses:

1.1.1 Shophouse Type A

This type is a two-storey wooden shophouse, located on a major road near or between the river and the front entrance of Wat Mahathat. In terms of its architectural proportions, it was built by expanding the first and second floor areas to its boundary on four sides. It has a hip-shaped roof with traditional cement roof tiles. The balcony is set on the second floor and has a simple crossed-diamond-shape pattern. The perfect form and proportion of this type should be preserved as an early historical reflection of the local architectural heritage. In terms of the physical conditions of buildings of this type, all of which are located in a particular area, some exist almost totally in their original condition, however some are in need of maintenance and others are facing problems regarding their foundation and structure, especially the danger of collapse and the tilting of wooden columns on the first floor. The original first-floor level is now lower than the road level.

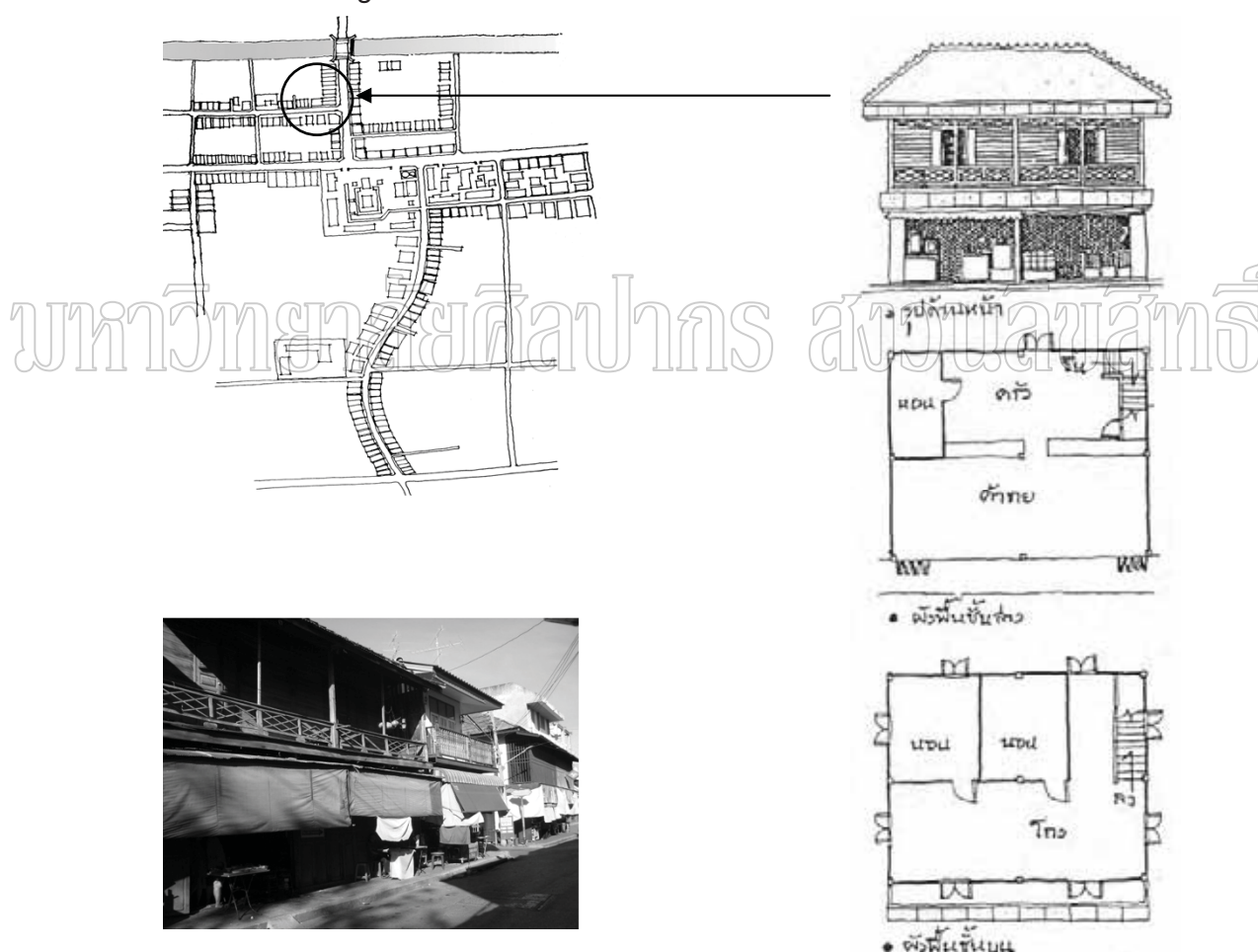


Fig.85 Shophouse type A

Source: Sketches from Ornsiri Panin, 2001 and Photographs from survey in February 2006 taken by author



1.1.2 Shophouse Type B

This is a special type of shophouse because of its location on the corner of the road, adjacent to the shophouse type A. It was built on a pentagonal plot shape, so its floor area was not expanded in simple rectangular shapes, which created a special hip roof form that did not come from square box outlines. Three sides of the first floor used folding doors, which make it look more spacious and luminous when fully opened. The pattern of the second floor's continuous balcony and decorated roof pieces were made simple but look elegant. Fortunately much of this type of shophouse is in a good and original condition, particularly the structure, though some renovations have been made to the interior. Some problems may have come from its perfect location, which has promoted the advertisements hung all over the façade, covering its true beauty.

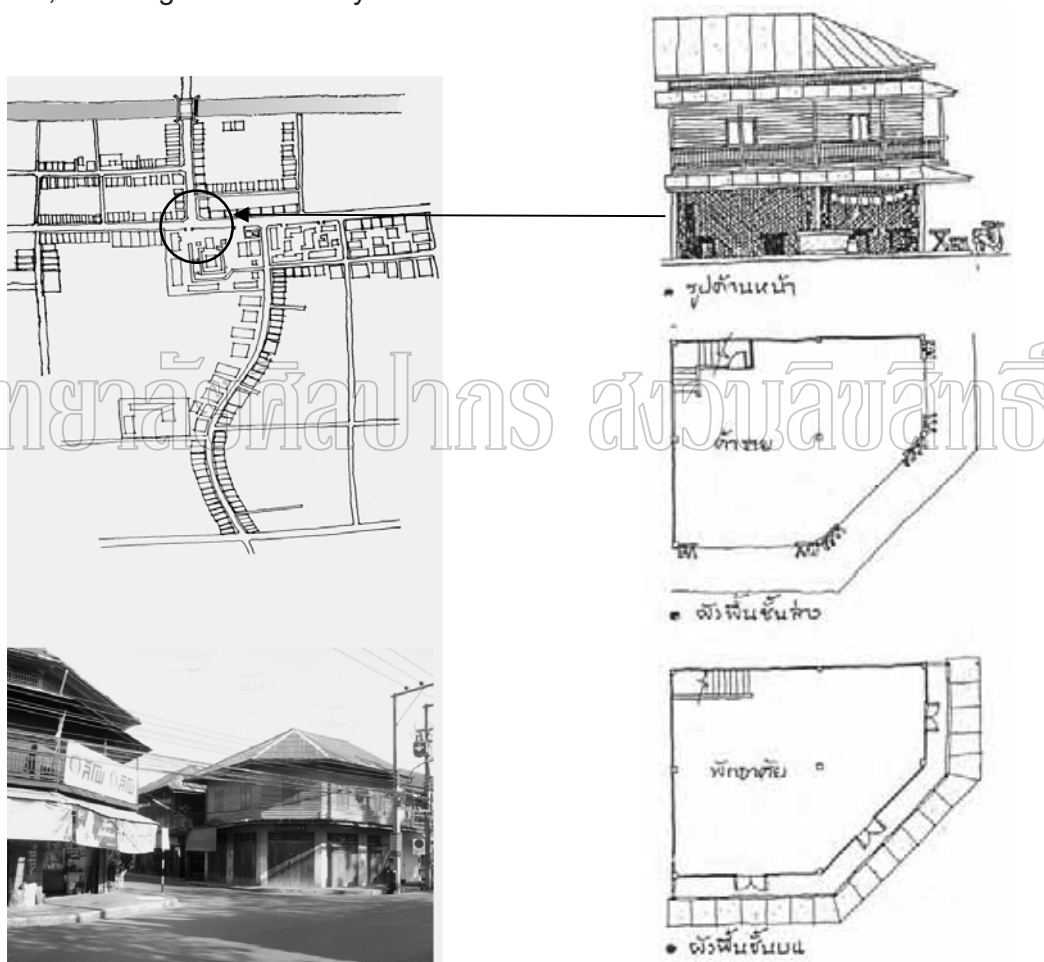


Fig. 86 Shophouse type B

Source: Sketches from Ornsiri Panin, 2001 and Photographs from survey in February 2006 taken by author



1.1.3 Shophouse Type C

This type is located on the opposite side of the road to Wat Mahathat. It conforms largely to the original standard of shophouses in the area in terms of its floor plan, shape, and form. Most of the shophouses have been altered, using concrete instead of wood on the first floor, but the traditional folding doors are still in use. The roof is in a wide-angle gable form. The continuous balcony on the second floor is built along the length of the façade, though all three units in the row may not belong to the same occupants.



Fig.87 Shophouse type C

Source: Sketches from Ornsiri Panin, 2001 and Photographs from survey in February 2006 taken by author



1.1.4 Shophouse Type D

This type was built as a wooden row-house, but with only three to five units per row, and is located on the street cutting through over to the back of Wat Mahathat. The special characteristic of this type, one that makes it different from the standard shophouse, is the second floor, which was made smaller, or half of the total width span, while the first floor was full length. The roof is small and made in high-gable form, with a decorative secondary roof at both the front and back sides of the building. There is a continuous balcony on the second floor in the front, and its traditional folding doors are still in use. Despite its beautiful design, which is still attractive, economic activity in the area has almost vanished. Adjacent to this group is part of a street that cuts through Wat Mahathat and lacks a footpath, which possibly renders the area only accessible to pedestrians with great difficulty.

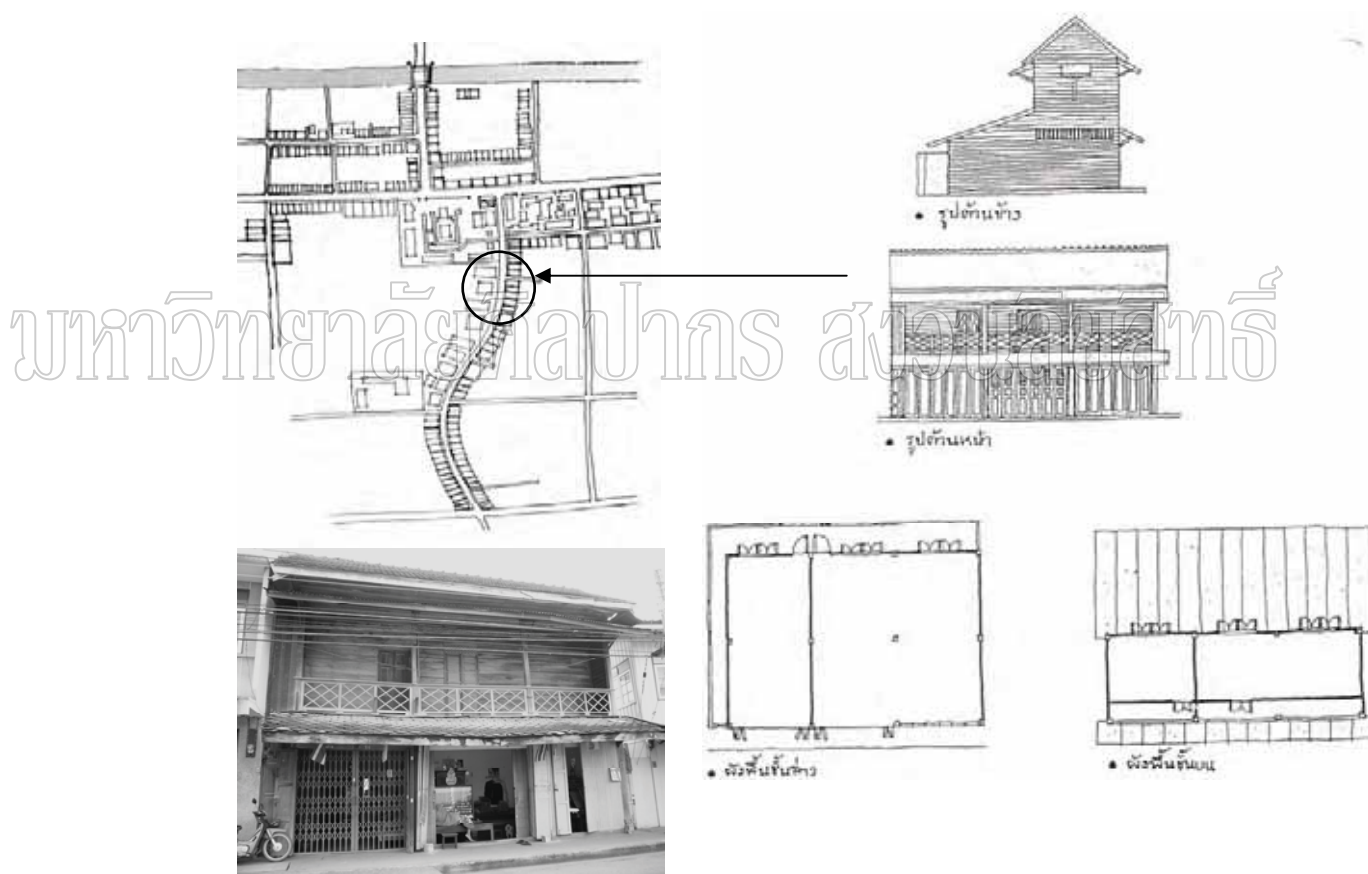


Fig. 88 Shophouse type D

Source: Sketches from Ornsiri Panin, 2001 and Photographs from survey in February 2006 taken by author



1.1.5 Shophouse Type E

This example of the younger generation of traditional wooden row-houses was built in the 1980's. The original style consisted of a half brick, half wood structure, located in the middle on the southern side of the street running through Wat Mahathat. It is a simple type of shophouse, with a gable roof covering half the width span and the rest is covered by a secondary roof. In this type of shophouse, the difference lies in the second floor in that there are no ordinary voids or windows at the front of the second floor, but continuous folding doors instead, thereby hiding the balcony inside. This type may have architectural value in terms of its perfection of shape and form, but it also reveals the linkage between the traditional wooden shophouse and the new modern concrete shophouse. Some of these shophouses are well maintained, though no signs of economic activity remain in front of the shops.

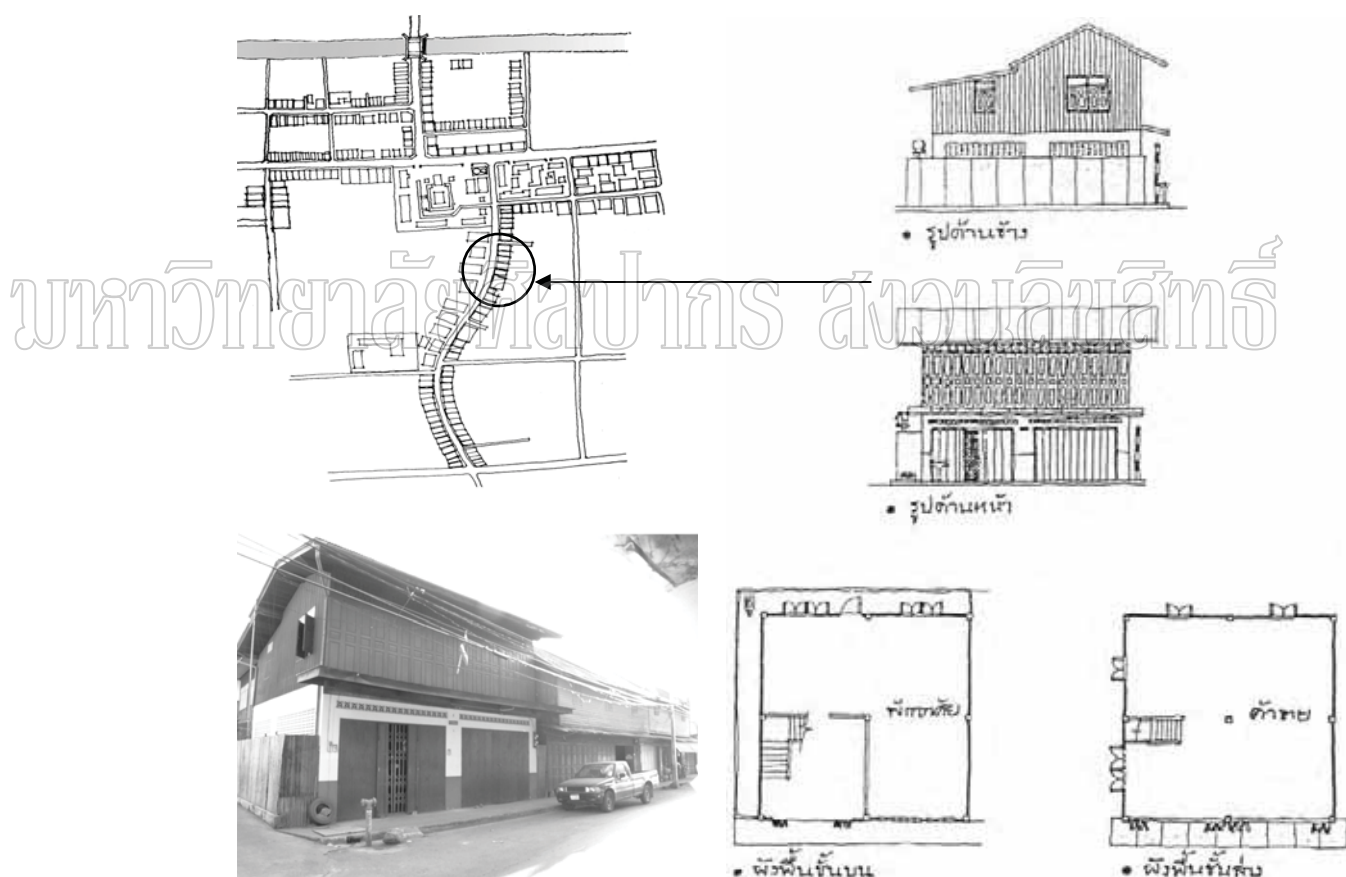


Fig. 89 Shophouse type E
 Source: Sketches from Ornsiri Panin, 2001 and Photographs from survey in February 2006 taken by author



1.1.6 Shophouse Type F

This group of shophouses, located in the middle and on the northern side of the street cutting through Wat Mahathat, are of the mixed type, consisting of one and two stories connected to each other. The special characteristics of this type come from its mixing of design patterns and roof form, hip or gable of mixed type, and including interior features by the taste of the occupants. This type of shophouse shows the originality of the locals in creativity and sophistication, by using different, traditional orders and ornaments of shophouses, then remixing them. Although most of the physical conditions of this group of shophouses is less maintained, traditional economic activities are still very much alive.

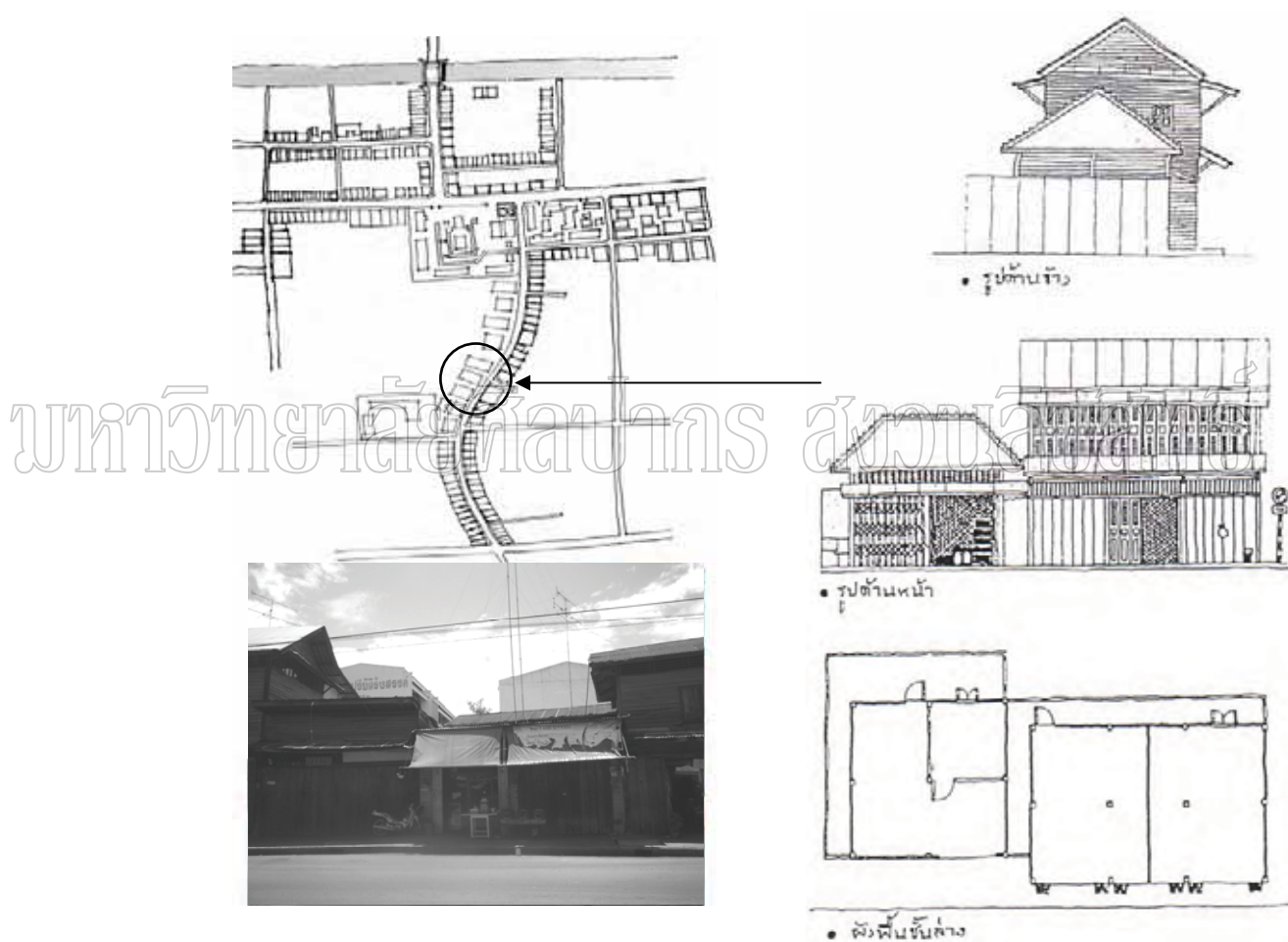


Fig. 90 Shophouse type F

Source: Sketches from Ornsiri Panin, 2001 and Photographs from survey in February 2006 taken by author



1.1.7 Shophouse Type G

This type of shophouse is located at Nork road, the street cutting through Wat Mahathat. The number of units in one row are more than any other type, and each unit was originally designed for separate occupancy. Roof form of this type are special and different from any other type because they were built as one huge single gable, which covered all the building space of the entire row. This type was designed with the least amount of decoration, and without balcony. This group of shophouse is probably in the worst condition, and is threatened by its being less economically competitive when compared to the modern concrete shophouses along the busy major road nearby.

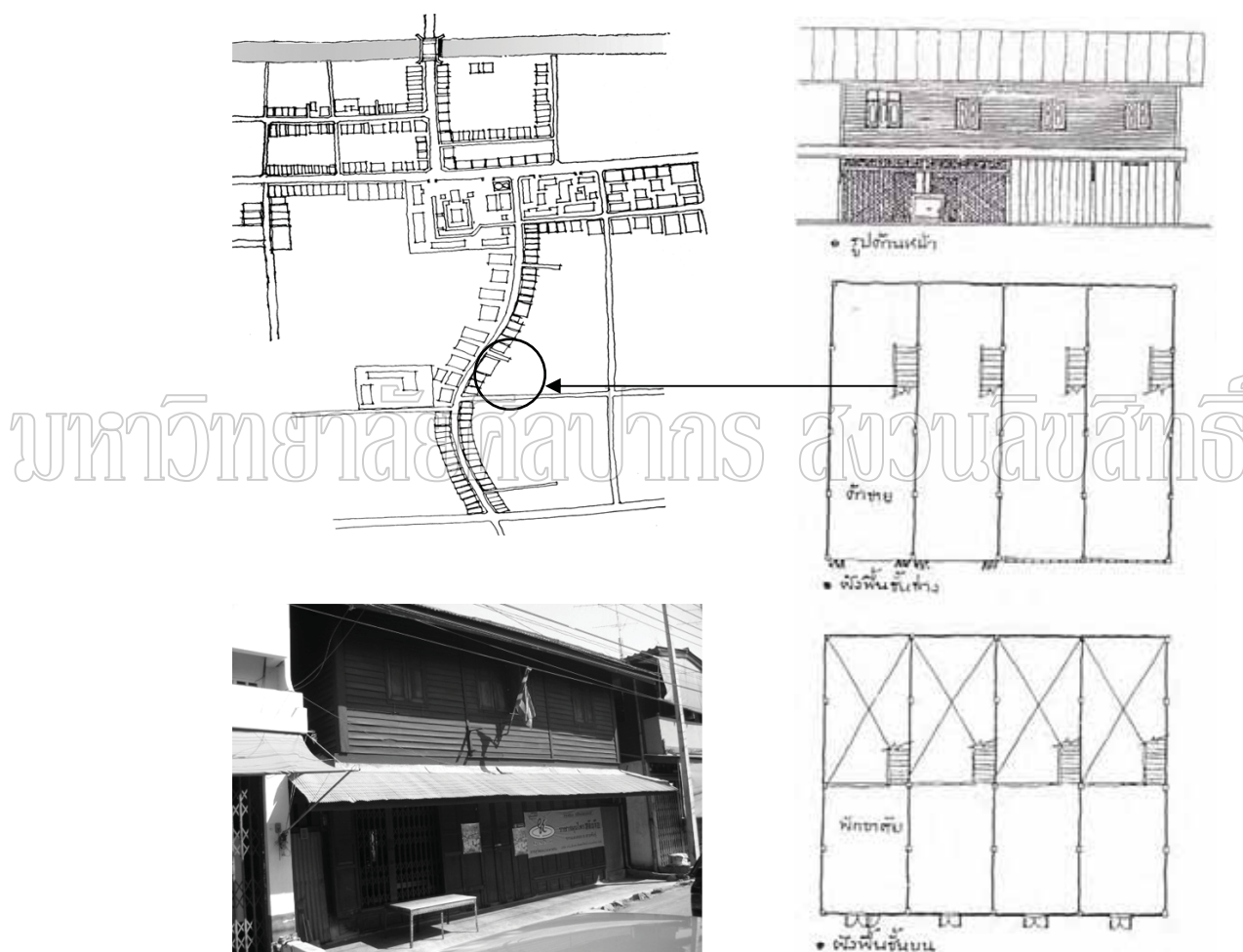


Fig. 91 Shophouse type G

Source: Sketches from Ornsiri Panin, 2001 and Photographs from survey in February 2006 taken by author





Map 1 Building typology in the study area.

Shophouse Type A a two storey shophouse

Shophouse Type B located on a corner

Shophouse Type C the original standard

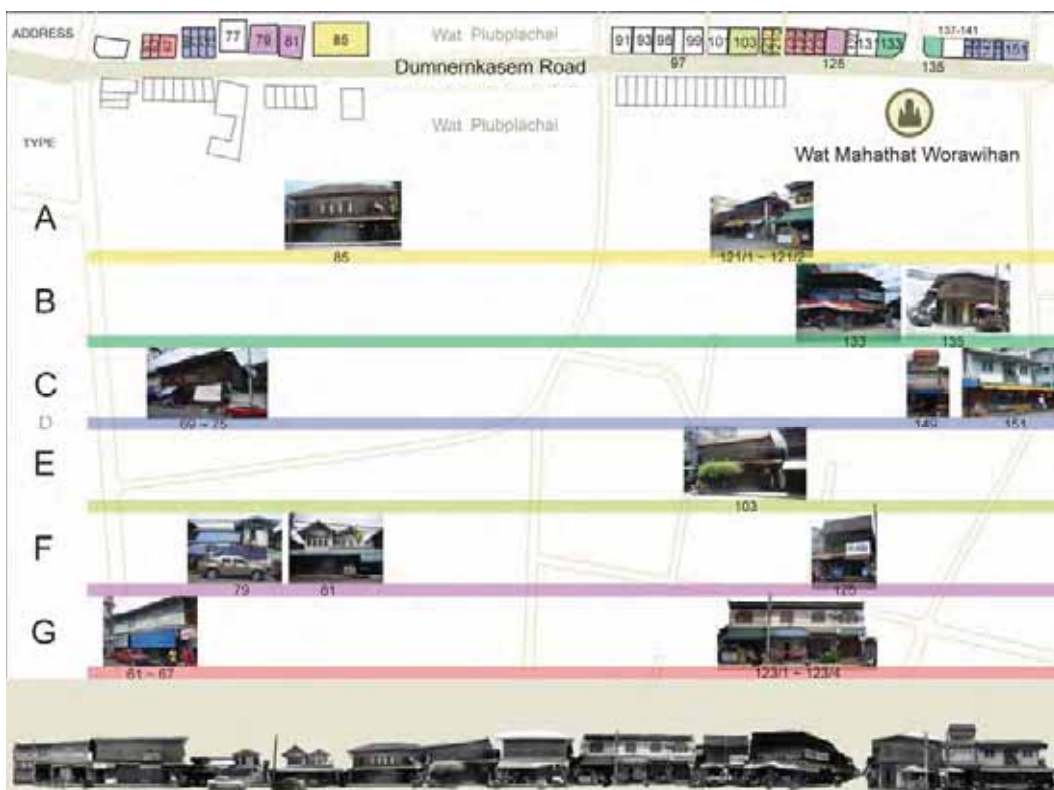
Shophouse Type D a wooden row-house, but with only three to five units to one row

Shophouse Type E a wooden row-house built in 1980's

Shophouse Type F a mixed type of one-storey and two-storey

Shophouse Type G with minimal decorations, and without a balcony

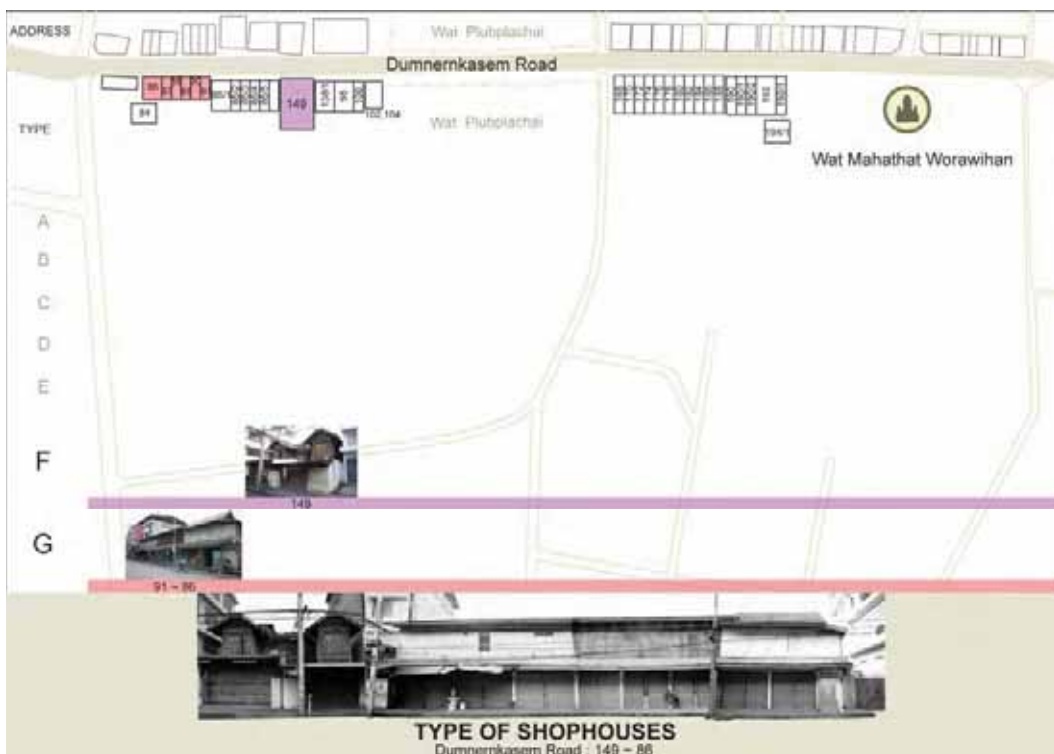
(See Appendix F)



TYPE OF SHOPHOUSES

Dumnernkasem Road, 81 - 151

มหาวิทยาลัยศิลปากร ส่วนวนเขษมิตร
 Map 2 Types of shophouses at Dumnernkasem Road 1



TYPE OF SHOPHOUSES

Dumnernkasem Road : 149 - 86

Map 3 Types of shophouses at Dumnernkasem Road 2



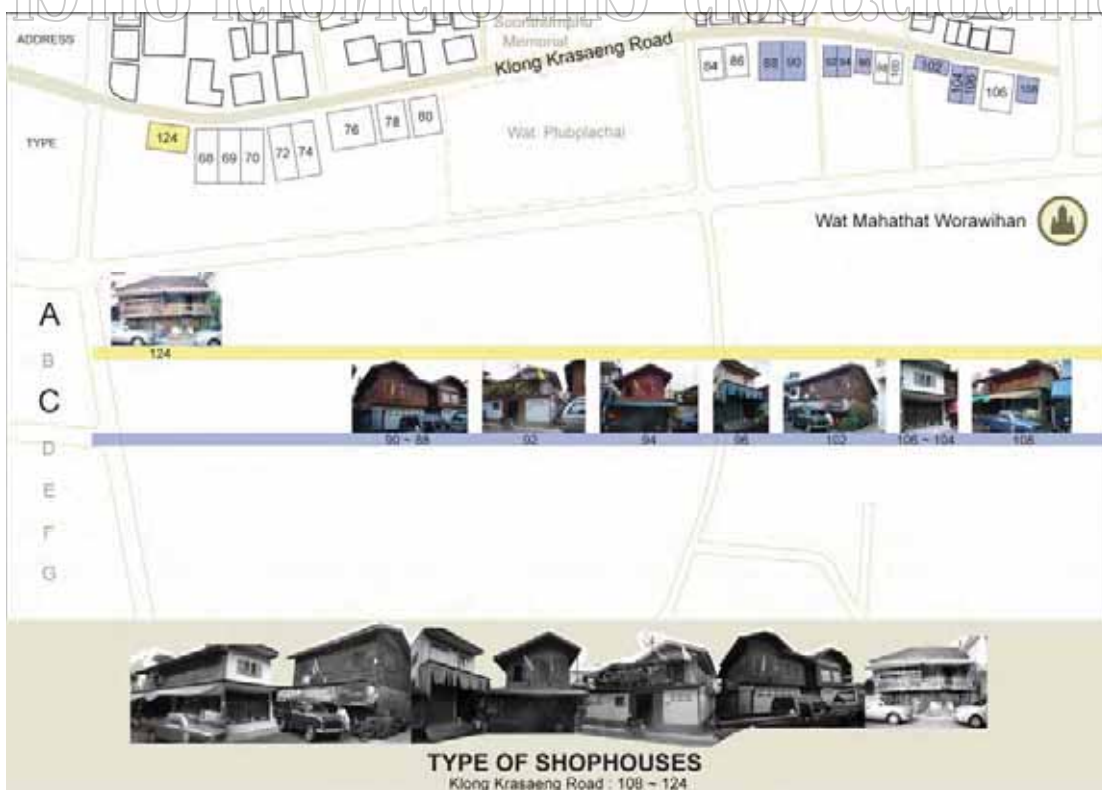
มหาวิทยาลัยศิลปากร สงวนบุรีศรีนคร
 Map 4 Types of shophouses at Suwanmanee Road 1



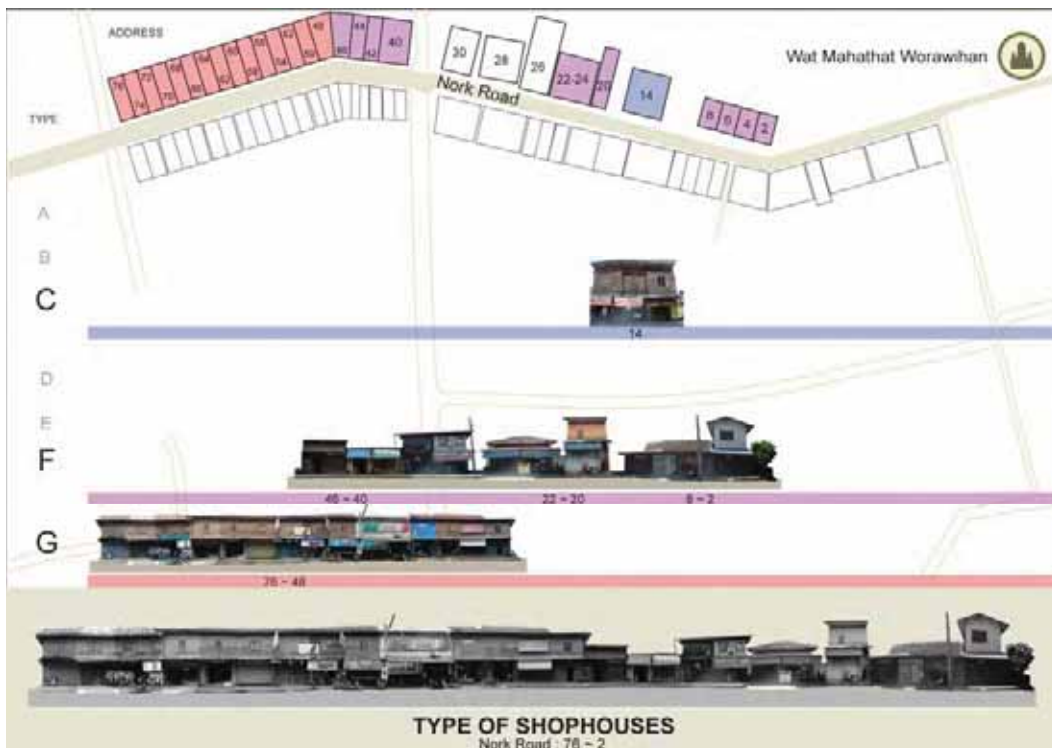
Map 5 Types of shophouses at Suwanmanee Road 2



มหาวิทยาลัยศิลปากร สงขลาวิทยาเขต
 Map 6 Types of shophouses at Klong Krasaeng Road 1



Map 7 Types of shophouses at Klong Krasaeng Road 2



Map 8 Types of shophouses at Nork Road 1

มหาวิทยาลัยศิลปากร สาขาวิชาสถาปัตยกรรม



Map 9 Types of shophouses at Nork Road 2

Interpretation of the background and value of the cultural heritage in Muang Phetch as described above will lead to the identifying of variables and data collection for analyses of the physical and socio-cultural conditions that exist at the present time. These values will then be evaluated by the local community to formulate a proposal with regard to cultural heritage conservation and tourism management for Muang Phetchburi that will match the international charter on cultural tourism, especially in terms of respect for the local host community through the adoption of a bottom-up approach. Such an approach is expected to bring about a truly sustainable development policy that benefits locals as well as tourists, with a guarantee of mutual satisfaction and the long-term preservation of the area's heritage value.

Shophouse ownership in the study area

Table 5 Shophouse ownership

Ownership	Frequency	Percentage
Private ownership	23	42.59
Mixed ownership	6	11.11
Rental	25	46.3
Total	54	100

There are three types of ownership in the area, namely:

1. Private ownership
2. Mixed ownership
3. Rental

The term "private ownership" refers to people in Phra Prang community who own the land and house and live in it. "Mixed ownership" means that the house belongs to the people who live there but who rent the land from Wat Mahathat, mainly along Nork Road. "Rental" means that people rent the house and land from a private owner. In all, of the people who own shophouses, 42.59% are locals and some of the occupants come from different districts or provinces.

Style of shophouses in the area

Given the time constraints of this research, the word "style" regarding local shophouses in the survey area refers only to the façade, and to whether they are original or have been modified or renewed.

Traditional façade

This group consists of shophouses to which minor repairs have been done and whose design has not been changed.

Modified façade

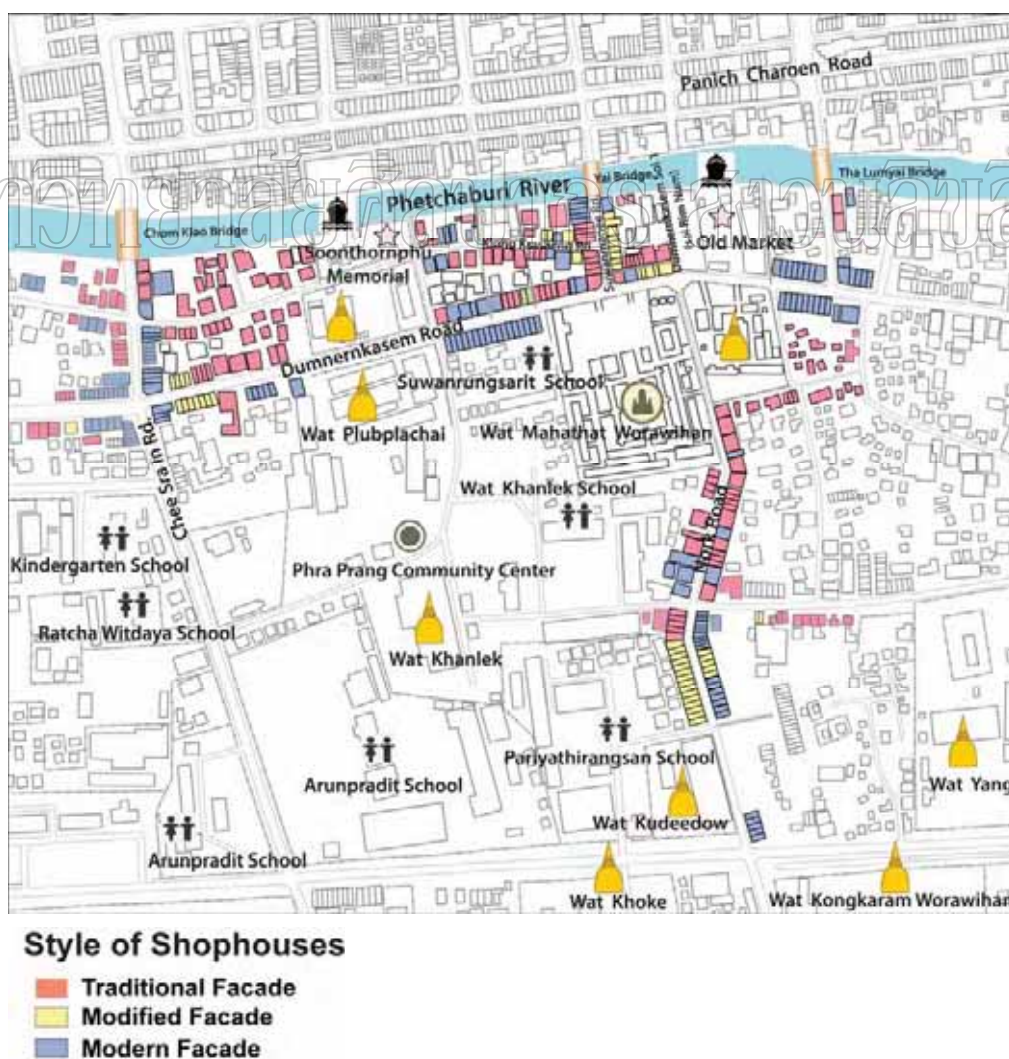
In this group, the façade has been modified but the main composition and finishing materials remain unchanged.

Modern façade

This refers to shophouses whose design has been changed and that use modern finishing materials.

Table 6 Style of shophouses in the area

Styles	Building	Percentage
Traditional façade	74	44.3
Modified façade	41	24.6
Modern façade	52	31.1
Total	167	100



Map 10 Map of shophouse styles in the area

The age of the shophouses

Age 157-98 years

Shophouses built during the reign of King Rama IV (1851 to 1868) -
King Rama V(1868 to 1910)

Age 98-74 years

Shophouses built during the reign of King Rama VI (1910 to 1925) -
King Rama VII (1925 to 1934)

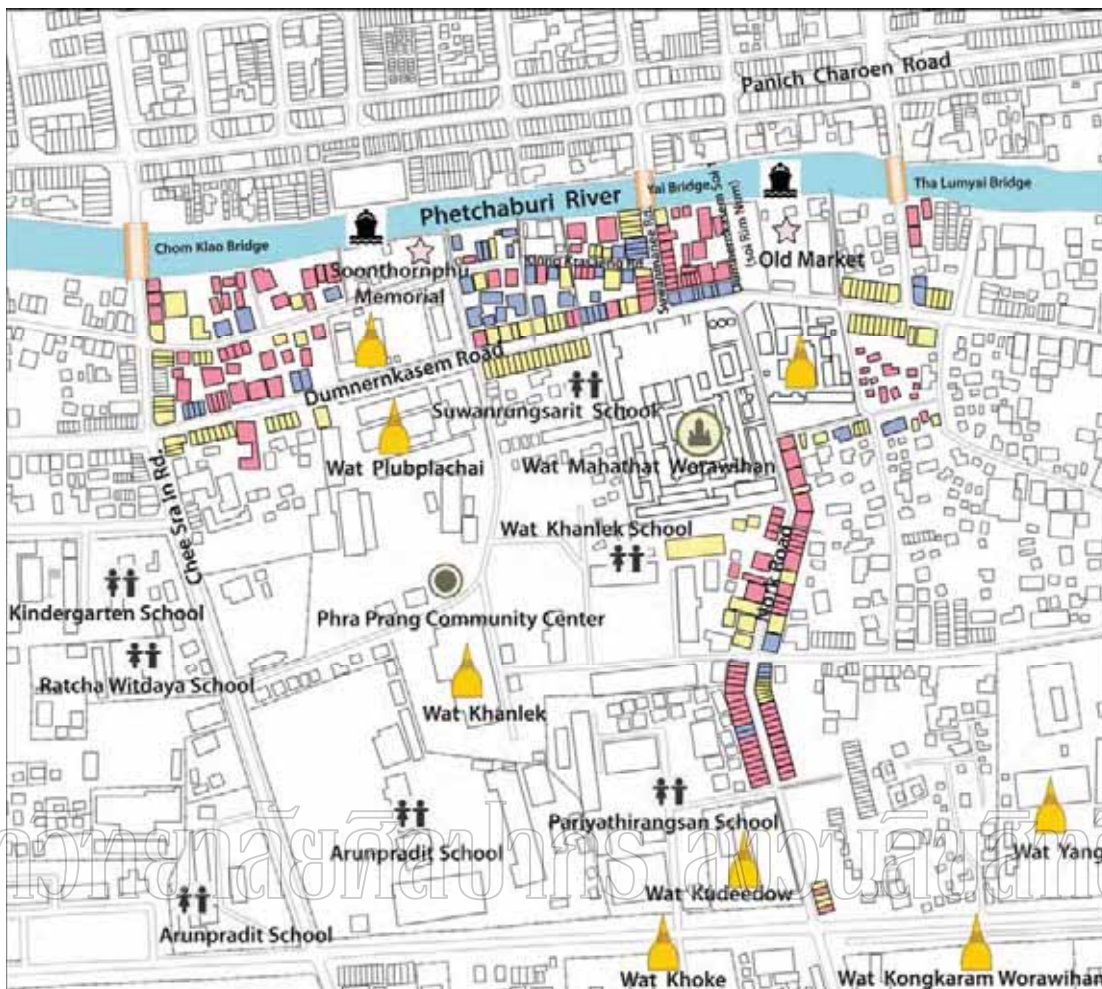
Age 74-40 years

Shophouses built after 1934 (Modern Period)

Table 7 The age of shophouses in the Phra Prang community

The age of the shophouses	Building	Percentage
Age 157-98 years	69	41.4
Age 98-74 years	47	28.1
Age 74-40 years	51	30.5
Total	167	100

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The Age of the Shophouses

- First Phase (157-98 years old)
- Second Phase (98-74 years old)
- Third Phase (74-40 years old)

Map 11 Map of age of buildings

Table 8 Typical façades of houses from different periods

Period	Style	
King Rama IV - 1868	 NO. 137	 NO. 89
King Rama V (1868-1910)	 NO. 88 - 92	 NO. 121/1 - 121/2
King Rama VI (1910-1925)	 NO. 5	 NO. 133 - 135
King Rama VII (1925-1934)	 NO. 11	 NO. 127 - 131
After 1934	 NO. 26	 NO. 53 - 61

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Physical soundness of shophouses

Well-kept shophouses are those whose support structures, such as columns, walls and floors, are sound. Other parts, such as paintwork and decorative woodwork, may require only minor repairs.

Intermediate' refers to those houses whose structural support is sound while other parts may require extensive repairs.

Run-down' refers to houses whose overall structure is deteriorating and requires major structural improvement or demolition to ensure safety of the occupants.

Newly constructed

Table 9 Physical soundness of shophouses

Physical soundness of shophouses	Frequency	Percentage
Well-kept shophouses	73	43.7
Intermediate	19	1
Run-down	32	19.2
Newly constructed	43	25.7
Total	167	100

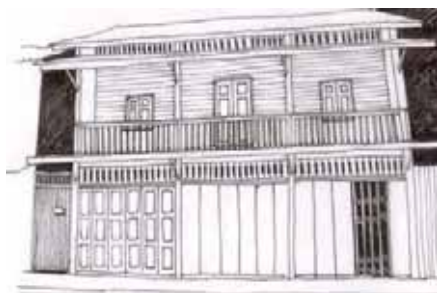
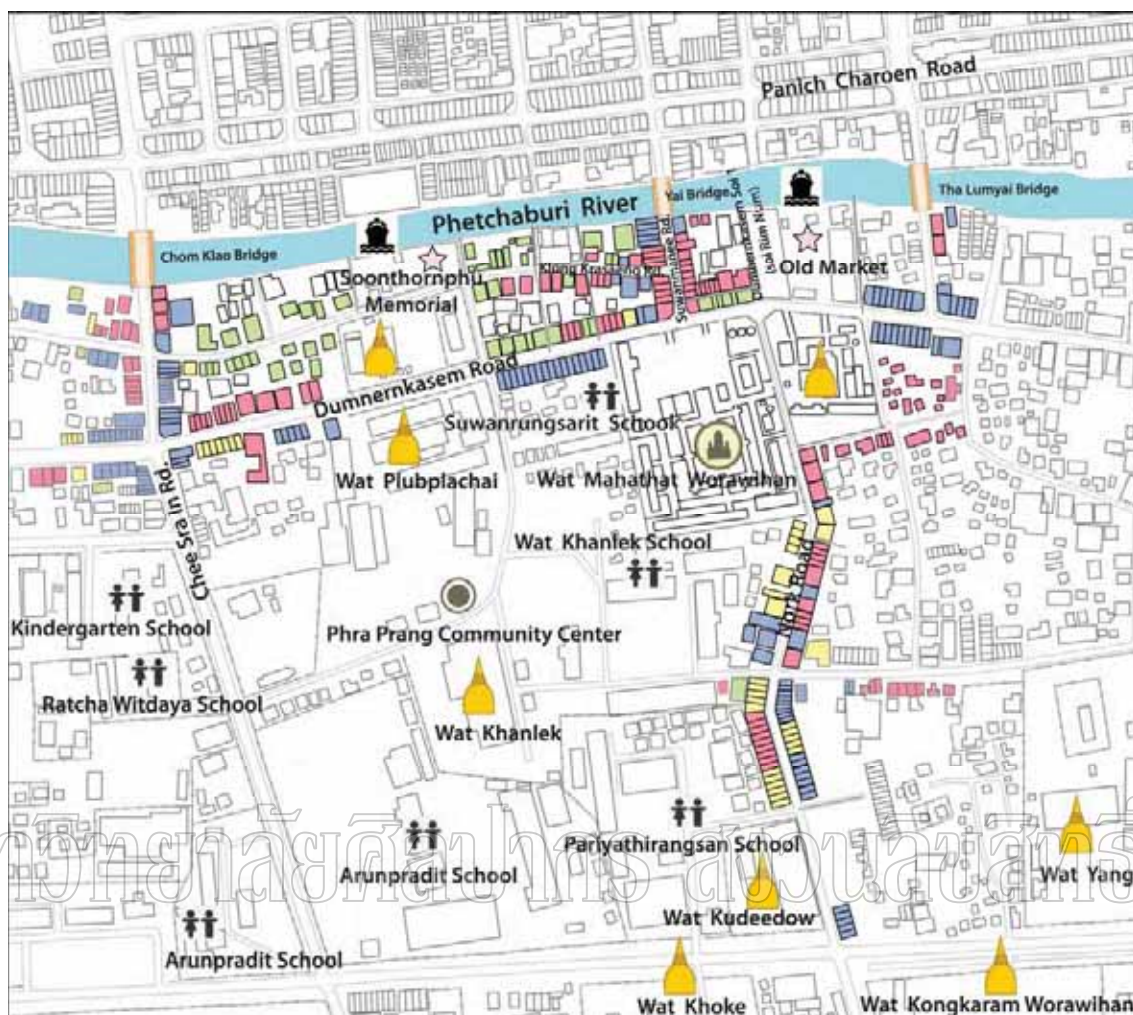


Fig. 92 Illustrations of shophouses by author



Physical Soundness of Shophouses

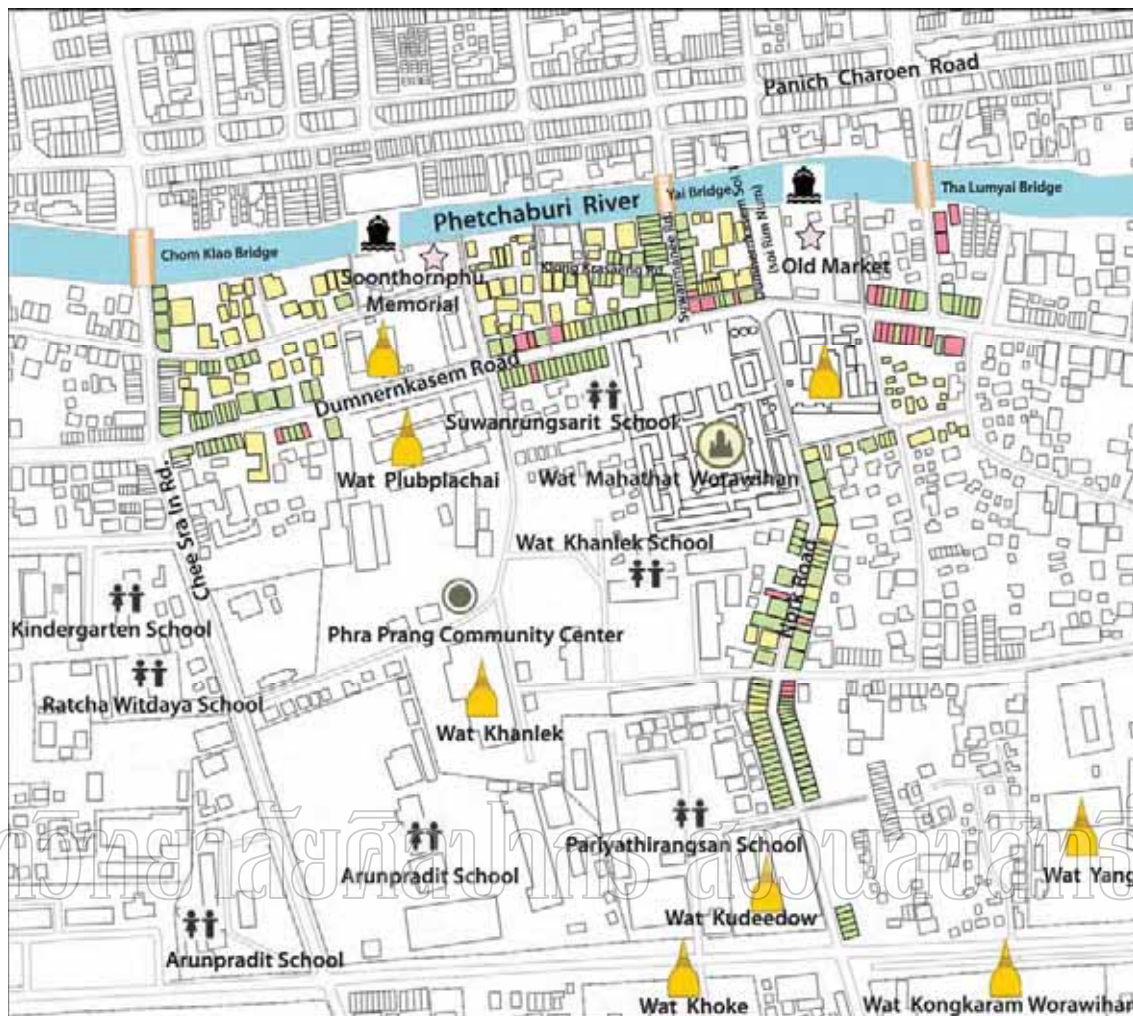
- Poor
- Moderate
- Renovated
- New Construction

Map 12 Map of physical soundness of shophouses

Functions and types of shophouses

Table 10 Functions of shophouses

Building use	Building	Percentage
Residential	58	34.7
Residential and commercial	106	63.5
Commercial	3	1.8
Total	167	100



Building Used

- Residential
- Residential & Commercial
- Commercial

Map13 Map of functions of the shophouses



Fig 93 Phetchaburi photo shop on Suwanmanee Road source: drawing by author

The main activity in this community is commercial in nature ; as shown in the survey data, 63.5 % of the buildings used are used both for residential and commercial purposes.

Functions of the first floor of the commercial shophouses

Table 11 Functions of the first floor of the commercial shophouses

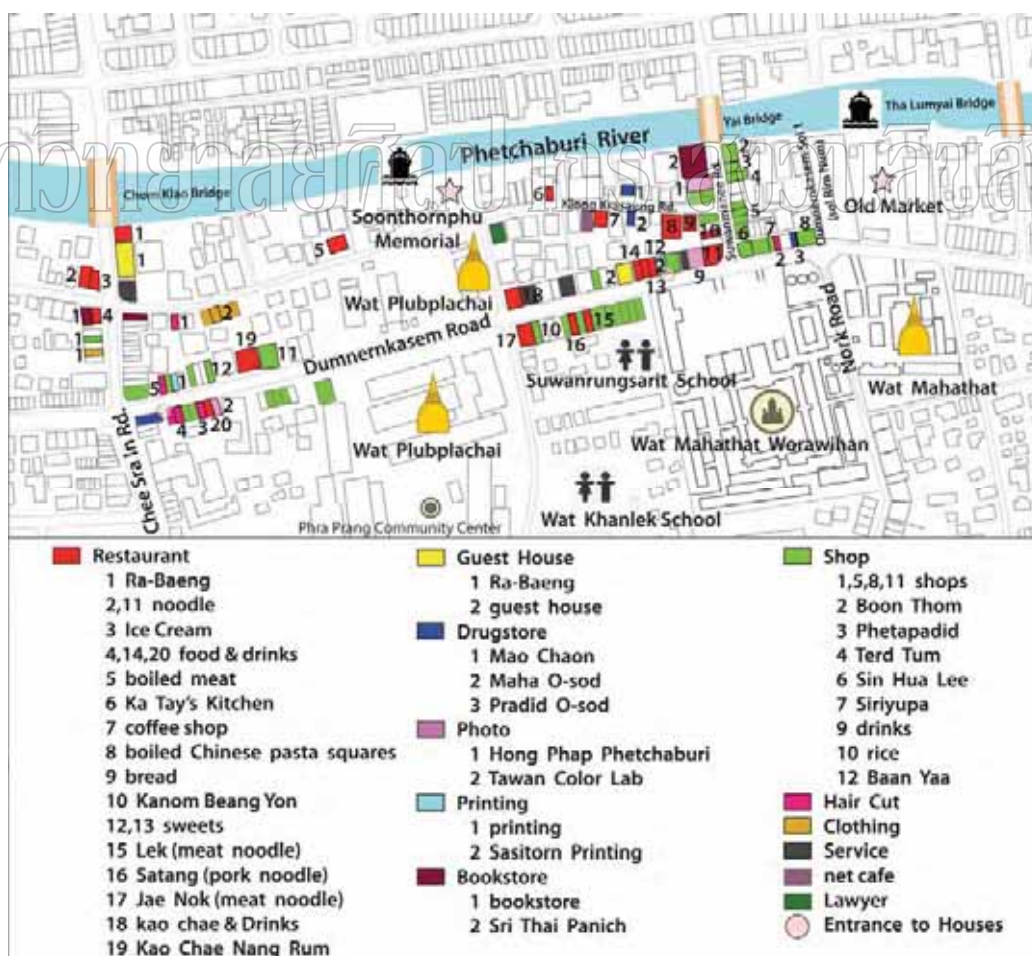
Functions of the first floor	Buildings
Restaurant	18
Dessert & Beverage	11
Tailor's shop	9
Hairdresser's shop	8
Photo Shop	3
Gift shop & Cafe	1
Motorcycle shop	7
Bookshop	2
Home facility equipment shop	10
Ordained Goods	6
Lottery Outlet	5
Pottery shop	2
Drug store	4
Mini-mart(7-eleven)	1
Fortune Teller	1
Toy Store	3
Ice Supplier	2
Laundry	5
Fashion	2
General goods Store	9
Total	109



Fig. 94 Pottery shops at Suwanmune Road. Photographs from survey in February 2006, taken by author



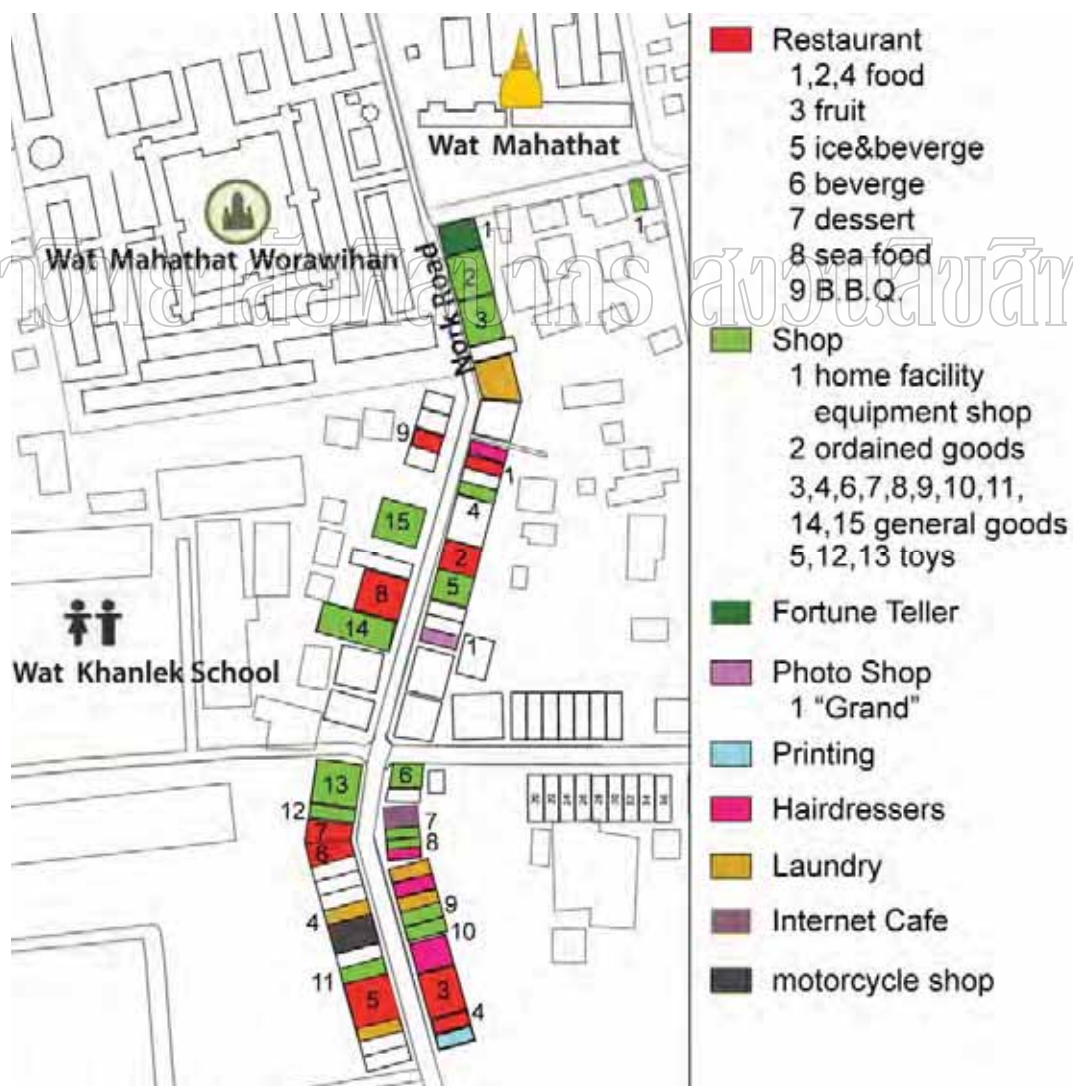
Fig. 95 “Pa Chei” and “Mae Rayrai” are using old house built in the reign of King Rama VI at Dumnernkasem Road as a Kao Chae shop. Photographs from survey in February 2006 taken by author



Map 14 Functions of the first floor of the commercial shophouses along Dumnernkasem Road 1



Fig. 96 The variety of goods and services in shophouses along Nork Road, Photographs from survey in February 2006 taken by author



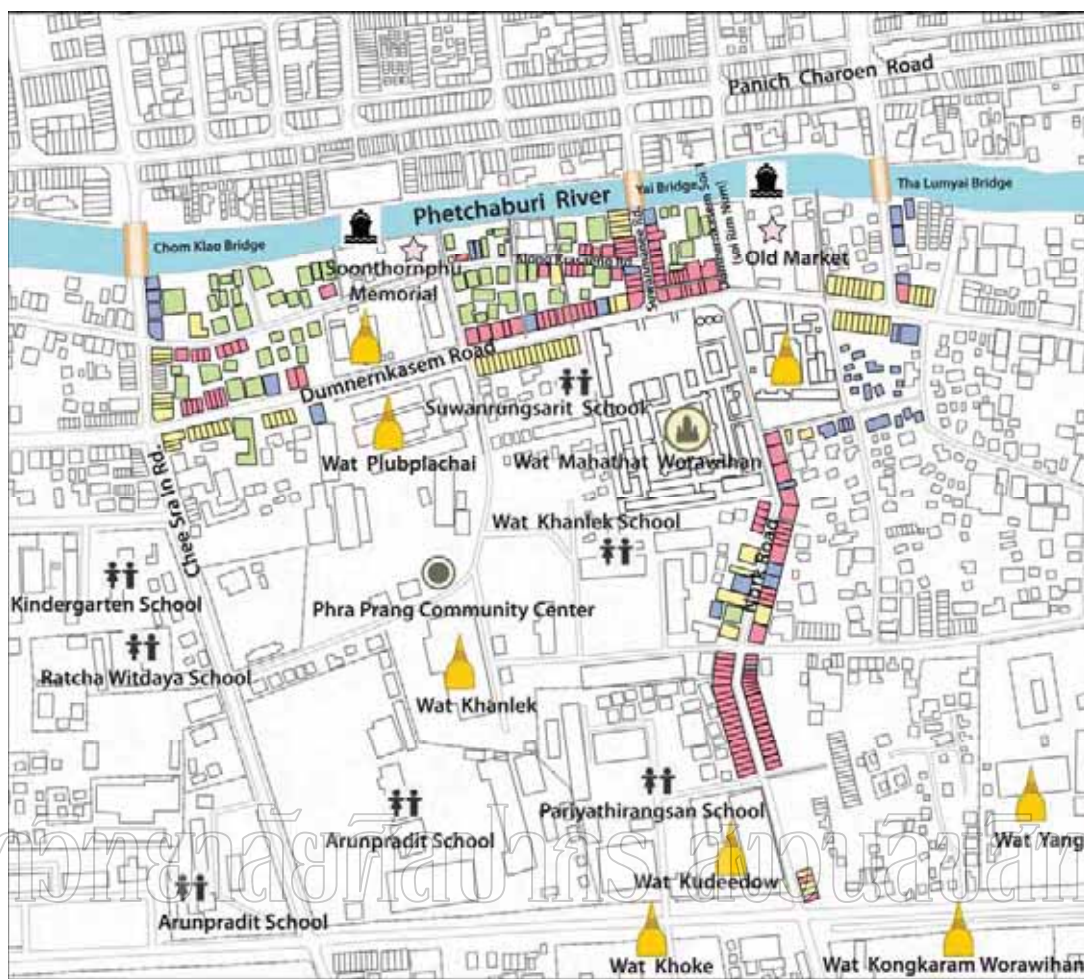
Map 15 Functions of the first floor of commercial shophouses along Nork Road 2



Fig. 97 Old buildings used for a variety of purposes: “Anukulkit printing”, “Mahathat O-sod” a Thai medicine and dessert shop, “Rabeang” restaurant and guesthouse
Photographs from survey in February 2006 taken by author

Table 12 Types of building

Types of building	Building	Percentage
Single house	27	16.2
Row house	25	15
Shophouse	89	53.3
Single building	26	15.5
Total	167	100



Type of Building

- Row House
- Shophouse
- Single Building
- Single House

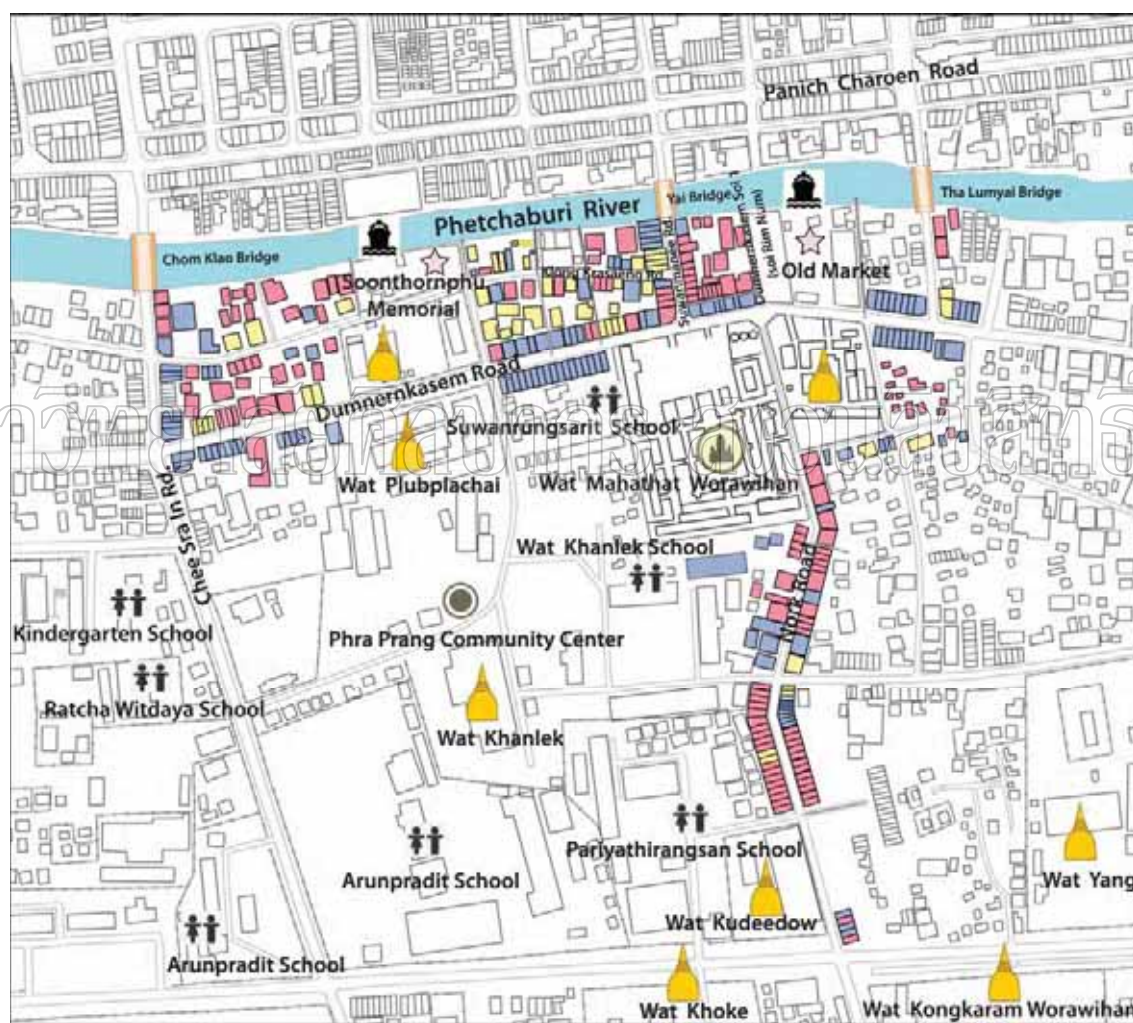
Map 16 Map of buildings according to type

A total of 53.3 % of the buildings in this area are shophouses because it used to be a fresh market and the center of commercial activity in Muang Phetch. As for the function of the buildings, the upper floors are being used as residential areas and the basements as commercial areas.

Main materials used

Table 13 Building materials

Building materials	Building	Percentage
Wood	91	54.6
Brick and mortar	53	31.7
Mixed	23	13.7
Total	167	100



Building Material

- Wood
- Brick Mortar
- Mixed

Map 17 Map building materials

Wooden buildings comprise 54.6% of the total and represent the old-style shophouses in this community. This group of buildings needs to be preserved and maintained in a good condition.

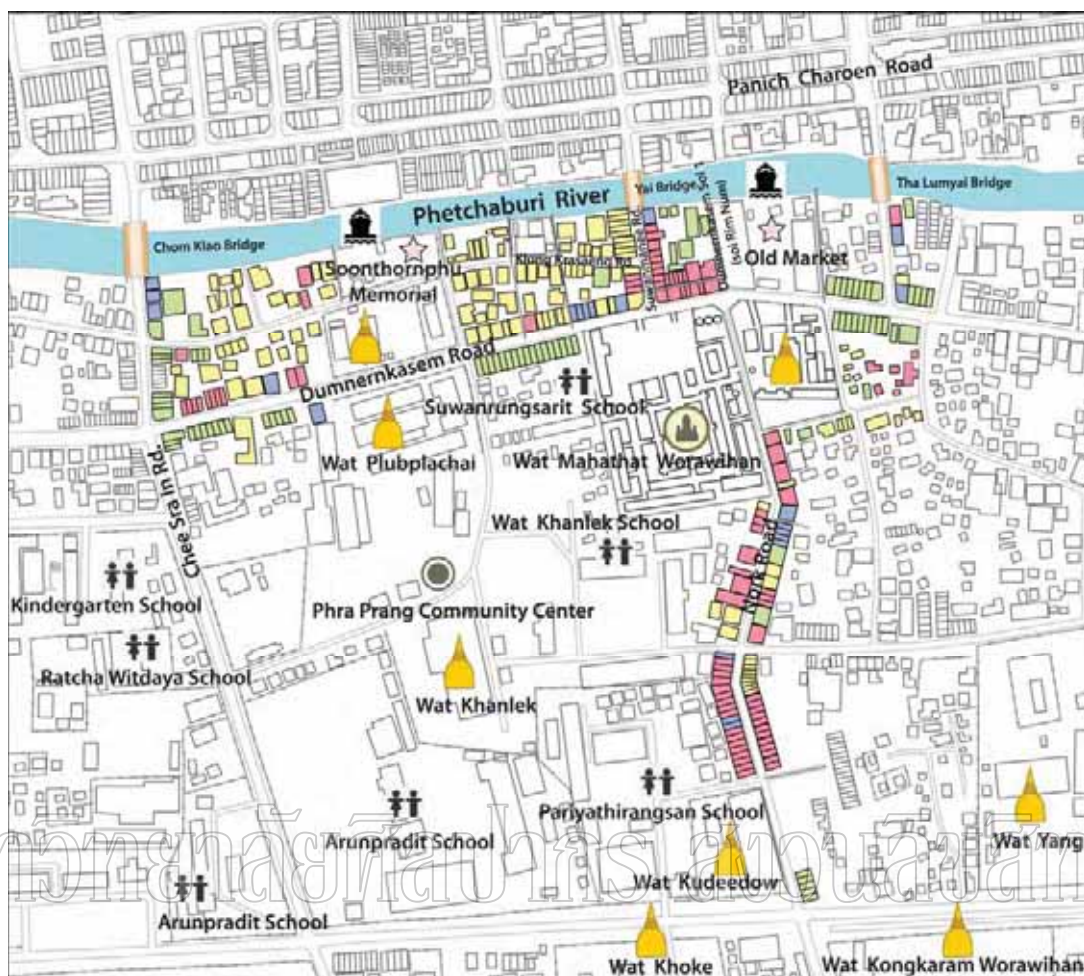
From Table 11 Originally, shophouses in this community were built as wooden structures. Most are used for mixed commercial and residential purposes.

Maintenance and improvements to the shophouses in the study area

Table 14 Maintenance and improvements to the shophouses

Condition of building	Building	Percentage
Newly constructed	43	25.9
Moderate	63	37.8
Poor	57	34.4
Renovated	3	1.9
Total	167	100

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Condition of Building

- Poor
- Moderate
- Renovated
- New Construction

Map 18 Map of buildings according to their condition





According to the survey, 37.8% and 34.4% of the buildings in the area are in moderate and poor condition respectively. Only 1.9% have been renovated. In addition, 25.9% of them are newly constructed buildings since it is far easier to put up new buildings rather than renovate existing ones.

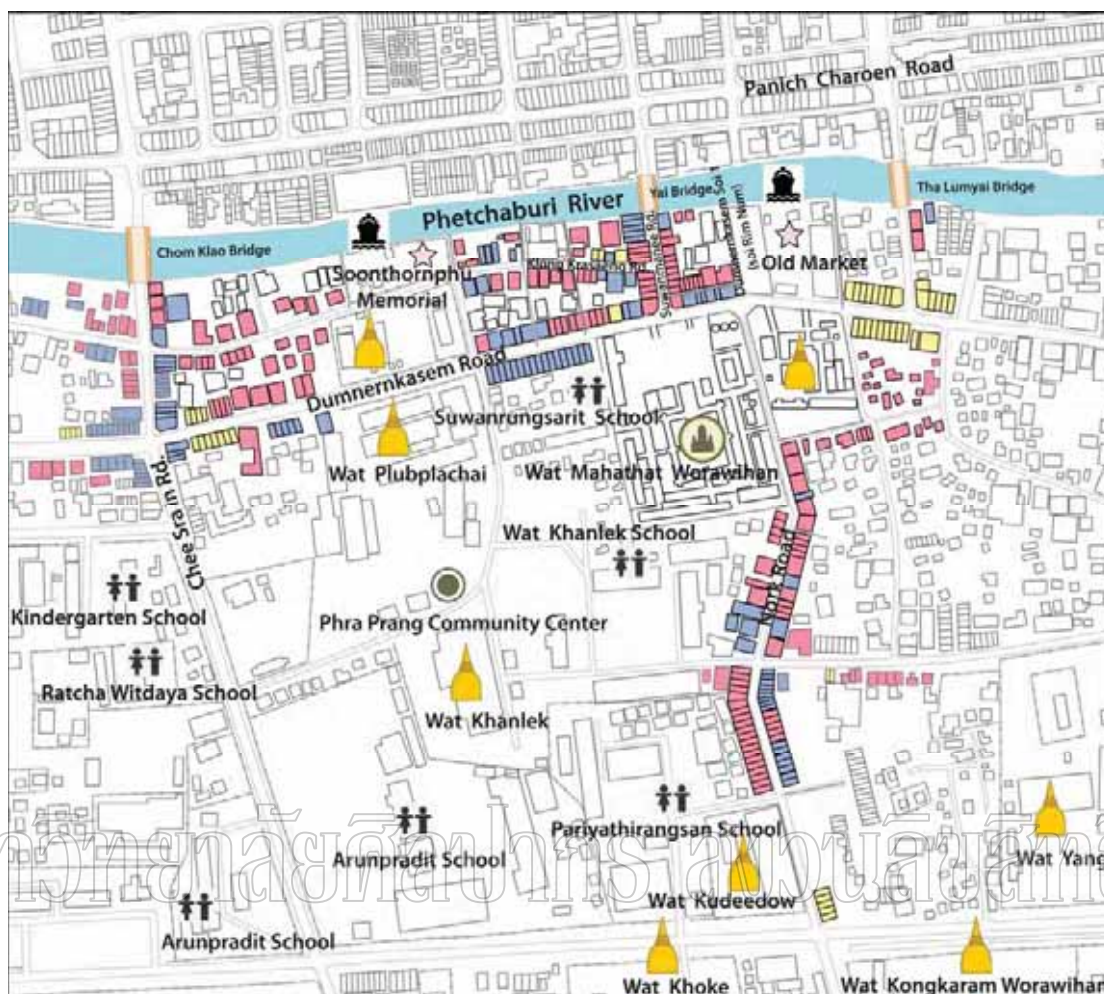
Authenticity of shophouses

Table 15 Authenticity of shophouses

Authenticity of shophouses	Building	Percentage
High	86	51.5
Moderate	17	10.2
Low	64	38.3
Total	167	100

Table 16 Authenticity of shophouses on Suwanmune, Dumnernkasem, Klong Kraseang and Nork Road.

Location	
Suwanmune Road	 <p>133~10</p>
Dumnern kasem Road	 <p>149~86</p>
Klong Kraseang Road	 <p>108~124</p>
Nork Road	 <p>76~2</p>



Authenticity of Shophouses

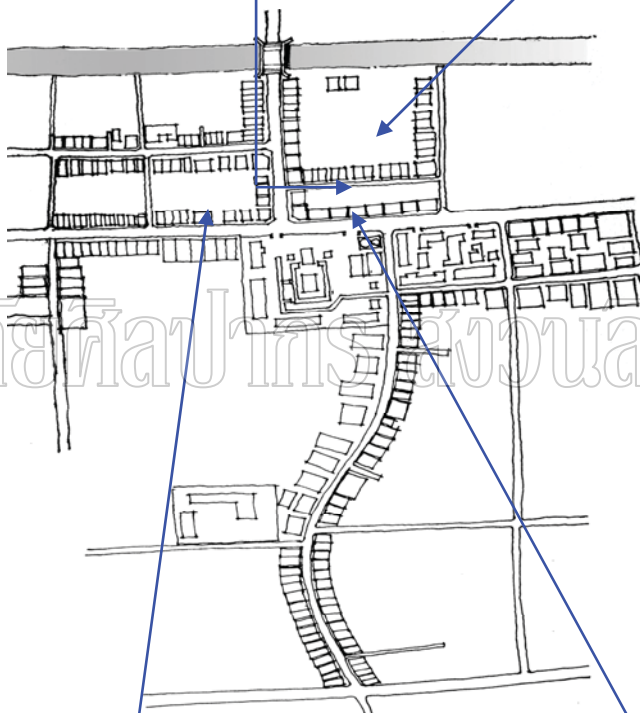
- High
- Moderate
- Low

Map 19 Map of authenticity of shophouses

2. Physical data: Conclusion

From the architectural analysis of the physical features of shophouses in the study area, they hold a high value in terms of their architectural characteristics and are hence worth conserving. According to the physical data, there still remain a number of historic shophouses with architecturally aesthetic elements, such as the gable-roof shophouses which were built from the time of King Rama IV onwards. People like to point to their community as a cultural asset, one which has accumulated in value throughout its long history. Phra Prang community contains historic shophouses where traditional ways of life remain, and these have become the focus of tourists who are interested in a rich cultural tourism experience.

(Suwanmanee Rd. shophouse type A) (Suwanmanee Rd. shophouse type E)



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(Damnernkasem Rd. shophouse type C)

(Damnernkasem Rd. shophouse type B)

Fig. 98 Different types of Shophouses in the Phra Prang community

3. An analysis of the survey data

The following data was gathered from interviews of 65 persons who live in indigenous shophouses in the Wat Mahathat area, Muang district, Phetchaburi Province.

Personal data collection and analysis

Gender of residents

Table 17 Gender of user

Gender	Person	Percentage
Male	19	29.2
Female	46	70.8
Total	65	100

In all, 70.8 % of the residents living in this community are women. Men usually work outside Phetchaburi province or go elsewhere for higher education.

Ages of residents

Table 18 Ages of residents

Age	Persons	Percentage
21-30	6	9.2
31-40	16	24.6
41-50	16	24.6
More than 50	27	41.6
Total	65	100

As seen from the above table, 41.6% of the people who live here are more than 50 years old. Only 9.2% are aged between 21-30 years old because most of them work outside Phetchaburi or go elsewhere for higher education.

Educational level

Table 19 Educational level

Educational level	Persons	Percentage
None	2	3
Elementary school	12	18.5
High school	20	30.8
Secondary education	19	29.2
University	12	18.5
Total	65	100

78.5% of People in the community have at least a high school education which is very good for the locals but many still did not graduate.

Occupation

Table 20 Occupation

Occupation	Persons	Percentage
Government official	6	9.2
Public company	2	3.1
Private business	53	81.5
Other	4	6.2
Total	65	100

There are 81.5 % of people in community who run their own business or have a private business. Members of the older generation who have lived in this community all their lives usually have some kind of commercial business which they hand down to the next generation.

Family income

Table 21 Family income per month

Family income per month	Family	Percentage
Below 5,000 baht	10	15.4
5,000-10,000	25	38.4
10,000-15,000	15	23.1
More than 15,000 baht	15	23.1
Total	65	100

Less than 50% of people in community have family income of more than 10,000 baht.

Generally, people in the community are senior citizens who do private business, such as selling things in their shophouses which have been handed down to them by the previous generation. Their family incomes are between 5,000-10,000 baht per month. The generation aged 21-30 years old are working or studying outside Phetchaburi province.

Behavioral data collection and analysis

The following information was gathered from interviews of 65 persons who live in shophouses in the Wat Mahathat community:

Length of tenancy

Table 22 Length of tenancy

Length of tenancy	Persons	Percentage
Less than 20 years	23	35.4
21-30 years	8	12.3
31-40 years	9	13.8
41-60 years	17	26.2
61-80 years	8	12.3
Total	65	100

A total of 51.3 % of people have lived in this community more than 30 years, most of them native to Phetchaburi.

Family members

Table 23 Family members

Family members	Persons	Percentage
1-5 persons	55	84.6
5-10 persons	10	15.4
Total	65	100

There are 84.6% of families with 1-5 members. Mostly, the members of the family work or study outside Phetchaburi province.

Family members who have moved out of Phetchaburi

Table 24 Family members who have moved out of Phetchaburi

Family members who have moved out of Phetchaburi	Persons	Percentage
Have	35	53.8
Haven't	30	46.2
Total	65	100

More than 50% of family members have moved out of Phetchaburi, mostly in search of jobs or a higher education.

Relationship with neighborhoods

Table 25 Relationship with neighborhood

Relationship with neighborhood	Person	Percentage
High	49	75.4
Moderate	15	23.1
Poor	1	1.5
Total	65	100

75.4% of people in this community know each other very well in terms of their commercial business and community activities.

Spend money in their own community

Table 26 Spend money in their own community

Spend money in their own community	Persons	Percentage
Always	45	69.2
Rarely	20	30.8
Total	65	100

It was found that 69.2% of people in the community always spend money buying things from fresh markets and retail shops, such as the fresh market on Soi Tha Nam, and at the barber shop, food shop and noodle shop.

According to the analysis of the behavioral data, most people in this community were born here and most of the family members moved outside Phetchaburi province in search of a job or a higher education. Each family has at least 1-5 members. People in this community know each other very well. They always spend money buying things from local shops in their community.

4. Attitude towards changes in lifestyle and living conditions in traditional shophouses

Psychological data collection and analysis

The following data was gathered from interviews of 65 persons who live in shophouses of the Phra Prang community:

Considering moving out of the community

Table 27 Considering moving out of the community

Considering moving out of the community	Persons	Percentage
Yes	11	17
No	54	83
Total	65	100

According to the above analysis, most of the people in this community (83%) do not want to move out of it. Members of the older generation who live here respect the land as they would their motherland because it has given birth to them, their home, their occupation and their culture so they want to preserve the community the way it was. Therefore, these shophouses are still in use and show the living conditions of people in relation to their environment, social structure and their local culture.

Have conflicts with the landlord

Table 28 Have conflicts with the landlord

Have conflicts with the landlord	Persons	Percentage
Yes	5	7.7
No	60	92.3
Total	65	100

In all, 92.3% of people in the community have a very good relationship with their landlord without any conflicts.

Change the look of the old building

Table 29 Change the look of the old building

Change the look of the old building	Persons	Percentage
Yes	21	32.3
No	44	67.7
Total	65	100

In all, 67.7% of the people want to alter the function of the building for more efficiency, but want to preserve its architectural style.

Use the building for a different function

Table 30 Use the building for a different function

Use the building for a different function	Persons	Percentage
Yes	12	18.5
No	53	81.5
Total	65	100

There are 81.5% who want their shophouses to remain in the same condition and prefer to live according to the old pattern of living, in a peaceful and traditional lifestyle.

Change occupations

Table 31 Change occupations

Change occupations	Persons	Percentage
Yes	16	24.6
No	49	75.4
Total	65	100

There are 75.4% who prefer to continue their occupation and their old business and only want to make more variations in their business.

According to analysis of the psychological data, most people in this community prefer to develop their shophouses to have more convenience, variations and efficiency in order to get more profit in their business rather than changing them to modern buildings.

Community-based tourism potential data collection and analysis

From the interviews of 65 persons who live in the vernacular shophouses in the Wat Mahataht area, Muang district, Phetchaburi Province, the following information was derived:

Tourism value in your community

Table 32 Tourism value in your community

Tourism value in your community	Persons	Percentage
Cultural art environment	51	78.5
Culture, customs and way of life	5	7.7
Products and services	6	9.3
Natural environment	2	3.1
Everything	1	1.5
Total	65	100

The majority of people in the community (78.5%) value the Cultural art environment because they can identify local assets such as Wat Mahathat, old shophouses, old Markets, etc.

Tourist attractions in your community

Table 33 Tourist attractions in your community

Tourist attractions in your community	Persons	Percentage
Cultural art environment	59	90.8
Culture, customs and way of life	2	3.1
Products and services	3	4.6
Natural environment	1	1.5
Everything	0	0
Total	65	100

A cultural art environment attracts tourists most (90.8%), for example the stucco works in Wat Mahathat. Ranked second are culture, customs and the way of life that reflect the locals' warmth and hospitality towards tourists.

The effect of tourism in your community

Table 34 The effect of tourism in your community

The effect of tourism in your community	Persons	Percentage
Cultural art environment	3	4.6
Culture, customs and way of life	5	7.7
Products and services	4	6.2
Natural environment	48	73.8
Everything	5	7.7
Total	65	100

The community thinks positively that tourism will bring more benefits to community than problems. The benefits will be used to preserve their old shophouses for commercial use. However, tourism may have an impact on the historical buildings such as temples, palaces, etc.

The benefits from tourism

Table 35 The benefits from tourism

The benefits from tourism	Persons	Percentage
Cultural art environment	4	6.2
Culture, customs and way of life	59	90.8
Products and services	2	3
Natural environment	0	0
Everything	0	0
Total	65	100

There are 90.8 % that believe they will get more benefits from tourism commercially and from services such as food shops, sweets shops, and souvenir shops. Then the community would realize more, the importance of historical monuments and old shophouses. Their conservation would be supported by people in the community. The strength of the community's structure would be reinforced by a sense of belonging which is an asset to the community.

Competitive tourist attractions

Table 36 Competitive tourist attractions

Competitive tourist attractions	Persons	Percentage
Natural environment	33	50.8
Cultural art environment	19	29.2
Culture, customs and way of life	0	0
Products and services	1	1.5
No comment	12	18.5
Total	65	100

A natural environment is the most competitive tourist attraction in this area because Phetchaburi has many very beautiful beaches.

5. Analysis of community-based tourism potential: Conclusion

When people in the community understand the value of their community, they will agree to protect and conserve the architecture along with the good quality of life from change, together with the authentic culture and land. The cultural art environment in the community has high potential for tourism. It represents the identity of Phra Prang community and brings more benefits to people in the community.

The purpose of tourism management at Phra Prang community

From interviews of 65 persons who live in the vernacular shophouse in Wat Mahataht area, Muang district, Phetchaburi province, the following information was derived:

Thing that tourist need to respect

Table 37 Things that tourist need to respect

Thing that tourist need to respect	Persons	Percentage
Way of life	1	1.5
Customs	4	6.2
Local culture	38	58.5
Nothing	22	33.8
Total	65	100

The community is concerned that tourists need to respect their local culture, for example activities in the temples, and taking off their shoes before entering the temple.

Benefits from tourism to the community's economy

Table 38 Benefits from tourism to the community's economy

Benefits from tourism to the community's economy	Persons	Percentage
Yes	49	75.4
No	16	24.6
Total	65	100

In all, 75.4% believe that tourism would bring benefits to the community's economy. They can earn more money from their services and commercial undertakings. Tourism Conservation emphasizes the continued existence of local ways of life and original trading activities within the community, which in turn are bound to stimulate the existing potential of the business sector. The community can receive increasing and permanent income by developing itself into a tourism destination and converting members' residences to become restaurants and small hotels for tourists.

Tourism improves the economy and way of life in the community

Table 39 Tourism improves the economy and way of life in the community

Tourism improves the economy and way of life in the community	Persons	Percentage
Yes	53	81.5
No	12	18.5
Total	65	100

In all, 81.5% said that tourism would improve the economy and way of life in the community as a result of the increasing demands of tourism.

Festivals that need to be promoted among tourists

Table 40 Festivals that need to be promoted among tourists

Festivals that need to be promoted among tourists	Persons	Percentage
Yes	43	66.2
No	22	33.8
Total	65	100

More than 50% of the people in the community want tourists to get involved in local festivals, such as the Songkran Festival at Wat Mahathat, Phranakhorn Khiri Annual Fair, and the Festival of Lanterns and Lights at Visakha Phuja, the Buddhist good-deed caravan and practices and worship, the Loy Kratong Festival, and the Thai Traditional Rice Harvest Festival. However, there are some festivals that the community does not want tourists to take part in, due to the element of gambling involved, such Ox-cart Racing.

Ability to control the direction of tourism in the future

Table 41 Ability to control the direction of tourism in the future

Ability to control the direction of tourism in the future	Persons	Percentage
Yes	32	49.2
No	33	50.8
Total	65	100

The community thinks that it is difficult to control the future direction of tourism because there are a number of impacting factors involved, such as the fact that the younger generation has grown up amidst the influence of modernization and not surprisingly, has adopted a different kind of lifestyle, one that includes the possibility of earning more money and, therefore, abandoning the community altogether. Therefore, cooperation is needed between the government and private sector to organize activities to raise community awareness so that it can become involved in Phetchaburi's development.

The government should take steps to improve tourism in the community

Table 42 The development of the community by the government is necessary

The development of the community by the government is necessary	Persons	Percentage
Yes	49	75.4
No	16	24.6
Total	65	100

With regard to the development of community services and the environment, help is needed from the government and private sectors to organize activities and facilities, such as signage, traffic systems, and the infrastructure.

Tourism growth

Table 43 Tourism growth

Tourism growth	Persons	Percentage
Fast	20	30.8
Slow	45	69.2
Total	65	100

In all, 69.2% prefer to develop tourism in the community slowly because they need time to improve themselves and the quality of services and products they can offer. Also the appropriate number of tourists is important for tourism development and shophouse conservation.

The community should conserve certain resources

Table 44 The community should conserve certain resources

The community should conserve certain resources	Persons	Percentage
Yes	10	15.4
No	55	84.6
Total	65	100

The community believes that tourists will preserve the resources in their community so they do not want to institute plans of conservation. They only want to regulate tourists by managing or specifying appropriate guidelines to suit ways of living such as specifying rules or issuing community regulations that tourists must obey and follow while they are in the community like dress codes or helping in the maintenance of tourism resources.

6. Community needs and self-evaluation regarding tourism

On 4 April 2006, a number of interesting comments and recommendations were received from the on-site workshop pertaining to the SWOT analysis and problem identification set up for 30 selected community participants (particularly those who had been given the survey data before) and the researcher at the Phra Prang community center.

During the meeting, opinions were elicited on major problems that people perceived as barriers to community conservation for local development and stimulation of the capability of cultural tourism's expansion, the scores were calculated and are presented below.

1. Community barriers 6 marks in total

Lack of leaders 1 mark

Lack of cooperation 1 mark

Building owners 3 marks

Age of buildings 1 mark

2. Government barriers 4 marks in total

Development by government 2 marks

Lack of knowledge 2 marks

3. Basic services barriers 10 marks in total

3.1 Parking spaces 8 marks

3.2 Walkways 1 mark

3.3 Traffic 1 mark

4. Financial barriers 2 marks in total

Finances/budget 2 marks

5. Environmental barriers 1 mark in total

Rivers and canals 1 mark

7. Several opinions from villagers: Data before analysis

1. If the government helps, then there will not be any problem.
2. Finances and budget.
3. The government builds schools instead of markets. The floating market is gone and trading boats at the waterside have all gone.
4. The municipality lacks the requisite knowledge and capability to manage or does not see the problem.
5. Problems regarding waterfronts and canals in front of Wat Mahathat.
6. Narrow streets, traffic jams, insufficient parking spaces, congestion.
7. Too many senior citizens.
8. No cooperation from owners or original residents due to a number of reasons.
9. Lack of leadership in the community
10. Walkways are turned into trading areas leaving no space to walk.



Fig 99 The public hearing at Phra Prang community center. Photographs taken by Srisak Suephakdee on 4 April 2006

8. Study guidelines for definitions of local buildings

The values of the vernacular play an important role in the development of present-day architecture in order to build uniqueness in terms of the physical aspects cultural environments and customs of each region in an ongoing manner. The vernacular must be researched and studied in order to realize those values in order to show the following

1. Relationship between building shapes responding to essential physical needs and the basic needs of everyday life.
2. Cleverness in solving technical problems regarding construction.
3. Innovations based on materials found in the region.
4. Socially substantial meanings hidden within the shape of the structure and the area arrangement inside the house. Local houses are centers that absolutely reflect the cultural essence of each society. This cultural essence also involves behaviors and beliefs, including rituals and traditions related to the settlement system, the layout, and construction procedures, including the area arrangement and characteristics of the building⁴.

With regard to the study of the system of construction, the area arrangement (a core element of architecture), which responds to the basic necessities of physical living, may not be a widely-used method to cover all meanings. Architecture is not

⁴ Wiwat Taemeyaphan "Local Architecture: Status as cultural heritage for modern designs and meaning of habitats according to Ancient Lanna Perspective", The Variation of Vernacular Architecture, Architectural Faculty, Silpakorn University.

only a product of technical solutions to construction technology but also a reflection of a particular vision and specific needs beyond mere physical conditions; it reflects a mysterious need to eliminate fear and create hope as an ideal for life. It is a system of belief in a supernatural power beyond the basic needs of mankind⁵. Traditions and beliefs that can create such a vision are considered an important treasury of knowledge for local people nowadays, one that should not be neglected and overlooked⁶.

9. Purpose of tourism management at Phra Prang community: Conclusion

The community is concerned that their local culture needs to be respected by visiting tourists. The community will receive an increasing -- and permanent -- income by developing itself as a tourism destination and converting their residences into restaurants and small hotels for tourists; in other words, tourism would improve the local economy and way of life in the community as a result of the increasing demand for tourism. Most people in the community want tourists to get involved in local festivals. They also think that it is difficult to control the direction of tourism in the future. With regard to community services and environmental development, help is needed from both the government and private sectors to organize suitable activities and facilities.

Local residents prefer to develop tourism in the community gradually because they need time to improve themselves and the quality of services and products that they offer. Also the appropriate number of tourists is important for tourism development and shophouse conservation. They also want to choose tourists by managing or specifying appropriate guidelines to suit the local way of life, such as specifying certain rules or issuing community regulations that tourists must follow while they are in the community, such as dress codes or helping with the maintenance of tourism resources

5 Wiwat Taemeyaphan "Lanna Housing: Some Beliefs and Cultures regarding settlement, construction and, layout" Seminar Document on Local Cultures: Beliefs "Arts and Languages" Bangkok: Chulalongkorn Thai Study Project, 2526, Page 1-2.

6 Jeffrey A. McNeely & David Pitt "Culture and Conservation (Preface)" Sydney: Croom Helm Australia Pty Ltd 1985, p. IX. Referred from Wiwat Taemeyaphan "Local Architecture: Status as cultural heritage for modern designs and meaning of habitats according to Ancient Lanna Perspective".

10. Summary

Based on Prof.Ornsiri Panin's research on vernacular shophouses, which partially mentioned the selected site, along with the current survey, by this researcher, the typology of the shophouses is identified in terms of their distinctive architectural styles. In addition, the differences in the conditions in which these shophouses are maintained, the materials used and building usages will be analyzed and shown separately. Conditions related to the environmental setting (including natural conditions along with built and basic facilities), are described and analyzed as well.

There are two sets of questions using the structured interview survey method. The first set tries to evaluate the value of tourism. The second set tries to study the locals' needs and attitudes towards locally appropriate tourism development.

The combination of the two parts will be included in Chapter 7 in order to create a proposed development policy regarding the conservation of the community and tourism.

The surveys and public hearing showed the strength of Phra Prang community through its community center, satisfactory community leader, continuous collaboration in the community's activities with financial support from the government sector as well as a desire to conserve shophouses. Important problems in operation are lack of suitable principles, lack of setting priorities in conservation, and suitable management with simple implementation. Hence, this will be presented in the next chapter.

Chapter 7

Planning and Policy for Tourism Development of Shophouses in Phra Prang Community

The aim of a proposed community conservation and tourism development policy is to seek the answer to the following: How should tourism development play an effective role in the conservation of the vernacular shophouse community of Muang Phetch? This part of the dissertation will present the policy's guidelines with regard to locally appropriate tourism development and conservation synthesized from analyses done in the previous chapters. The guidelines contain examples of the adaptive use of shophouse architecture and its integration into the tourism scheme, as well as recommendations regarding the improvement of facilities within the setting. The aim of the sample guidelines, in the form of illustrations and additional recommendations regarding conservation and tourism development for both the shophouses and their setting, should be practical in nature. In other words, they should be practical enough for the local community to use as an effective tool to negotiate or initiate projects funded by the government (or private sector) related to their living environment, or at least to ensure the improvement of basic facilities to match their conserved environment, while at the same time promoting the development of tourism in the area.

1. Tourism development and conservation synthesized from the data analysis.
2. Conservation and tourism development guidelines
 - 2.1 Conservation guidelines.
 - 2.1.1 Conservation emphasizing on the existence of ways of living and the original trading activities of the community.
 - 2.1.2 Physical conservation by setting guidelines or regulations governing buildings.
 - 2.2 Tourism development guidelines
 - 2.2.1 Guidelines to resolve tourism problems in the community.
 - 2.2.2 Guidelines regarding physical development.
3. Recommendations for conservation and tourism development.
4. Example of an adaptive-reused local shophouse for tourism development
5. Designing a management interpretation for urban conservation and tourism in shophouses in the area of Phra Prang community in Muang district.

1. Tourism development and conservation synthesized

1.1 Potential of local communities in Phetchaburi

Phetchaburi is an educational resource, somewhat like a book, which provides information both for the local community and for visitors. In the past, Phetchaburi survived and grew to be a prosperous city-state. It possessed self-reliance and the ability to adjust and develop, using important local power bases as follows¹

1.1.1 Resource bases. The heart of Phetchaburi consists of the Phetchaburi River, which originates from forests on the Thanowsri Mountain Range, abundant flat areas for agriculture, unique areas having three types of water, freshwater, brackish water, and salt water², providing prosperity to fishermen, and soil that yields high- quality produce. Additionally, Phetchaburi possesses coastal areas with a beautiful scenic environment, and is full of natural resources.

1.1.2 Social networks. Social networks occur due to a complete ecological system. A “relatives” system creates bonds that eventually evolve into a village community, and at a wider level, cultures create bonds among people.³ Several traditional festivals enable one to clearly see the cultural traits of the Phra Prang community, from participation in local activities to face-to-face interactions that have resulted in a more tightly-knit community. Temples are always used as the centers of most community activities for people of all ages. People come to listen to sermons, and to participate in the traditional festivals that are held throughout the year. Besides, there are several meeting places such as markets, Phra Prang community offices, sports fields, and riverbanks. Time and space are important tools in making the community stronger. Changes in the physical environment are also an important factor affecting social networks; for example, the demolition of the old market across from Wat Mahathat to build Suwan Rungsarit School affected and reduced strong ties within the community.

1.1.3 Educational system. Local wisdom and craftsmanship are considered to be valuable knowledge bases of the community, which should be preserved and developed to create jobs, better health, and a better living. A distinctive point of the educational system in the community comes from its important foundation as an agricultural society relying on biological resources, including the various physical characteristics of Phetchaburi and people in the community, who know best what is appropriate for their community. Knowledge of society and culture has gradually been instilled in them. Knowledge transfer within the community occurs in the daily lives of family members and depends on their experience.⁴

1 Buasai Silaporn, Local powers, Community Research Analysis, Bangkok, The Thailand Research Fund, B.E. 2547.

2 Siriphan, Sakda, Phetchaburi: History, Art and Culture, First Edition, Darnsudtham Publishing, 2000.

3 Buasai Silaporn, Local powers, Community Research Analysis, Bangkok, The Thailand Research Fund, B.E. 2547

4 ibid

1.1.4 Beliefs and a value system. The beliefs and values that have developed in the community from generation to generation are behavior control mechanisms, ensuring that people adopt the proper manners and promoting a higher consciousness. In this regard, the important mechanisms are religion and several supernatural beliefs, such as paying respect to spirits, which bind local people together and deter them from doing bad things. Temples are the centers of these activities. Next in importance are those mechanisms involving elders, masters, and persons who perform ordination ceremonies, in that they pass on tales and beliefs to members of the younger generation through story-telling and the singing of lullabies. Traditions, ceremonies, palm-leaf scriptures, and performances of local arts and culture, such as grand shadow plays, shadow plays, and performances of Thai traditional drama constitute mental pillars for people in the community and reflect the identity of the people of Phetchaburi, one that is different from that of other places. People in Phra Prang community have strong ties and are capable of creating a strong community. They are aware of their power, proud of being natives of Phetchaburi, and are engaged in ongoing efforts to create movements for community development through the Phra Prang Community Center in their office at Wat Plubpla Chai.

1.1.5 Tourism community characteristics. Phra Prang community, which has the potential to be developed into a Tourism Community possesses the following characteristics:

1.1.5.1 A community with natural surroundings.

The community has beautiful natural surroundings with a beautiful panorama including mountains, valleys, waterfalls, beaches, rivers, as well as flora and fauna.

1.1.5.2 A community with economic activities.

People in this community are engaged in the following activities: fishing, agriculture, handicrafts, etc.

1.1.5.3 A community with traditional arts and culture.

Culture and arts are applied in the day-to-day activities of the community in the form of ritual ceremonies, cultural attractions, etc.

1.1.5.4 A community with traditional architecture.

The community has a unique architecture, in terms of both the interior and exterior of its buildings, including the scale, size, model, construction, material, color, and decoration, all of which cannot be found in any other area.

1.2 Problems and Weakness

Local residents do not understand, and are unaware of, the value and uniqueness of their built heritage. Often the use of modern materials unfortunately

leads to the loss of local knowledge and traditional methods of construction. Members of the younger generations do not understand why they should be preserved or why traditional materials and techniques should be used. Also, it is difficult to find craftspeople skilled in the traditional techniques of woodcarving and plastering. Other reasons put forth include: the durability of modern materials and the perception that renovations can be completed more quickly and be less labor-intensive when done with modern materials.

The ideal conserved community is one in which the people have good quality living conditions with authentic culture and physical conditions. This outcome will only be provided if the people have the opportunity to continue their authentic way of living. People have to understand the values of their community so they will agree to protect and conserve the architecture and land from changes caused by unsustainable development projects. Moreover the community needs the local authorities to support their conservation plan as well as provide protection from inappropriate development.

This outcome is still a hope, the hypothesis being that the community will retain the authentic living conditions, cultural conditions and physical conditions.⁵ The important problem is the weakness of the people in the community. In order to strengthen their power we need to solve the three main problems as follows:

1.2.1 How to maintain their traditional living culture in the face of globalization?

1.2.1.1 The government has to support the community by assuring the locals of a minimum price for their agricultural produce / products.

1.2.1.2 Besides agriculture, the community itself is the people's main cultural asset, one that has accumulated value throughout its long and distinguished history, and from which they can profit from in a positive way. In order to do so, the government has to encourage the people in the community to promote eco-tourism and home-stays for tourists as additional alternatives.

1.2.1.3 Take precautions regarding the impact of tourists by educating villagers and visitors alike about community-based tourism.

1.2.1.4 Educate people in the community to understand the value of their cultural heritage.

1.2.2 Build a strong community-based organization

In every aspect that concerns the survival of their community, people in the community should have more power to strike a bargain with other stakeholders.

⁵ Case Study of Hoi-an, Vietnam and Luang Prabang Republic of Laos

The villagers need to have a sense of place in their community, so that they are able to recognize different places and the different identities of a certain place. This is important in terms of orientation and even of survival. As Harvey Cox states : “The sense of continuity of place is necessary to people’s sense of reality.”⁶ Also Ian Nairn states that “It seems commonplace that almost everyone is born with the need for identification with his surroundings and a relationship to them, with the need to be in a recognizable place. So sense of place is not a fine art extra, it is something we cannot afford to do without”⁷

1.2.3 The community needs the active involvement and support of local authorities to maintain their traditional economy and build a stronger organization within the community. In this case, direct democracy is needed, together with the need to vote to choose the right representatives for leadership of the local authority.

We may not be able to avoid unsustainable tourism development projects that impact vernacular shophouses in the area. It is important, however, to educate people in the community to understand the value of their community and to inform tourists about cultural norms and acceptable behavior in an effective way.

1.3 Threats and conflicts

The negative impact of tourism on the exchange and development of culture

1.3.1 First, it is possible that the cultural environment will become polluted, and that there will be an unprofitable impact on both the tangible and intangible elements of heritage, especially where tourists are involved.

1.3.2 Tourist flow, if not well managed, can lead to the commercialization and vulgarization of the local cultural identity and national culture for the purpose of making money. This can be seen clearly in the organization of festivals held anytime and anywhere; in terms of the willy-nilly modification of old architecture, cultural performances, and in terms of the rehabilitation and preservation of the local heritage which fail to follow the original blueprint.

1.3.3 The commercialization and vulgarization of culture, normalizing both the tangible and intangible elements of local heritage can only satisfy tourists in a fleeting manner, but can deeply wound the nation’s pride in its culture, in the heritage bequeathed by our ancestors. Sooner or later, this will lead to degradation of hospitality and of the sustainable development of tourism.

6 Harver Cox, The Restoration of a Sense of Place, Ekistics 25, 1968, p.422-424

7 E Relph, Place and Placelessness, Research in Planning and Design Series; editor Allen J Scott, Pion Limited , 207 Brondesbury Park, London NW2 5JN

1.3.4 Other matters to which attention should be paid are the inter-mixing of cultures, imitation of the lifestyles of foreign tourists, as well as the undermining of morality and traditions, which in turn lead to moral decay, etc.

1.4 The stakeholders, their motivations and arguments

There are seven parties involved in this conflict:

1.4.1. Members of the local community who are owners or tenants want to conserve the community and their traditional way of life.

1.4.2. Landlords, who wield authority over the land, want to redevelop, rent out or sell the land to developers to make more profit.

1.4.3. The non-profit sector, including voluntary organizations, wishing to undertake tourism development.

1.4.4. Local developers and national developers who seek to take advantage of land development projects and change every piece of land for the market economy.

1.4.5. Local authorities who have to choose to support one of the above-mentioned parties.

1.4.6. The public sector. The primary role of government is governance-enactment and the implementation of laws and regulations. The government also provides visitor attractions, such as museums, archeological sites and reserves. It also owns and manages much of the infrastructure upon which tourism depends, such as water supply, sewage disposal, police and fire protection, streets and lighting, electrical power and communications.

1.4.7. Professional consultants, such as architects, urban planners and civil engineers, as well as specialists such as historians, archeologists, wildlife specialists, foresters and designers.

1.4.8. Researchers and teachers who have an academic interest in tourism performance. After all the stakeholders have developed plans and identified tourist products, they need to develop management policies and procedures to ensure the ongoing attractiveness of the destination and the enhancement and protection of the local culture and environment.

1.5 The stakeholders, their tactics and alliances

Through on-site observation, the interactions between the eight parties can be described as follows. Naturally the developers are the center of the problem. Their action is motivated by global capitalism. It is their mission to increase the potential of

the market economy everywhere regardless of the lost of local cultures. In order to fulfill this strategy the developers try to entice landlords by showing them the benefits that they will get after selling the land.

Also motivated by greediness the landlords then put pressure on the tenants to move out by raising the rent, canceling the rental contract or demolishing the vacant buildings. Despite standing alone, the villagers organize groups to protest the developers and landlords. There is also an attempt to awaken the local authorities, so it is very important to choose or support the right party.

Other sources of cultural heritage problems apart from tourism management problems

Problems in communities on a national scale (or micro scale) occur during changes in the economic development plan from a peasant society to an industrial society. The government centralizes power, introduces ideas to influence and destroy the peasant society by offering money to those who will support them, causing disunity among villagers and leading to the destruction of local communities. These problems affect community culture all over the world (on a macro scale) on a continuous basis. It is a fight between the concept of localization and that of globalization which is marked by western-style development, which in turn is characterized by causing cultural change in the same direction, creating mass culture and mass media and consequently the process of globalization. Opponents of mass culture are people in local societies because they want to maintain their unique culture, which they consider a fight for ethnicity.⁸

2. Conservation and tourism development guidelines

In order to take advantage of the positive elements of tourism, and at the same time reduce and minimize the negative impact, guidelines are needed for conservation and tourism development in a sustainable way in which attention is paid to the cultural aspect of tourism activities.

Conservation guidelines

2.1.1 Conservation guidelines are divided into 2 parts as follows;

Part 1: Conservation emphasizing the existence of the traditional ways of life and original trading activities of the community has to stimulate the existing potential of the business sector through the following.

2.1.1.1 Campaigns to help people in the community do agricultural work, so they become self-reliant and can live independently

8 Srisakara Vallibhotoma, "ท้องถิ่นวัฒนา" (Localization), Art Culture, Vol.3, No.3 (September,2000), p.1-4

2.1.1.2 Producing high-quality agricultural products that are unique and handcraft products such as woven and carved products, stucco work, processed herbs, processed foods, and weaving cloth

2.1.1.3 Creating a tourist attractions hub to provide services and products for tourists such as small-sized museums, local museums, restaurants, and art galleries

2.1.1.4 Promoting a barter system within the community

2.1.1.5 Giving knowledge to the community by the community

2.1.1.6 Reproduction of the community's culture or wisdom

Part 2: Physical conservation by setting guidelines or regulations for buildings as follows;

Type 1: Buildings that have been altered or modified maintaining their original designs and structures

Type 2: For new buildings that have the same designs and structures as conserved buildings including their environment, it is proposed that they receive financial aid in the form of three-fifths of the construction cost.

Type 3: For new buildings that apply important compositions of conserved buildings in designs, it is proposed that they receive some financial aid as deemed appropriate.

Type 4: New buildings that only follow mutual agreements issued by the committee of the old city's community creation will not receive any financial aid.⁹

The committee of the old city's community creation was established to cooperate with the community's cooperative with regard to physical conservation in the following aspects.

1. Establishment of groups of expert craftsmen, especially carpenters, for renovation of old buildings
2. Issuing regulations or reaching mutual agreements on the physical characteristics of buildings in the community
3. Rewarding villagers, architects, construction contractors, and related persons who follow specifications as incentives.

Tourism development guidelines

2.2.1 Guidelines to resolve tourism problems in the community

Several organizations in the community have been operating based on a bottom up process which studies dimensions of community to government instead of the old system of government to community, or a top-down process in

⁹ "Machitsukuri" Concept and Implication, Faculty of Architecture, Chulalongkorn University, 2003

order to stimulate and raise awareness for conservation and development by its residents under the following important conditions:

2.2.1.1 Academic experts should not become excessively involved in community management and must allow people in the community to play the main role in several decision-making processes since they are in the best position to understand the ways of life of the community.

2.2.1.2 External assistance must be controlled at an appropriate ratio, so people in the community will be largely self-reliant and not use money as the main tool for resolving problems.¹⁰

2.2.1.3 Resuscitation must be both tangible and non-tangible, involving for example, the physical resuscitation of temples and local shophouses along with the community's history, local songs, cuisine, and local languages.

2.2.1.4 Communities will be allowed to choose tourists through management or by specifying appropriate guidelines to suit their way of life, such as specifying rules or issuing community regulations that tourists must obey and follow while they are in the community, such as dress codes or helping with the maintenance of tourism resources.

2.2.2 Guidelines to Physical Development

2.2.2.1 Initiate a hometown streetscape improvement project

2.2.2.2 Plan and develop public utility systems with the cooperation of the following;

- 1) The government sector - to provide budgetary support and specialists such as inspectors and academic experts, and to provide knowledge to villagers so they can have more options for transforming their ideas into a tangible reality.
- 2) Monks in the community- to coordinate with the government sector.
- 3) Villagers- to select ideas and conceptual designs, additionally villagers who have expertise can help with the construction.

2.2.2.3 Resuscitate the old traditional market in the community, which is the oldest market of Amphur Mueng, Phetchaburi.

10 Chatthip Nartsupha, ทฤษฎีและแนวคิดเศรษฐกิจชุมชนชนวนานา (Theory and Concept of the Economy of Peasant Communities), Bangkok, 1997

2.2.2.4 Renovate Phra Prang Wat Mahathat and the surrounding environment, especially parking lots in front of the temple, making it a landmark of the community.

2.2.2.5 Publish walking-route maps for tourists around the old business quarter and Phra Prang showing routes between old shops.

2.2.2.6 Establish conserved buildings where tourists can visit their interiors. (Tickets should be sold and the income divided up between the house owners and the cooperative.)

2.2.2.7 Restoring unused buildings to act as service points for tourism and modify other buildings in accordance with the environment, for example turning them into post offices, tourist rest areas, restaurants, coffee shops, souvenir shops, agricultural product shops, local tool and appliance shops, and dessert shops.

2.2.2.8 Promote commercial museums showcasing outstanding products from Phetchaburi, such as the Phetchaburi Kao Chae Museum and a Phetchaburi Dessert Museum, with one section showing local tools and appliances and demonstrating traditional production techniques in the community, and another section, in the form of a small-sized museum, selling products and providing information to tourists through pamphlets, maps and explanatory posters and signs.

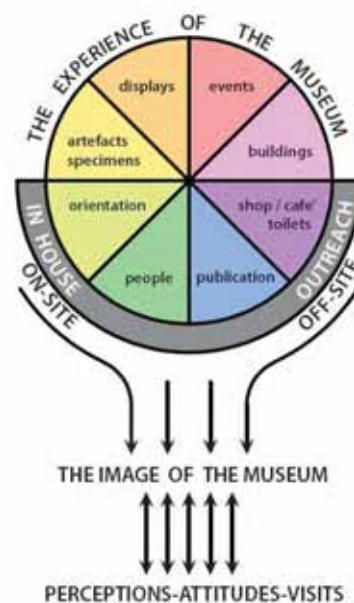


Fig.100 Hooper-Greenhill's Holistic Approach to Museum Communication: 1994

3. Recommendations for conservation and tourism development

3.1 Strategies for the management of Phra Prang community's conservation area recommendations:

3.1.1 Use creative designs to create changes that have a culturally expanding atmosphere.¹¹ For example Rotterdam, which was bombed in the Second World War and had no historic cultural attractions, is now using a new gallery, the Kunsthal, designed by the avant-garde Rem Koolhaas, to attract visitors. Luxembourg is developing a higher visitor profile with its new National Gallery of Art by I.M. Pei. Places such as these, whose essential pull is the artistic quality and caliber of their buildings, contents or style of display, lure high culture tourists and addicts of design from far and wide. The starting point is to study the chronicles of Phra Prang community and understand its characteristics by interpreting exceptional characteristics of the community's images and designing the conservation and modification to maintain or change some parts under the concept of expanding the cultural atmospheres in less culturally concentrated areas.

3.1.2 Systematically prioritize important components of the local community within a framework of giving priority to the community before individuals, and then create a community uniqueness with clear specific characteristics. The community's components can be prioritized as follows.

Table 45 Systematically prioritize important components in the community

Priority	Important components in the community
1	Phra Prang Wat Mahathat and Wat Mahathat
2.	Commercial buildings along Damnernkasem Road, Nork Road, and other small streets and the people and their ways of living
3.	Residential buildings along Damnernkasem Road, Nork Road, and other small streets and the people and their ways of living
4.	Temples in the community such as Wat Prabprachai, Wat Khan Lek, and Wat Yang
5.	The Phetchaburi River and bridges such as Lumyai Bridge, Yai Bridge, and Phra JomKhao Bridge
6.	Main and minor roads
7.	Flora in the community's cultural landscape and various public open spaces

¹¹Priscilla Boniface, *Managing Quality Cultural Tourism*, New York, 1995

Recommendations regarding guidelines to resolve tourism problems in Phra Prang community

1. Manage local shophouses in Phra Prang community as a “Tourism area managed by the community”.
2. Provide routes for tourists to walk by finishing maps, pamphlets, direction signs, and directory boards.
3. Provide activities that can help tourists learn and understand the meanings of various aspects of ways of life in the community.
4. Bring raw materials in the community to develop a variety of products which increase the value of those raw materials without discarding old-fashioned production methods that reflect ways of life in the community.
5. Reinstitute traditional medicines that represent “Low Cost Health Insurance”¹² of the community. Disseminate herbal remedies using principles of physical and mental balances, remedying deficient parts and removing excess parts, and cleansing toxins by ingesting appropriate foods, herbs and by massaging.
6. Establish community archives for providing information regarding the history of various communities in Phetchaburi and local museums. Set up exhibitions of original products currently sold in markets and locally made furniture.
7. Establish the Phra Prang community center either in a school or temple.
8. Establish the Phetchaburi River District Environment Inquiry Committee.
9. Provide knowledge to the community through the following.
 - 9.1 Publish pamphlets with guidelines for mutual living in the community.
 - 9.2 Publish news magazines for the community and interested persons.
 - 9.3 Create models for buildings that are worthy of conservation, such as the old commerce building at the corner of Damnernkasem Road in order to educate the community on values and the need for conservation.

12 Chatthip Nartsupha, Pornvilai Leardvicha, วัฒนธรรมหมู่บ้านไทย, Culture of Thai Village, 2nd ed., Bangkok, บริษัทเดือนตุลาการพิมพ์ จำกัด.



Fig. 101 The interpretation of cultural heritage identification for tourism development and shophouse conservation at Pripri Art Gallery.



Fig. 102 Models of buildings that are worthy of conservation

10. Establish Phetchaburi community college and elicit the involvement of experts.

11. Initiate campaigns for using the arts in the resuscitation of the community.

12. Set up Phetchaburi resuscitation cooperatives¹³ to ensure that conservation is sustainable. This can be effected through the mobilization of academic experts and the solicitation of external funds for community conservation ; the objectives would be to undertake joint activities which generate economic and social benefits, help themselves and each other, coordinate between the government and private sectors with regard to the city's development, and give high priority to the conservation of old trading communities, as well as to development, not limiting it merely to the Phra Prang community but expanding it to all areas in Phetchaburi and its neighbors.

13 Wichitwong Na Pomphetch พระบาทสมเด็จพระเจ้าอยู่หัวกับปัญหาเศรษฐกิจของประเทศไทย (H.M. the King and the Economic Problems of Thailand), 2nd ed., Bangkok, Sang Dao Publishing, 2006

13. Enable members of the community to have increasing and permanent income by developing the community as a tourism destination and modifying members' residences by rendering them more beautiful.

14. Cooperate with government and private sectors to organize activities to raise the community's awareness to get involved in Phetchaburi's development.



Fig. 103 Process of cultural tourism development in the community by author

4. Examples of the adaptive reuse of local shophouses for tourism development

Destination management models

The project showed how modern comforts could be accommodated by traditional shophouses without detracting from the historic fabric, and how restoration could be accomplished using traditional materials and techniques.

There are five samples of the adaptive use of local shophouses as follows:

1. House no.1 Cheesrain Road, 14 years ago, Mr. Chamlong Wilailert bought this property from the bank at a cost of 2.8 million baht and turned it into "Rabeang" restaurant and guest House.



Fig. 104 Rabeang guest house and restaurant, age of building is more than 80 years. Photographs taken by author on 28 March 2006

2. Artists run The “Prippri” art office, located in an old building that was resuscitated with the help of the building’s owners by lowering their rent. This office was opened on 9th August 2006 with the objective of promoting the community and encouraging tourists to notice the importance of old wooden houses and shophouses, which are unique to the community, and maintain the original trading environment. These are reflected through artwork, photographs, and drawings. Part of the income from selling artwork is spent on art-related activities, such as conferences, exhibitions, and other events, in addition to which their activities have been advertised on computer networks. The office also functions as an information center for the community. Local artists join together with the younger generation of artists to ensure that community development guidelines are creative and modern, yet without discarding the values of the original culture in the area.



Fig. 105 Prippri” gallery. Photographs taken by author on 9 August 2006

3. House no. 86/4. Here, the niece of the owner turned her grandmother's shophouse into the "Baan Yai" gift shop and café. The owner collected old ceramic ware and appliances that reflected the way of life in the past. It has a high potential to become a small living museum in the future.



Fig. 106 Baan Yai gift shop. Photographs taken by author on 12 May 2007



Fig. 107 Old ceramic ware and appliances. Photographs taken by author on 12 May 2007

4. House no. 12. Mr, Nop, the owner, is willing to turn it into a café, but is still having problems with the tenant, who has rented this shophouse for more than 10 years. It possesses an elegant facade concealed by inappropriate signage. The interior was modified by the tenant without any awareness of conservation issues.



Fig. 108 The shophouse at the corner is used as noodle shop. Photograph taken by author on 12 May 2007

5. House at Charoenpanich Road turned into a café and souvenir shop



Fig. 109 The shophouse at Charoenpanich Road with a simple interior
Photograph taken by author on 12 May 2007

The majority of the old shophouses in Phra Prang community are owner-occupied, and hence generally better cared for, even though an increasing number are sadly falling into decay. These five examples indicate that the movement has several dimensions, including that of cultural identity, as well as the physical conservation and economic revitalization of the site.

Designing a management interpretation for urban conservation and tourism in shophouses in the area of Phra Prang community in Muang District

Table 46 Comprehensive summary of design management interpretation for tourism in Phra Prang community

Plan	Interpretation	Action plan
1	History of Phetchaburi community, settlement and development A. The settlement of the ancient city B The development from 1851 to 1868 C The development from 1868 to 1910 D The development from 1910 to 1925 E The development from 1925 to 1934	Exhibition
		Media creation for raising awareness, i.e. city-walk guidebook
		Designating historical sites by the Department of Fine Arts
		Establish Phetchaburi Historical Museum
2.	The identity of community and architectural value	Designating monuments by the Department of Fine Arts
		Exhibitions
		Producing souvenirs that show local identity

Plan	Interpretation	Action plan
3.	Planning for tourism development of shophouses in Phra Prang community	Establish local shophouse museum Conserved buildings where tourists can visit interior space
4.	Cultural value of Phra Prang community	Media creation for raising awareness, i.e. city-walk guidebook Listing of materials or suppliers or retailers Center to provide material information Listing of existing cultural heritages
5.	Ticket tour of conserved buildings	Recording of community's heritage property Media creation for raising awareness, i.e. city-walk guidebook The revenue from visitor entry fees from the heritage area is banked in a fund which is distributed to residents Allowing visitors to enter five heritage houses/shophouses/museums/performances/ school of craftsmanship
6.	Tourists' walking route map	Training new craftsmen Conserved buildings where tourists can visit interior space
7.	Cultural expanding zone	Organizing conservation volunteer camp Competition and award of craftsmanship Reproduction of community's cultures or wisdom Local organization and environmental fund
8.	Pamphlets Re: guidelines for mutual living in the community	Building improvement guidelines
		Street furniture design Incentive measurements, i.e. oversized advertisement board taxation and improvement and installation of advertisement boards Repair by scholastic principles Training new craftsmen

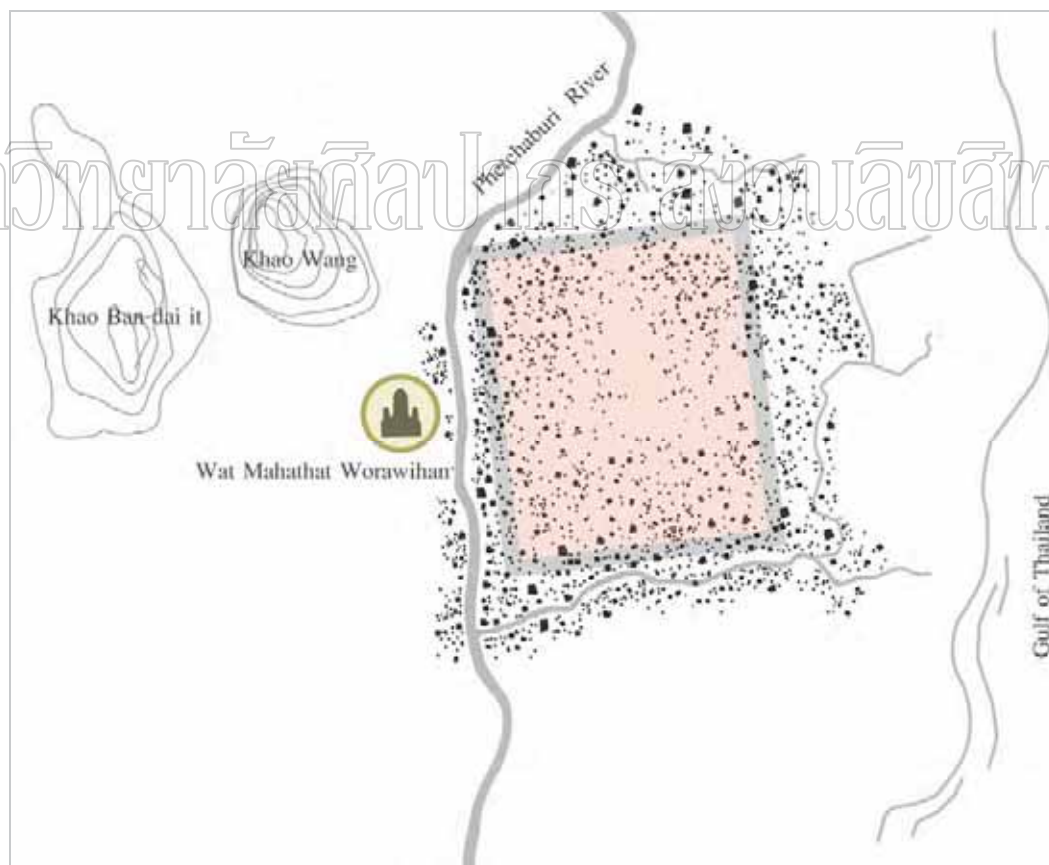


Fig. 110 This type of shophouse in the worst condition, is located at Nork road, the street cutting through Wat Mahathat.

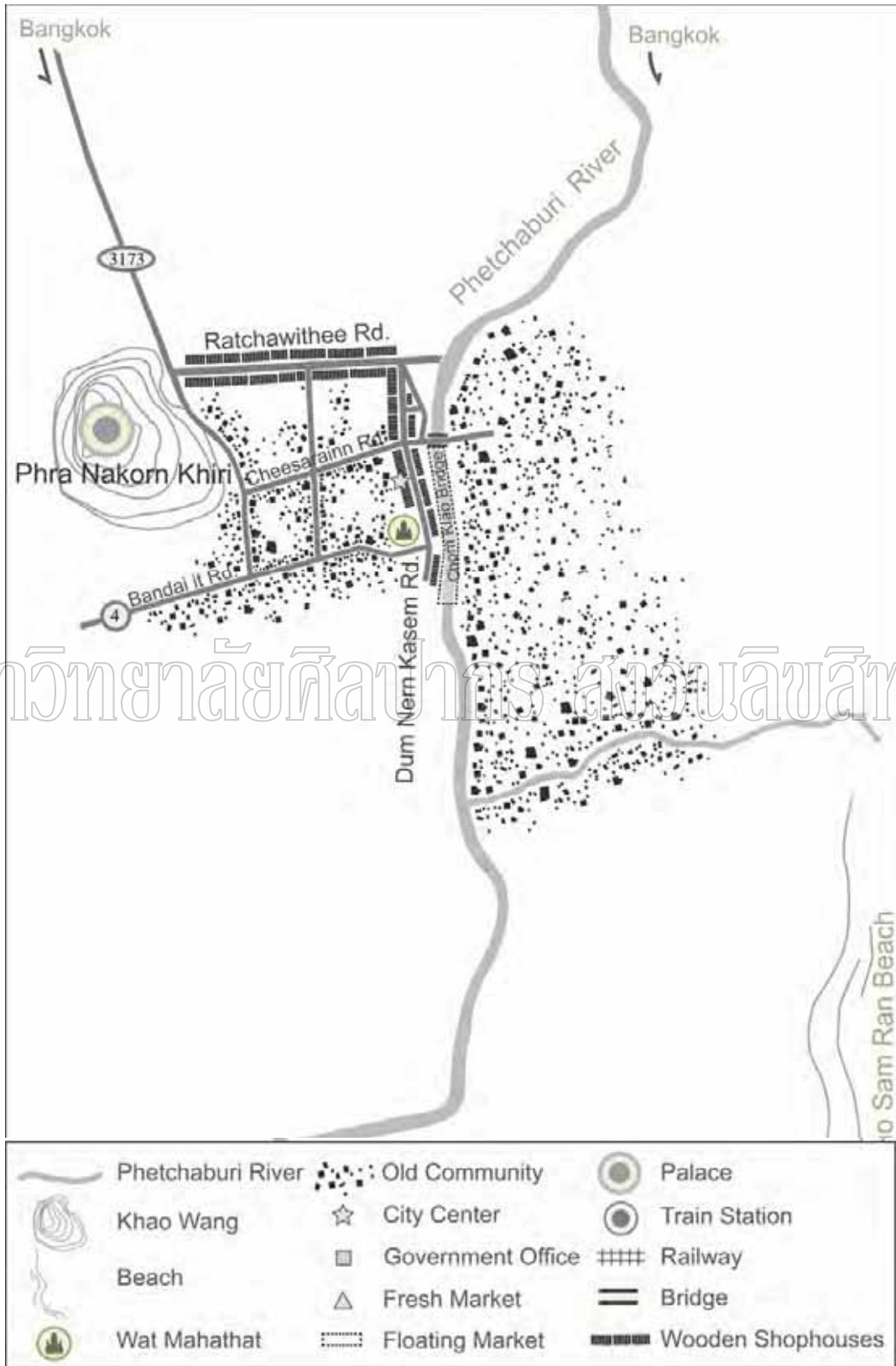
Photograph taken by author on 12 May 2007

Plan 1 Settlement and development of Phetchaburi community

The settlement of the ancient city of Phetchaburi (early Rattanakosin period) Phetchaburi has an almost square shape, with the Phetchaburi River crossing the middle of the province from its source in the Thanowsri Mountain Range. The most populated areas are in Muang district along the Phetchaburi River.

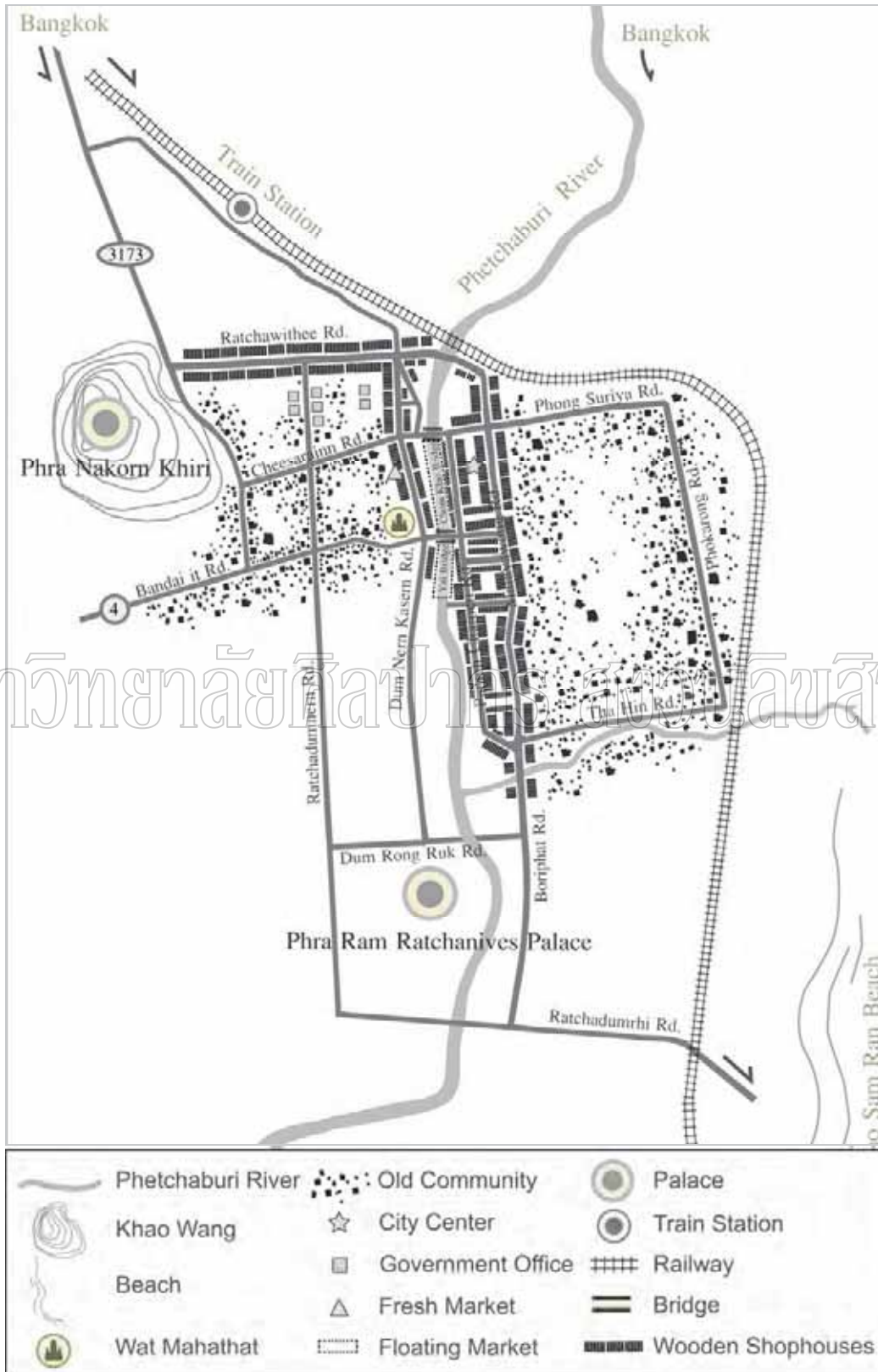


Map20 Settlement of the ancient city of Phetchaburi



Map 21 The development of Phetchaburi city from 1851 to 1868, during the reign of King Rama IV

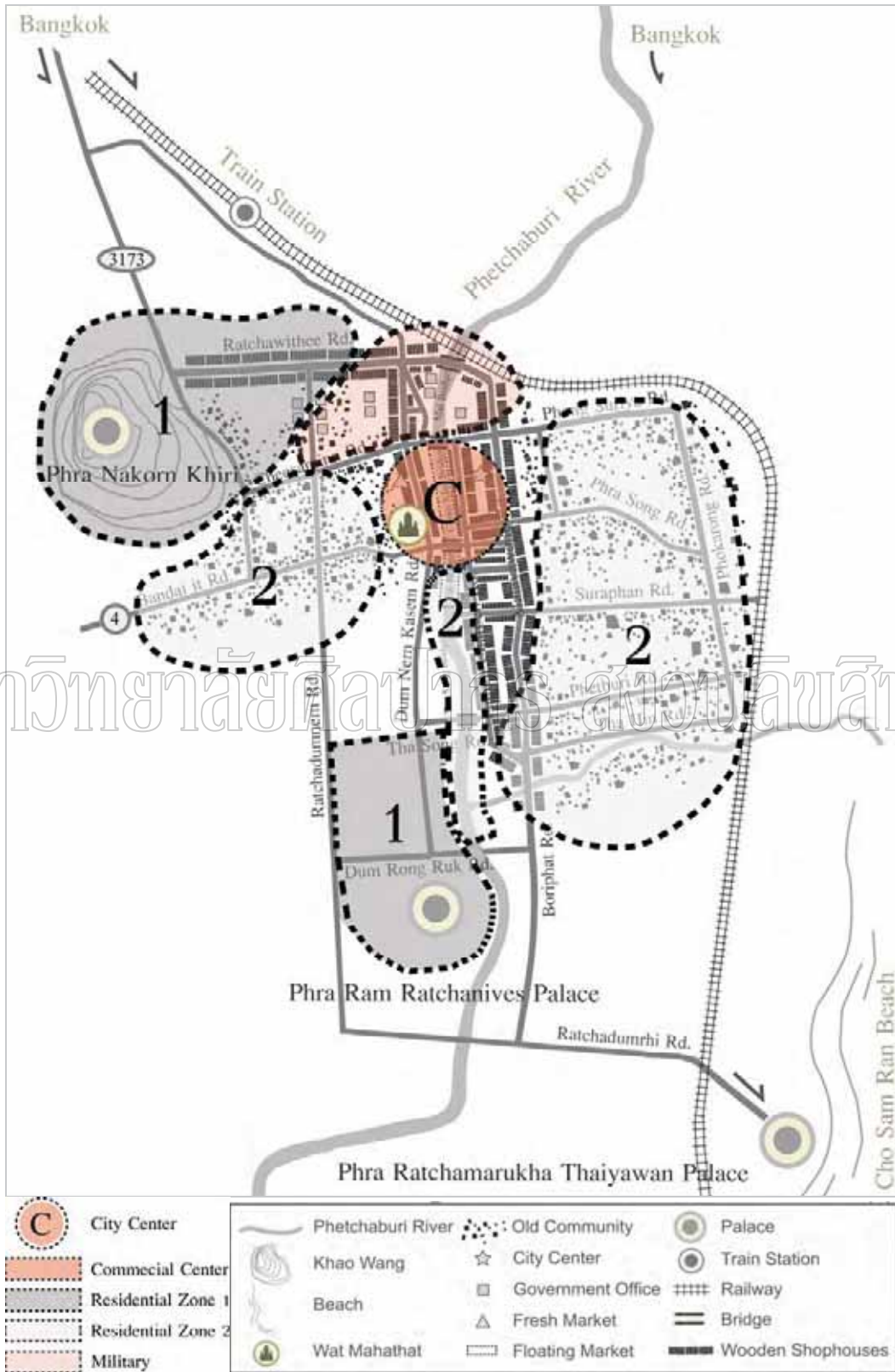
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Map 22 The development of Phetchaburi city from 1868 to 1910, during the reign of King Rama V



Map 23 The development of Phetchaburi city from 1910 to 1925, during the reign of King Rama VI

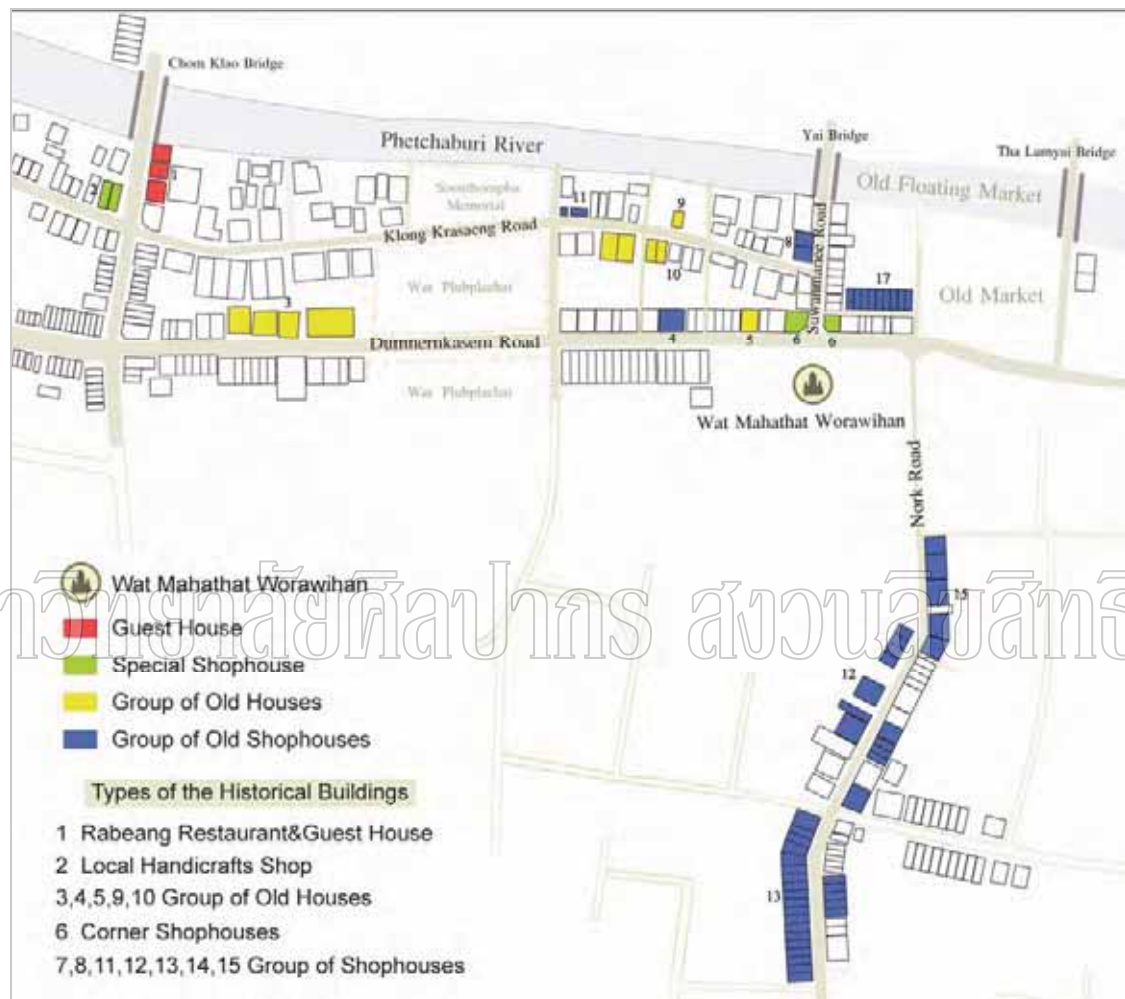


Map 24 The development of Phetchaburi city from 1925 to 1934, during the reign of King Rama VII

Destination management models

Plan 2 The identity of the community and its architectural value

Set up conserved buildings where tourists can visit the interior space (There are tickets sold. The income is given to the house owners and some of it is given to the cooperative).











Map 25 Cultural heritage identification showing historical buildings and heritage value of Phra Prang community











Fig. 111 Shophouses along Nork Road. Photograph taken by author on 14 May 2007








Cultural heritage buildings

Group	The Historical Building	
1		
NO. 5		
2		
NO. 35 NO. 33		
3		
NO. 79 NO. 85		
4		
NO. 103		







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Group	The Historical Building	
5		
NO. 125		
6		
NO. 133 NO. 135		
7		
NO. 21 - 29 NO. 25		
8		
NO. 10 - 12		

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Group	The Historical Building	
9	 <p data-bbox="884 611 991 645">NO. 119</p>	
10	 <p data-bbox="667 931 821 965">NO. 88 - 92</p>	 <p data-bbox="1082 931 1193 965">NO. 102</p>
11	 <p data-bbox="692 1469 799 1503">NO. 111</p>	 <p data-bbox="1082 1469 1193 1503">NO. 113</p>
12	 <p data-bbox="667 1787 821 1821">NO. 22 - 24</p>	 <p data-bbox="1082 1787 1193 1821">NO. 14</p>

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Group	The Historical Building	
13		
NO. 48 - 76		
14		
NO. 87 - 89		NO. 91 - 95/1
15		
NO. 1		NO. 3

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Fig 112 Historical Buildings along Suwanmanee Road
Photograph taken by author on 12 May 2007

Plan 3 Planning for tourism development of shophouses in Phra Prang community

1. Resuscitate the old traditional market in the community, which is the oldest market of Amphur Muang, Phetchaburi. Plots and buildings are available through 3 main channels.

The first channel involves the municipality purchasing plots and buildings. Thus, the property will belong to the municipality.

The second channel involves the purchasing of plots and buildings by local organizations, either juristic persons or foundations, and purchased with money from the community fund.

The third is through donations or renting from Wat Mahathat.

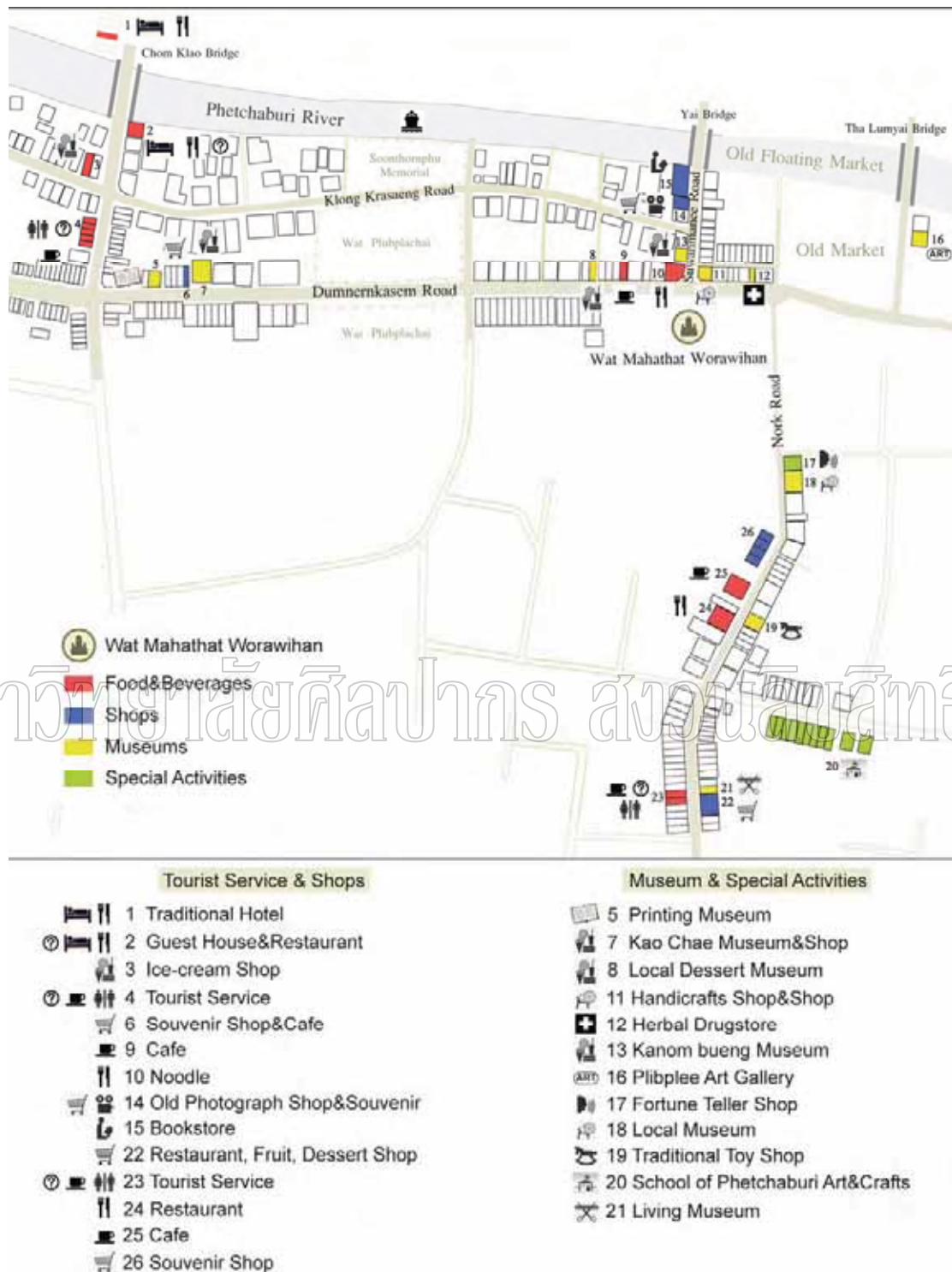
2. Establish local museums in which the history of local materials and construction are stored, along with some examples of old buildings for educational purposes. Distribute information to the public to acknowledge the history of Phra Prang community, as well as highlighting old shophouses and the traditional Thai ways of life they represent.

Local museums are very important in terms of interpretation and the sustainable management of conservation-approach development. The establishment of local museums will need to focus on museum management, which has provisions for business development opportunities.

3. Some possible approaches to increasing available funds are by establishing a Phra Prang cultural heritage information center, heritage guesthouses for foreign visitors, souvenir shops, cafés, restaurants, art galleries and publications about Phetchaburi.

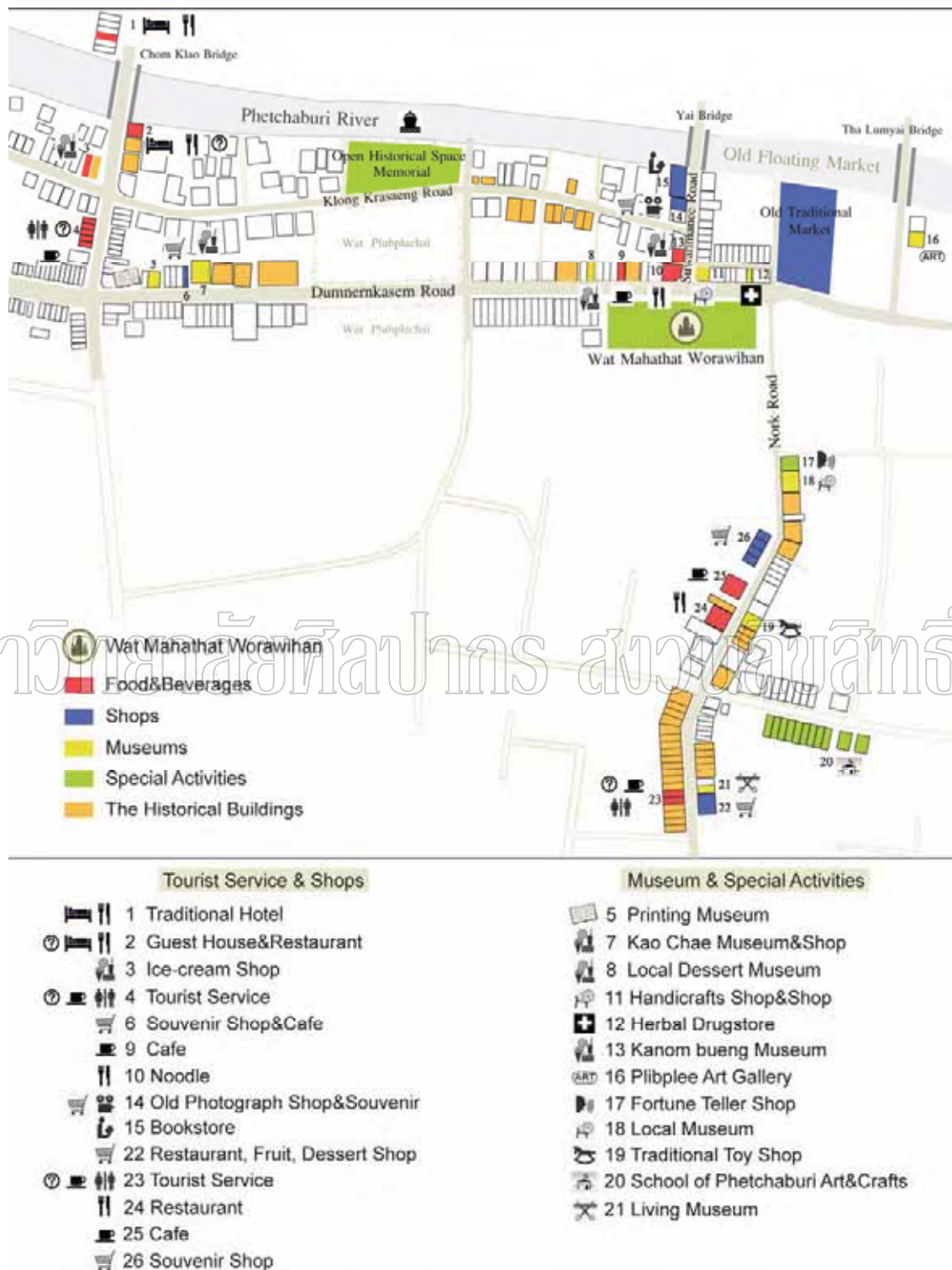


Key Map



Map 26 Adaptive reused of local shophouses

Plan 4 Cultural value of Phra Prang community



Map 27 Attractive places and node in the Phra Prang community

1. The pilot project involving shophouses demonstrates the process of producing high-quality products, such agricultural products that are unique to the area and handcraft products such as woven and carved products, stucco work, processed herbs, processed foods, and weaving cloths. All products are for sale at various outlets, such as souvenir shops, agricultural product shops, local tool and appliance shops, and dessert shops.

2. Small-sized museums showcase the outstanding products of Phetchaburi, such as the Phetchaburi Kao Chae museum and the Phetchaburi dessert museum, in which one section showcases local tools and appliances and demonstrates local production techniques in accordance with the community's way of life and another section sells products in the form of a small-sized museum, in addition to providing information to tourists through pamphlets, maps and signage.

3. The tourist attractions node would provide services and products for tourists, such as local museums, tourist information centers, restaurants, and art galleries. Unused buildings should be restored and used as service points for tourism and the condition of local buildings modified in accordance with the environment, such as post offices, tourist rest areas, restaurants, coffee shops and so on.



Fig. 113 It is proposed that these buildings be used as tourist information centers,



Small-sized museums and a school for Phetchaburi arts and crafts.



Plan 5 Ticket tours of conserved buildings

The visitor entry ticket to Phra Prang cultural heritage community has five stubs allowing visitors to enter five different heritage houses / shophouses / museums / performances / or the school of craftsmanship. Should a tourist want to visit more heritage structures, he/she can purchase another ticket. Ticket stubs allow owners to collect a certain amount from the municipal government for the maintenance and up-keep of the houses.

The revenue from visitor entry fees to the heritage area is kept in a fund which is distributed to residents within the historic conservation district to help them finance repairs to their houses. Incentive grants are allocated to property owners for conservation work, often with 50% of the cost of conservation work being funded. Substantial projects are being undertaken using this financial incentives program and the traditional crafts of brick manufacture, timber joinery work, the use of traditional lime paints, and terra-cotta-tiled roofing are still very much part of the community economic structure.

Revenue from the tickets is also used to hire a conservation architect associated with the municipal government office who provides free architectural services for residents who are repairing their historic properties within the conservation district.



Fig. 114 The visitor entry ticket to Phra Prang cultural heritage community



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Local Museum Shops

- 1 Printing Museum
- 2 Kao Chae Museum&Shop
- 3 Old Photograph Shop&Souvenir
- 4 Handicrafts Museum&Shop
- 5 Thai Medicine Museum&Shop
- 6 Plibplee Art Gallery
- 7 Local Museum
- 8 Traditional Toy Museum&Shop
- 9 Living Museum

Activities

- 1 Thai Dessert School
- 2 Fortune Teller Shop
- 3 School of Phetchaburi Art&Crafts

Performance

- 1 Lakorn Charti (Wat mahathat)
- 2 Old Thai Lifestyle (Soonthornphu Memorial)
- 3 School of Phetchaburi Art&Crafts

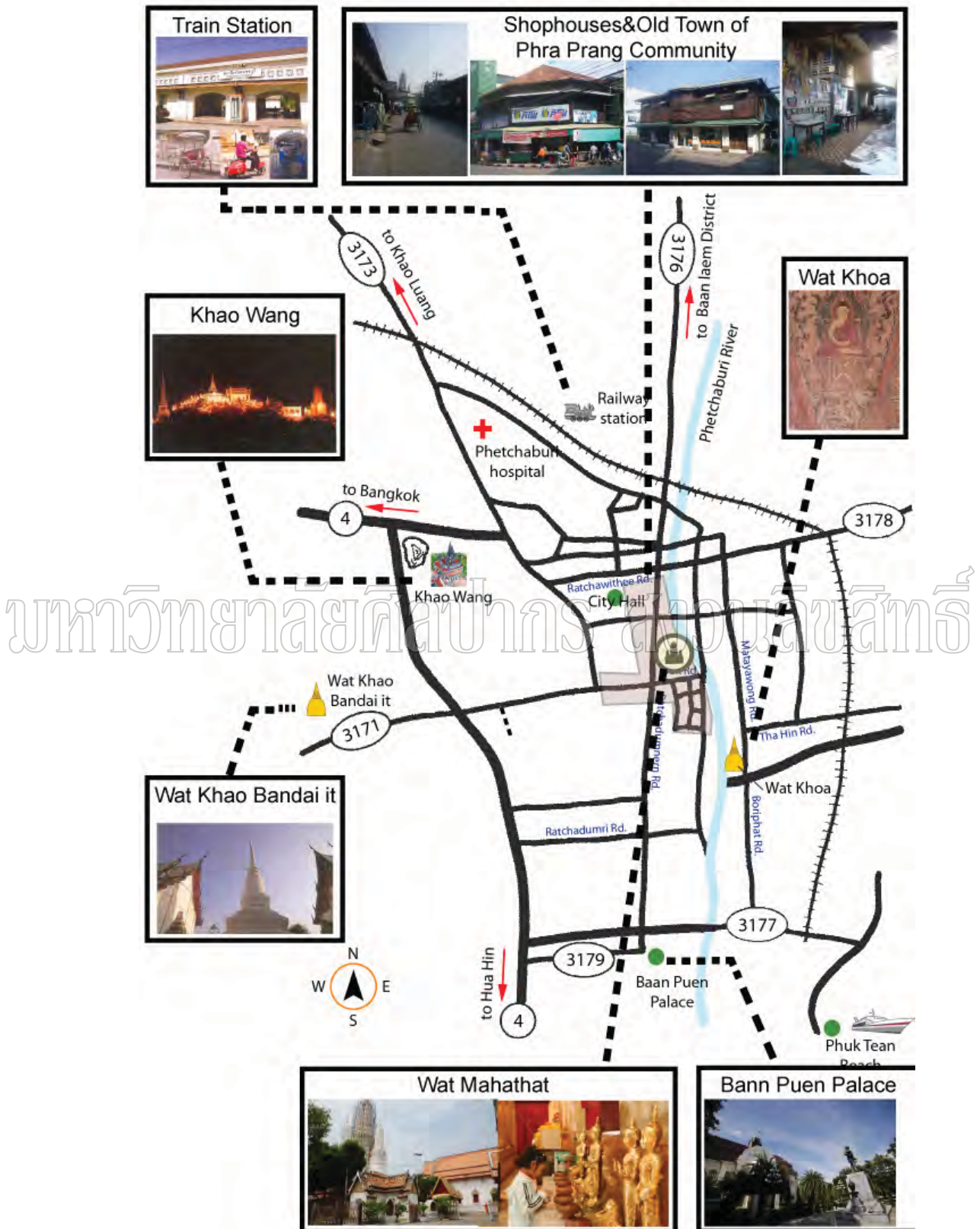
Map 28 Sites in the Phra Prang cultural heritage community accessible via the visitor entry ticket

Plan 6 Tourists' walking route map

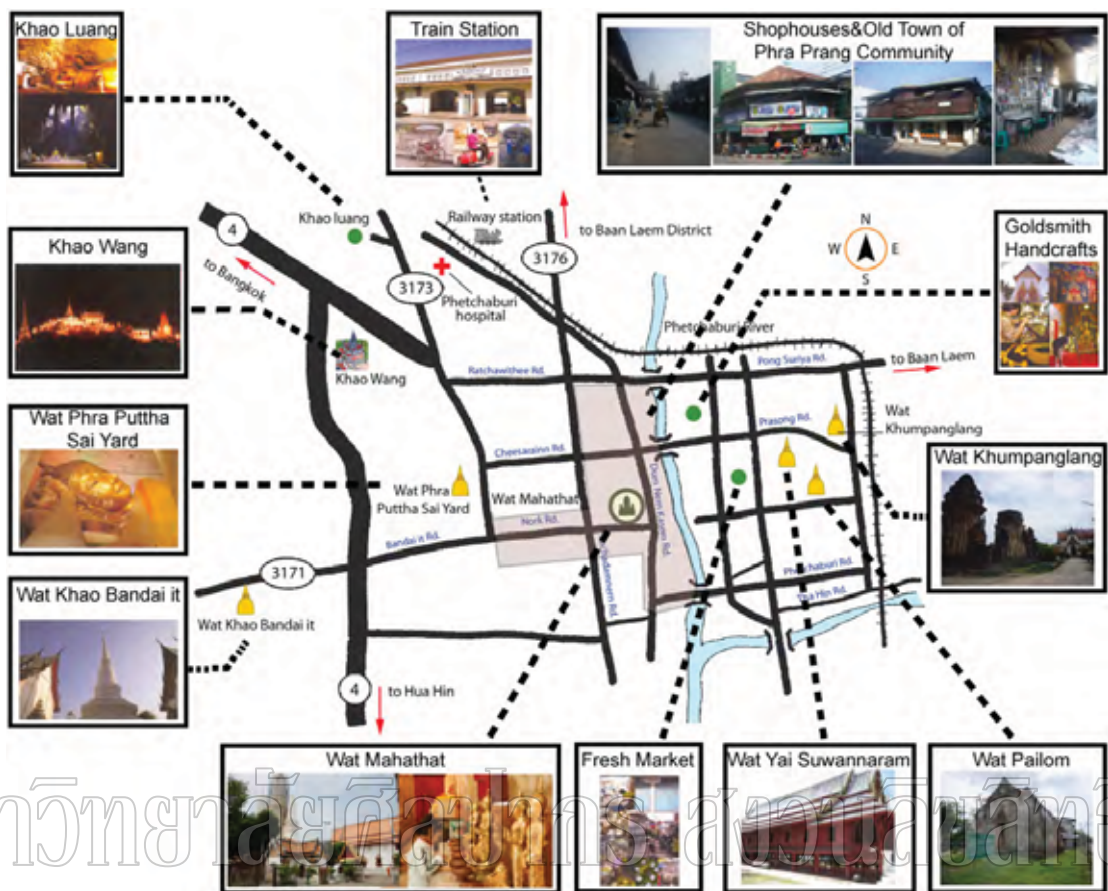
Program for implementation of tourism management by publishing tourists' walking route maps around the old business quarters and Phra Prang community that show routes between old shops. One-day tours of Phra Prang community and nearby tourist attractions are also suggested.



Map 29 Tourists' walking route map



Map 30 One-day trip nearby Phra Prang community 1



Map 31 One-day trip nearby Phra Prang community 2 (see Appendix G)

Plan 7 Expanding cultural zones

Public open spaces of Phra Prang community



Fig. 115 The Thai traditional dramas called “Benja” and “Pathumsilp” situated at the open space in front of Wat Mahathat. Photograph by author on 12 May 2007

Public open spaces are located in temples within the community. They are contextual open spaces that enable members of the community to carry out activities

on several special occasions as well as routine activities. For example, in the front yard of Wat Mahathat's chapel, there are small stages for performers of the Thai traditional drama called "Pathumsilp" which provide services in the form of making votive offerings, several food stalls selling items such as fresh fruits, preserved fruit, and drinks, and there are parking lots for tourists visiting temples or shopping along Damnernkasem Road. During school hours, this open space is transformed into a parking area for dropping off and picking up students. The area is full during rush hour. An open space at Wat Prabprachai is used by the community as an area for practicing aerobics in the evening and is also in regular use as a football field by children in the community. Open spaces in these temples have been utilized for many purposes. Some spaces have been utilized appropriately, but some that are important areas for the community have been used inappropriately, causing a negative impact on valuable examples of art and architecture, such as the front yard of Wat Mahathat's chapel.

Another contextual open space that has significant meaning for the community is an open space along the Phetchaburi River, which has no access from streets and the area is blocked off by privately owned properties. This area has many historic legends associated with it, and the naturalism of the waterway and trees along the river makes it an outstanding cultural landscape.

The following are guidelines for the conservation of landscapes in the city.

1. Preservation of the natural environment
2. Conservation of the atmosphere at important historic places
3. Development of public areas
4. Setting regulations, rules, and recommendations regarding the design of buildings that people in the community must be aware of, including the fact that urban vacant spaces are community property

5. Creation of community space

Community space is viewed as a primary consideration for commuters coming into the community. They can communicate the stories and the background of the community and persuade people to travel there and search for details and information regarding the community's evolution. Therefore, the starting point should be simultaneous development of contextual open space and the architectural aspect of the community in order to add value to the community. The understanding of the community's identity can stimulate community development by highlighting distinctive characteristics of Phra Prang community's image for interpretation and creatively designing changes within an "expanding cultural environment" by utilizing the areas along main streets and the banks of the Phetchaburi River as routes for conservation and development in the Phra Prang community.

The specifications regarding the various types of open spaces, to be used as guidelines in their design in the Phra Prang community, are as follows;

1. Ground, original ground or areas using flooring materials in various forms. These open spaces usually have street environments. Activities are usually organized in these open spaces and they may be utilized along with the interiors of nearby buildings. Selection of flooring materials will need imagination to know whether this will be a place where people in the community can gather together or whether it will merely be a walkway. Additionally, weather conditions must be considered and the durability of the materials that are used.

2. Greenery, such as trees, potted plants, and lawns, are the main elements in creating appropriate environments for open spaces in the community. These can conceal other structures created by human. With regard to the tending of green areas, it is necessary to prohibit activities that may cause damage to the trees and other vegetation. Maintenance can also be difficult since it needs to be done on a regular basis. Greenery can definitely create a harmonious relationship between buildings, street environments, and people.

3. Water in the Phra Prang community. Other important open space connected with water is the one along the Petchaburi River. Techniques for maintaining and improving water quality should be investigated further in this vacant spaces.

Use creative designs to create changes that produce an expanding cultural atmosphere.

1. Establish craftsmanship training centers for the construction and ornamentation of traditional Thai architecture, which requires the involvement of experts to train a new generation of craftsman in the community by imparting knowledge to the community by the community.

2. Reproduce community culture or wisdom by imparting knowledge to those in the community by means of a cultural heritage school, including traditional Thai dancing, Likae, Nang Yai, etc.

3. Utilize the open space at Wat Mahathat and the open space along the Phetchaburi River as community parks.

4. Set up a traffic plan to support a weekend pedestrian street.

Dumnern Kasem, Nork, Sewanmanee and Klong Krasaeng roads can be designated a cultural tourism destination. The roads need to be improved to serve as a pedestrian street on weekends, as well as the providing of guidelines for building improvement and the design of street furniture, providing more parking spaces in the vicinity and creating green areas to connect the old town with such parking spaces.

6. Tourism development and conservation synthesized.

Expansion of the old town area to provide parking spaces on Dumnern Kasem, Nork, Sewanmanee and Klong Krasaeng roads can possibly allow the area

to become traffic-free on weekends. Environmental conditions must be improved to support this, including guidelines for building improvement, the size and installation of advertisements. The weekend pedestrian street needs parking spaces and a recreational area to bolster the old town atmosphere by using parts of Wat Plubplachai, Wat Khan Lek and Sewanrangarit School as extensions to the projected parking zone.



Map 32 Improvements including craftsmanship training centers, a cultural heritage school, community open spaces, parking lots and a pedestrian street

Plan 8 Pamphlets for mutual living heritage guidelines in the community.

The aim regarding the conservation of the cultural heritage of Phra Prang is to establish and maintain the community as an attractive spot on the international tourism map, mainly by the cooperation of people in the community itself. Thus, the importance of tourism is linked to the potential economic benefits for the community at large. At the same time, however, in order to achieve this economic aim, Phra Prang community needs heavy investments in order to preserve its cultural heritage and construct the requisite infrastructure, as follows:

Manual for guidelines regarding building improvement and design

1. Install underground electric cables

The electric cables in front of the façade of shophouses and across the streets are, a tangled mess; inappropriate installation has created an eyesore within the area.





No.	Before	After
1.	 <p data-bbox="360 1317 874 1384">"Sin Huad Lee" the shophouse at the corner</p>	 <p data-bbox="903 1317 1337 1413">The illustration of "Sin Huad Lee" after putting the electrical wires underground</p>
2.	 <p data-bbox="384 1870 853 1899">"Baan Yai" Café and Souvenir shop</p>	 <p data-bbox="930 1870 1374 1899">"Baan Yai" without electrical wires</p>

Fig. 116 The illustrations present two examples of shophouses before and after electric cables were installed underground.

2. Improve the pedestrian walkway by using old-style paving tiles and plants



Fig. 117 A sample of reproductions of old-style paving tiles



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Fig. 118 The illustrations show the design of the pedestrian walkway and plants.

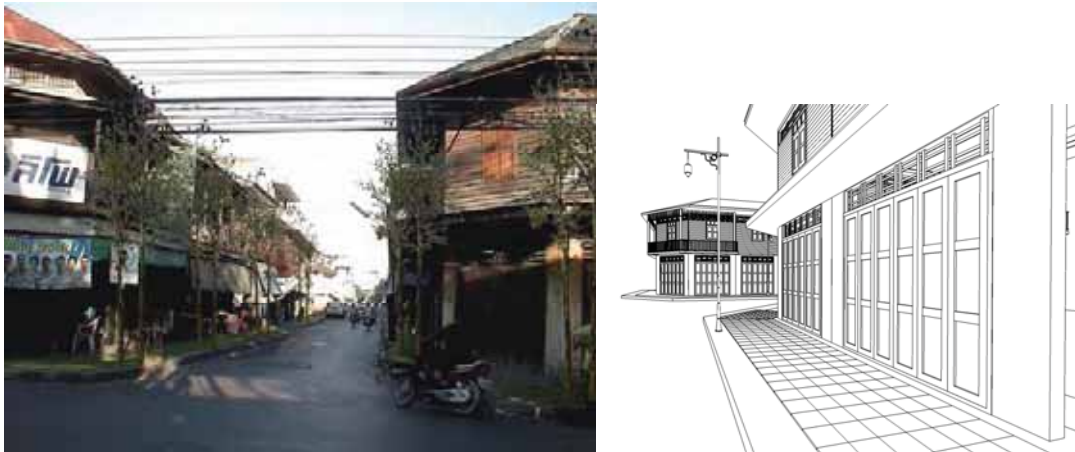


Fig. 119 Suwanmune Road, the axis of the community to Wat Mahathat, should be accorded top priority in terms of conserving and developing the Phra Prang community.

3. Design of street lamps and street furniture

It is recommended that the lamps be installed next to the building's façade, with a decorative cast-iron bracket adapted from the original ornamentation found on the building.



Fig. 120 It is recommended that the lamps be installed in front of the building's façade along main roads such Dumnernkasem, Suwanmune and Nork Road.



4. Clearing the frontal façade of advertising boarding.

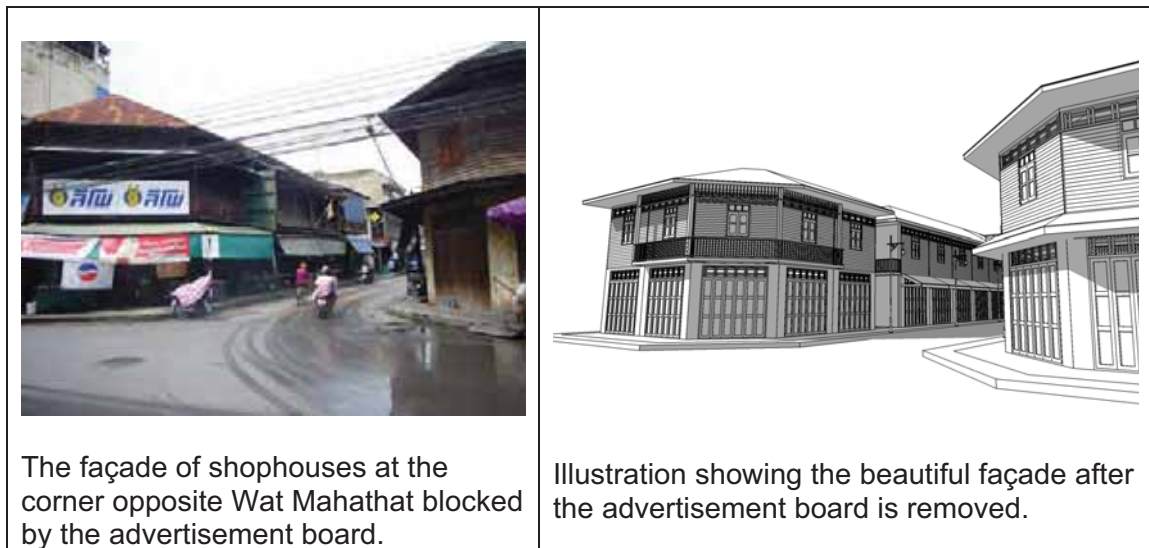


Fig. 121 Clear the frontal façade of advertising boarding

5. Producing roofing materials or alternative materials for roofing



Fig. 122 A sample of reproductions of old-style roofing tiles

The establishment of a study project for the creation of modeling materials, particularly roofing materials, is recommended. This will include the study and production of effective substitutes for original-style roofing materials, since specific materials and structural elements are hard to find on the market.







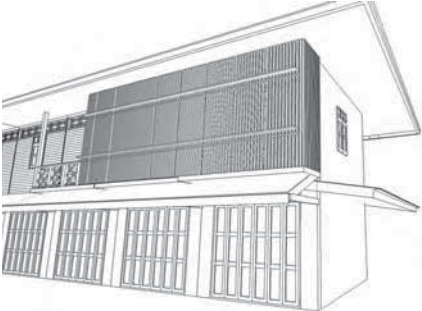
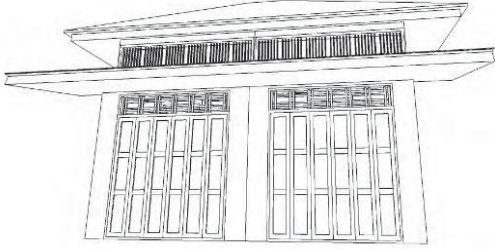

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Fig. 123 Roofs of shophouses that still retain the original old -style roofing tiles

6. Suggestions regarding the elements of building development guidelines.

6.1 Original Façade Design

Table 47 The Original Façade Design classified by types of shophouses

 <p>Shophouse Type A</p>	 <p>Shophouse Type B</p>
 <p>Shophouse Type C</p>	 <p>Shophouse Type D</p>
 <p>Shophouse Type E</p>	 <p>Shophouse Type F</p>
 <p>Shophouse Type G</p>	

6.2 Door

Table 48 Authenticity of the door which is an important element of vernacular shophouses

Code	Type	Door	Code	Type	Door
D01	A		D02	B	
D03	C		D04	D	
D05	E		D06	F	
D07	G		D08	H	

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6.3 Windows

Table 49 Variations in the types of windows in shophouses in the Phra Prang community

Code	Type	Window	Code	Type	Window
W01	A		W02	B	
W03	C		W04	D	
W05	E		W06	F	
W07	G		W08	H	

6.4 Balconies

Table 50 The wooden balcony reflects the style of Thai traditional architecture

Code	Type		Code	Type	
B01	A		B02	B	
B03	C		B04	D	
B05	E		B06	F	
B07	G		B08	H	

6.5 Roof styles

Table 51 Table roof styles

Type	Existing
 <p data-bbox="443 741 596 775">Gable Roof</p>	
 <p data-bbox="469 1173 587 1207">Hip Roof</p>	
 <p data-bbox="427 1570 624 1603">Hip-Gable Roof</p>	
 <p data-bbox="453 1951 603 1984">Mixed style</p>	

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6.6 Advertisement signage

Table 52 Examples of old-style advertisement signs that have been in existence since the construction of the shophouses



The community center provides free architectural services for residents repair their historic properties within the conservation district.

A list of materials and craftsmen needs to be compiled, and a local organization established that will provide a manual encouraging more people to follow the building development guidelines.

The sample guidelines, in the form of illustrations and additional recommendations regarding conservation and tourism development for both the shophouse and its setting, should be practical enough for the local community to use as an effective tool to negotiate for, or initiate, government-funded (or privately funded) projects relating to their living environment. This should at least ensure the improvement of basic facilities to match their newly conserved environment, and at the same time serve the development of tourism in the area.

7. Summary

These examples of projects create an effective tourism development strategy for the conservation of the vernacular shophouse community in Muang Phetch. They are derived from the physical data survey, the community's attitude and self-evaluation of the value of tourism related to shophouse conservation in Phra Prang community and case studies in Luang Prabang, Hoi An and Phuket old town and are very useful for developing cultural heritage preservation projects that suit the context of Muang Petchburi. The proposal is to encourage a tourism policy that benefits the local community, not only regarding the physical conservation but especially the socio-cultural value of the place and the use of genuine resources for sustainable cultural tourism.

Management guidelines for conservation and tourism can be simply implemented by the community to solidify the existence of Phra Prang community in the present economic and social situation. They can also clearly answer the main research questions both tangibly and intangibly.

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Chapter 8

Conclusions and Implementations

Tourism can enrich lives, expand the economy, be sensitive and protective of environments and can be integrated into a community with minimum impact, if it is well planned. Tourism is not under the control of one owner, it is controlled by communities, government, nonprofit organizations and private commercial enterprises, who must all work for the good of tourism as a whole.

1. Conclusions

The research presents an effective tourism development strategy for the conservation of the indigenous shophouse community of Muang Phetch, based on the community's attitude and self-evaluation of the value of tourism related to such conservation efforts by providing conclusive answers to the following research questions:

1.1. Why do the local shophouses need to be conserved?

The main cultural asset of Phra Prang community is the community itself, which has accumulated in value throughout a long and distinguished history. Consequently, this cultural asset can become a positive benefit in terms of cultural tourism.

The main target is to conserve the vernacular shophouses in Phra Prang community with authentic quality and with the requisite standards achieved and sustained. The ideal conserved shophouse is one which exhibits good-quality living conditions, in addition to being an authentic reflection of local culture and in good physical condition.

Thai society has been an agricultural society for more than a thousand years, and many areas, such as Phetchaburi, still retain their agricultural culture. As Karnchana Kaewthep¹ found, there are opposing views of peasant societies in rural areas: "When we look at our fellow Thais in rural areas, we look at them from the perspective of materialism, with the view that they are so poor. But if we look at them in terms of spiritual values, they become so wealthy."

This outcome will prove to be true providing that the villagers have the opportunity to continue with their agriculture and handicrafts in order to make a sustainable living. All the villagers must understand the value of their community so that they will agree to protect and conserve the architecture and land from the

¹Karnchana Kaewthep, Religion – The Creative Force for Local Communities, Catholic Council of Thailand, 1987. p.12

changes caused by development projects that are pulling them in the opposite direction. Moreover the community needs local authorities to support their conservation plans and to protect the village from any adverse impacts.

1.2. What factors contribute to the continued existence and/or deterioration of local shophouses and the communities containing them?

- 1.2.1. The major factor is the gradual rehabilitation of agricultural conditions that enable villagers to become self-reliant. Existing ways of life in the community reflect real life, which is the kind of genuineness that every tourist looks for and values -- genuineness that also comes from sustainable beauty. Tourism in the community will continue to flourish provided there is suitable tourism management.

The most important factor in the existence of local shophouses is the power of the community to raise understanding and awareness regarding the value of its arts and culture in order to cherish and keep such elements intact for successive generations. Hence, tourism development and the conservation of the Phra Prang Community using a community-based approach is considered to be the most suitable and relevant starting point. The most important aspect of this approach is that the community should have the capability of sustaining its arts and culture in an appropriate and permanent manner. This can be achieved if people are able to make a living (as their main income) from agriculture and related occupations, including farming, as landowners renting out land, growing mixed plant crops, tending livestock, and agricultural product processing in order to nourish these local ways of life and retain local architecture without relying on income from tourism. The community must be able to set up rules and regulations for tourism without destroying the culture and architecture within the community. Hence, the community should select the kind of tourists it wishes to attract without changing its way of life and fine culture for the convenience of such visitors, and thus decide to develop in a manner that is sufficient to support tourism under the conservation principles adopted by the community. This can be done by keeping the valuable and beneficial parts of the community, while improving basic requirements so that they are up to standard and enhancing the quality of production by keeping existing production relationships and improving formats that provide production power with modern technology without destroying the community and its environment. Then, the community can keep its unique traits and have negotiating power and true stability. Moreover, other important factors affecting the existence of local shophouses are support from public sectors for the establishment of an administrative organization in the community that has the role of controlling and promoting cultural conservation in the community. In addition, the support of the non-profit sector, and professional consultants should be elicited to assist in both tourism conservation and development. These consultants must study and possess a thorough understanding of the various aspects of the community's

identity in order to promote the conservation of the community and its cultural heritage in a suitable and correct manner.

- 1.2.2. Fostering understanding and cooperation in the community. In the eyes of tourists, the overall picture of the Phra Prang community is one of genuineness, an authentic community with suitable tourist facilities. Wat Mahathat, for example, is the community center as well as the center for several festivals. The main tourist routes are Damnern Kasem Road and Nong Road. A number of tourist attractions are scattered along these roads, such as the Museum of Phetchaburi history, the Museum of Thai Desserts, the Museum of Phetchaburi Local Foods, and a history museum showing the way of life and agricultural society of Phetchaburi natives. These museums have real-life exhibitions, in buildings such as shophouses, and demonstrations at specific times. These areas should also provide tourist information centers, tourist service areas, local home stays, restaurants, beverage stores, coffee houses, souvenir shops, book stores, ancient herbal drug stores, etc. The rehabilitation and revitalization of fresh markets and floating markets is yet another mechanism linking agricultural society to commerce in a full circle, just like in the past. Moreover, old houses could be turned into schools for the handicrafts that people of Phetchaburi pass down from former generations to succeeding generations by printing textbooks and making recordings as evidence to preserve Phetchaburi's craftsmanship. This will promote and create understanding among tourists about cultural values in the community by using principles of interpretation and simple media, as well as encouraging their involvement in the conservation of the culture and ancient architecture within the community.

1.3. If a conservation program is carried out, could the local shophouses really continue to exist?

From the survey of opinions and viewpoints of people in the community, residents generally love their culture and architecture and understand their value, especially the younger generation, who are in favor of living in -- and engaging in -- artistic activities in the ancient local shophouses. In this community, there is a group of people whose declared intention it is to conserve the local culture and architecture of Phetchaburi. These people can conserve, and rehabilitate the local cultural environment without any form of external financial support, existing by engaging in occupations created to support the conservation of old shophouses, together with all kinds of art passed down by members of the older generation. This demonstrates that the existence of these ancient local shophouses depends mainly on the community's attitude. When people in the community see the value of them, then they will participate in the conservation process by making their living in such a way as to support this effort. All occupations are usually related to culture and ancient local architecture, which in turn can be linked to tourism as well.



Fig. 124 Conceptual diagram of an effective process for tourism development and shophouse conservation using a community-based approach

In terms of the physical aspect, it is a fact of life that everything changes and eventually deteriorates; it is the responsibility of any conservation effort, therefore, to use replacement materials that are, as far as possible, in harmony with the originals and maintain their unique beauty. Initially, this could be done by an analysis of the architectural components to determine a building's distinctive elements, those that reflect its authenticity; conservation can then begin with rehabilitation or finding new objects for replacing the originals. The foundation for this conservation effort may begin with close coordination between the government sector and academic experts, not to mention community leaders, by holding meetings and eliciting the opinions of members of the community who are the owners of such buildings. There should be several approaches for the owners to choose from of their own free will. There should be virtual images relating to the implementation of the conservation of these local shophouses. If there is conservation in the community, potential data should be gathered and presented, for example with regard to higher incomes in the community from tourism development, better environments, the reduction of traffic problems, the revitalization of vanished or disappearing cultures, a better living for artists, improvements to the conditions of the Phetchaburi River, etc.

1.4. How could the local shophouses continue to exist? How should the goal be reached?

Our hope is that the community retains its authentic living, cultural and physical conditions. The main problem, however, lies in the weakness of the villagers. In order to bolster their power, therefore, the following concepts should be adopted to resolve the two main problems regarding cultural heritage in Phra Prang Community:

1.4.1. Concepts regarding the resolution of agricultural problems

- 1.4.1.1. Building new beliefs and attitudes on the part of agriculturists in the community by presenting Buddhist agriculture, a new agricultural theory, which provides a way for Thai farmers to survive. This system gives farmers freedom -- freedom in terms of their way of thinking and way of life with materials and spirit, resulting in a better quality of life.
- 1.4.1.2. Focusing mainly on self-sufficient agriculture and farming means growing produce mainly for consumption by family members without being affected by tourism or other economies. Excess produce can be sold to trading centers such as markets. It will bring additional income apart from tourism and crafting.
- 1.4.1.3. Balancing the needs of agriculture with those of the natural environment requires reducing the use of chemicals in the cultivation of rice,

vegetables and so on. Eventually, there will be pesticide-free agriculture that maintains a harmonious balance with nature, while at the same time improving the environment.

- 1.4.1.4. Agriculture based on the environment. In rural areas, the Thai way of life is intimately connected to agriculture based on local environmental conditions, i.e. rice growing, vegetable growing, orchards in flat lands and fisheries in areas near water resources.
- 1.4.1.5. Using the barter system as an exchange system for the community involves recovering villagers' local wisdom, encouraging them to engage in activities such as basket-weaving and the weaving of fish traps to produce items that can be exchanged for rice from neighbors instead of selling produce at outside markets. Produce exchange markets in local areas where buyers and sellers know one another, understand each other's way of life, and have mutual needs, will be markets marked by a sense of fairness.
- 1.4.1.6. The concept of cooperatives.² According to the theory of a self-sufficient economy initiated by H.M. the King Bhumibol, a cooperative is an economic center for people in the community. The community cooperative movement designated the years 2006-2016 the decade of cooperatives based on a system of exchange and a sufficient economy, all aimed at creating a society living in harmony.
- 1.4.1.7. The government has to provide price insurance and support the agricultural products of the village
- 1.4.1.8. Setting up agro-tourism projects in ways that are relevant to tourism and local commerce in urban communities. This will utilize local resources to gain benefits from various agricultural resources, for example, rice growing, plantations, livestock, fruit plantations, agriculture integrated with nature, man made evolution, and the community's way of life. Upgrading local facilities and modifying local landscapes and agricultural tracts could promote tourism in areas in accordance with the motto: "Travel to Phetchaburi. Visit plantations, villages, rice fields, orchards, pesticide-free vegetable gardens, cottage industries, processed foods, and handicrafts".
- 1.4.1.9. Providing education to the community by the community involves promoting the dissemination of villagers' local wisdom to their children. The community will be aware of ways to develop confidence in their abilities and provide career development guidelines for the community.
- 1.4.1.10. Cultural reproduction, for example with regard to wood crafts, stucco, weaving textiles, basketry, making traditional Thai desserts, producing sugar from coconut juice, and cooking traditional Thai foods.

² Wichitwong Na Pomphetch .พระบาทสมเด็จพระเจ้าอยู่หัวกับปัญหาเศรษฐกิจของประเทศไทย (H.M. the King and the Economic Problems of Thailand).

- 1.4.1.11. Setting up a community organization initiative to be a center for people to congregate, to exchange knowledge, to transfer knowledge regarding careers, and to generally help each other.
- 1.4.1.12. Besides agriculture, the main cultural asset of local residents is their village which has accumulated in value down through the centuries. This cultural asset can become a positive benefit, but the government first has to encourage the villagers to promote eco-tourism and home-stay visits for tourists during their free time.
- 1.4.1.13. Since unsustainable tourism development projects have an adverse impact on vernacular shophouses, it is important to educate local people to understand the value of their community and to inform tourists about its cultural norms and acceptable behavior in an effective way³.

1.4.2. Concepts regarding the resolution of conservation problems

- 1.4.2.1. It is necessary to study local history because it constitutes the foundation of understanding the community; therefore it has both tangible and intangible benefit to the community. For example, the results of studies can be used to establish local museums, this enabling the community to better understand their origins and to enhance the power and unity of its members.
- 1.4.2.2. Cultural heritage conservation aimed at attracting tourists must conserve both the form and meaning of tangible elements such as buildings, temples, markets, and art, as well as intangible elements such as culture, peasant communities, beliefs and local identity. Local wisdom shall be applied to the present way of living of people in the community.
- 1.4.2.3. It must be clear that the conservation of “Cultural Heritage” consists of elements that exist in agricultural societies, so it is necessary to maintain the atmosphere and environment of local culture. As a starting point, the conservation of the community’s agricultural practices should be initiated and the issue of vernacular wooden shophouses should be raised as one requiring urgent attention.
- 1.4.2.4. It must be kept in mind that conservation can only be considered complete when the community is sustainable. Effective and appropriate answers to the conservation issue come from a self-sufficient economy and an economic unity of the community without aiming at profit or being involved in a trade economy; the aim should be merely to maintain traditional community life which is the concept of rural’ restoration used by farmers in Japan⁴ and the wisdom of Pka-ka-yor by Brother Jorri

³ The good example is Charun Manopetch, the northern artist and singer who has fight for northern cultural heritage by his songs, from Tanes Charoenmuang, พลเมืองกับท้องถิ่นเข้มแข็ง (Pollamuang Kub Thongthin Kemkang). 1st ed., Bangkok: Kobfai publishing, 2006.

⁴ Wunchai Tun, Japan’s Diary. Bangkok: circle publishing, 2006. p.41-48

Odochao⁵, Wibool Khemchalerm, Kumdueng Phasee, Tongdee Nantha, Paron Mudlhee⁶, Chob Yodkaew⁷ etc.

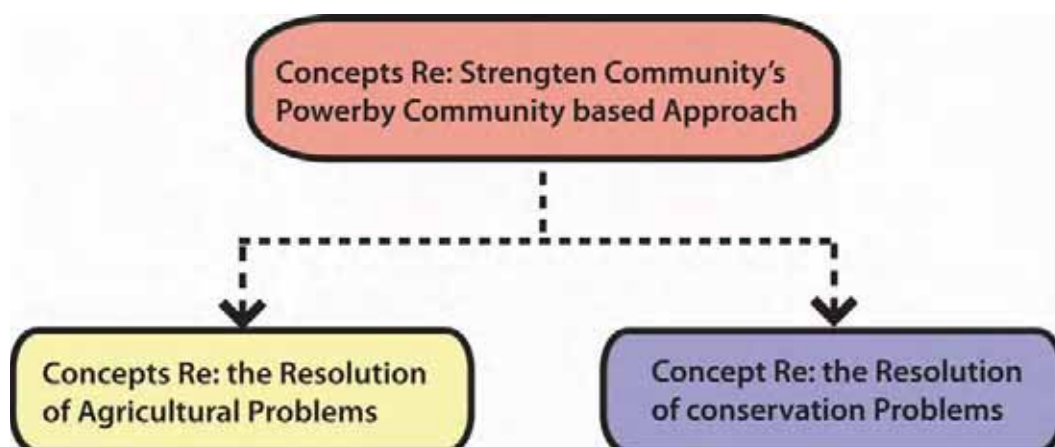
- 1.4.2.5. Building of a strong villagers' organization. In this way, the villagers will have more power, in every aspect that concerns the survival of their village, to strike a bargain with other stakeholders. A portion of the tourism revenues should be returned and used for the development of vernacular shophouses.
- 1.4.2.6. The active involvement and support of local authorities. The community needs the active involvement and support of local authorities to maintain its agricultural practices and achieve a stronger organization within itself. In this case, direct democracy is needed, in addition to which voting for the right representatives for leadership of the local administration is essential.
- 1.4.2.7. All cultural heritage development projects should be designed in consultation with communities. The community needs to be fully involved in the decision-making process with regard to any tourism project. Public-private input should be established to assist in the decision-making process itself.
- 1.4.2.8. Tourism facilities should be kept separate from cultural and natural resources.
- 1.4.2.9. Cultural attractions should be designed with boardwalks and other features to protect the community's cultural assets and the environment.
- 1.4.2.10. Publicly-owned parks and reserves should be zoned to separate sensitive areas from 'hard' areas suitable for tourist facilities. A protected zone should be marked out in the old part of the community and in the area surrounding Wat Mahathat.
- 1.4.2.11. Plans for improving sewage treatment should be established. The urban development plan should take into account future extensions of the city and the startup of modern businesses near the old town.
- 1.4.2.12. Establish a responsible organization to guide shophouses in terms of their adaptation to tourism and interpretation centers which provide a rich, accurate and entertaining understanding of shophouses and their context for visitors.

5 Jarupat Wimutsate, เที่ยวล้านนา ตามหาภูมิปัญญาไทย (Travel Lanna, Search for Thai Wisdom). Bangkok: Ammarin Printing & Publishing Public Co.,Ltd., 2007. p.100-109

6 Seree Pongpis, ภูมิปัญญาชาวบ้านกับการพัฒนาชนบท1 (Thai Wisdom and Rural Development 1). 2nd ed., Bangkok: Ammarin Printing & Publishing Public Co.,Ltd.1993.

7 Kalayanee Pratimapornthep, ครู ชบ ยอดแก้ว ครูภูมิปัญญาไทย : นักเศรษฐศาสตร์ชุมชน (Chob Yodkaew The teacher of Thai Wisdom). 1st ed., Bangkok: Love And lip Press, 2000.

An important goal is to integrate tourism development into the social and economic life of a community so as to improve the quality of life of all residents, while ensuring the sustainability of the unique cultural and natural heritage resources and the spiritual traditions which sustain community identity.



- New attitude of agriculturists in the community
- Self - sufficient agriculture
- Balancing agriculture with nature
- Agriculture based on environment
- Barter system to recover local wisdom
- Cooperatives' concepts
- Price insurance by government
- Agro tourism
- Education of the community by the community
- Cultural reproduction
- Community organization center
- Eco-tourism, home-stay visits
- Interpretation for community tourists

- Local history
- Conserve both tangible & intangible elements
- Conserve the community's agricultural practices
- Sustainable community
- Strong community organization
- Involvement & support of local authorities
- Community involvement
- Separate tourism facilities from cultural & natural resources
- Protect cultural assets & environment
- Designate and establish protected zones
- Sewage treatment
- Shophouse adaptation organization

Fig. 125 Concepts for resolving agriculture and conservation related problems linked to cultural heritage in the Phra Prang community.

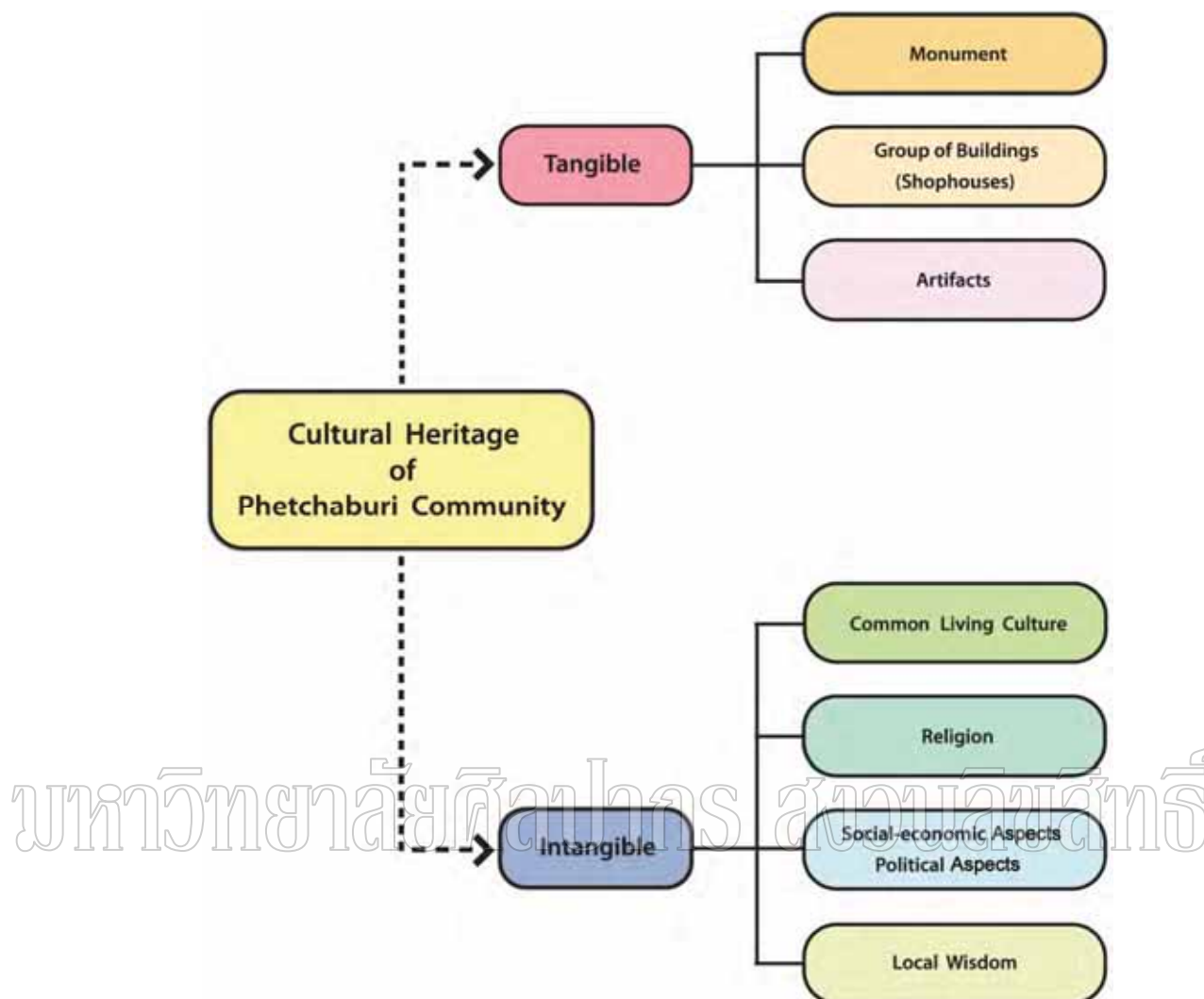


Fig. 126 Cultural structure and components

After Musigakama, Nikom et al, Cultural system for quality management, The Fine Arts Department, Bangkok, 1999

2. Implementations

The main answers to the research work involve creating stability in communities, that is, communities must be flexible regarding the utilization of labor. In each period of time, one can use one's own family as the main labor forces for farming, such as rice farming twice a year depending on the natural conditions, trading when products are harvested, and making handcrafts when free from farming. Even though there is a limitation in terms of available land, one can engage in intensive farming and cultivate cash crops on small empty plots, and catch fish to

sell. These principles are similar to what Russian economists believed, namely that an economy using the family as a labor force could be maintained and developed.⁸

Since Thailand's economic development guidelines at present have changed as it becomes more alert on the world's problems, an urgent issue in line with creating guidelines using the theory of the King's sufficient economy and Buddhist economic theory, possibly Thai grass roots' people will return to their agricultural profession using guidelines based on principles of sufficiency without waiting for an injection of funds from outside as the solution to their problems. Villagers can begin implementation after reaching an agreement and achieving understanding regarding the principles of a self-sufficient economy. Hope for economic recovery in the farming community and agricultural occupations in the Phra Prang community and other communities, especially communities having the important components of a background and foundation as agricultural communities, will not be only a dream. In the near future, the theories of sufficient economy, Buddhist Economics and rehabilitation guidelines for agricultural societies can be understood well by having tourism as an additional part of incomes.

Table 53 Comparing rice prices during the past 4 years

Date	Price of Milled Jasmine Rice		Price of Unmilled Rice-5% Broken	
	Domestic (Baht/Ton)	Export (US\$/Ton)	Domestic (Baht/Ton)	Export (US\$/Ton)
2005	7,685	423.9	6,607	288.8
2006	8,032	500	6,533	306.96
2007	8,875	633.5	6,587	372
Jan 2008	10,150	698.75	6,955	389
Feb 2008	11,906	730	7,439	454
Mar 2008	13,800-15,600	904	10,700-12,000	611

Source: <http://go toknow.org/blog/strategiest/174746>

Currently the rice price increases more than doubled in the past four years due to the following four main reasons:

1. The Global warming that creates weather fluctuation. Rice sources of the major world rice exporters faced many disasters, for example, China and Vietnam faced flooding causing reduction of rice quantity. Thailand, as rice is the number one export of the country, has had low productivity per rai (1,600 square meters), therefore, even if the supply falls while the demand is the same, it can make the price of rice increase.

8 A.V., Chayanov, The Theory of Peasant Economy. The University of Wisconsin Press., 1986

2. Recently, as a result of an increase in oil price, some rice fields have turned to farming other plants to produce alternative fuels.
3. An increase in production cost, especially chemical fertilizers.
4. Speculation of foreign funds, starting from speculation in the markets, property market, money market, stock market, precious metal market, oil market, and now the food market.
5. People have changed their viewpoints and values on farmers. This crisis is the main mechanism to attract the community back to rice farming. An increase in the rice price is an indicator to show a bright economic opportunity for farmers. The hope in preservation of ways of living and the community's cultures will be realized when the community becomes strong in its preservation of an Agrarian society under the principle of Buddhist Economics Theory, which can eventually guarantee a sustainable community.

Hope for economic recovery in the farming community and agricultural occupations in the Phra Prang community and other communities, especially communities having the important components of a background and foundation as agricultural communities, will not be only a dream. In the near future, the theories of sufficient economy, Buddhist Economics and rehabilitation guidelines for an agricultural society can be understood well by having tourism as an additional part of its income.

A simple overview of the situation can be used to instruct the inhabitants by presenting the values of the original communities and the conservation of those values through the preservation of local agricultural practices, culture, and religion. Temples are spiritual centers and architecture is reflection of the community's history and a beginning point to open the community to tourism. People in the community must understand -- and suggest-- simple and gradual conservation guidelines by using simple maps and brochures as media. The systematic and physical arrangement of architecture promoting tourism can occur without negatively affecting the existence of the community's way of life. In parallel, the rehabilitation of an agricultural society can be achieved by taking steps to ensure that the production of local products and handcrafts is widely accepted. Once these become popular, the community will want to produce natural raw materials. As a result, agriculture will gradually grow and become revitalized. Another part is that communities that have potential to do agriculture should be supported and extended. Once members of the younger generation (many of whom still feel great affection for their native town), having acquired a higher level of education, see that the community is being rehabilitated, they will increasingly return back to work in their place of birth. The capital, Bangkok, will no longer be so crowded and tourism in the community can definitely survive and be sustained.

Development guidelines based on the evolution of the Phra Prang community

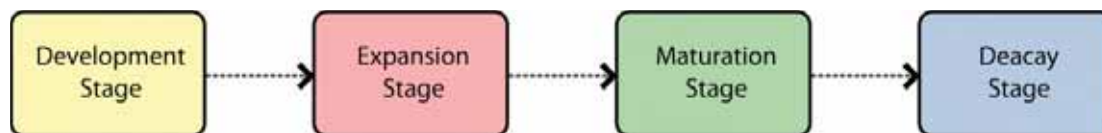


Fig. 127 The evolution of the Phra Prang community

Starting with the relationship between people living in the same area as it grows from a low-density to a high-density settlement, kinship groups develop into a community. The development stage starts when people begin to flow into an area to take up residence and engage in more trading activities which leads to the outward expansion of the community which now starts the expansion stage. Arrangements for trading activities result in greater expansion in the form of open spaces, areas along riversides, fresh markets, market fairs, temples, meeting places, etc. When the expansion of the community reaches its limit, and basic standards of living are still sufficient, migration in and out of the community changes so little that there is in peace and safety in the community; it is then that the community creates its own distinctive identity and values. This stage is called the maturation stage, which can be observed by activities that occur with a high degree of flexibility and density in all available open spaces, such as along the banks of the Phetchaburi River, open spaces in Wat Mahathat and other temples in the community, Phra Prang Community's fresh markets, etc. All of these things promote cultural values and reflect the vitality of the community. The last level in the community's evolution is the decay stage. Inhabitants mostly become elderly while young adults migrate out of the area to find work, or study, in other areas. Care and protection regarding the quality of life in the community and buildings are ignored. It is necessary, therefore, to develop and improve in terms of the conservation, rehabilitation, and improvement of the community with the cooperation of people within the community, as well as public organizations, and social developers. It will take a long time for this movement to bear fruit, rising as it does from a concern for ancient history, for searching for and creating new replacement objects, for changing urban spaces into community spaces, as well as for creating a community philosophy based on development engineered by people in the community themselves.

The foundation for much of our cultural heritage is rooted in rural communities, whose culture is based on time-honored agricultural practices that have been handed down and preserved from generation to generation. Cultural heritage also benefits tourism, but if it deteriorates, it will be difficult to resuscitate. To preserve communities and their way of life, requires clear understanding. People in the community must be acknowledged and become involved in the decision-making process.

Furthermore, communities must be strengthened so that villagers become increasingly aware that relying more and more on external factors will create imbalances in their way of life and eventually lead to the destruction of the community as an organic entity. Restoration of agricultural practices that used to

constitute the basic principles of living in the countryside down through the ages, returning to their traditional culture, and agriculture based on a self-sufficient economy will make the community become self-sufficient, without help from the outside, and lead to better and healthier living, which is the answer to sustainable development. The gracefulness of the traditional way of life will be recovered and become the most important factor in attracting tourists to experience, first hand the culture of local merchants in Phetchaburi and other provinces throughout Thailand.

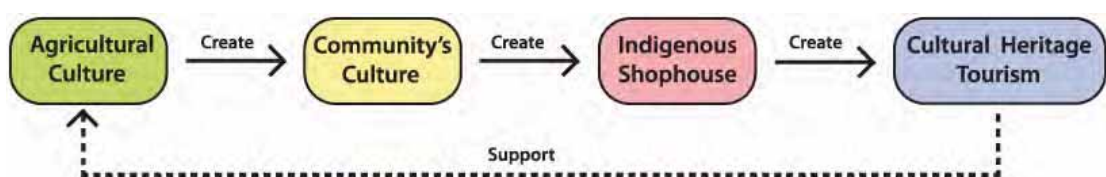


Fig. 128 Conceptualization of a sustainable shophouse community

Tourism management should be implemented by studying the principles of cultural heritage management and the conservation of local trading areas in the community. It should also be applied in an appropriate manner within the parameters of the environmental conditions and unique culture of the community in order to build a balance between the community and tourists. People in the community should be the main leaders with support from the government sector, experts in various fields, the private sector, and other organizations.

In this study, both the concepts and guidelines for practices merely constitute preliminary guidelines that require detailed study before their actual implementation in the community, which is a time-consuming procedure since complicated processes need time to be nurtured to success. Educating the community and the restoration of basic agricultural ways will help the community maintain and pass on the traditional ways of life in local trading areas, as a result such areas will become revitalized, thereby rendering cultural heritage tourism in Muang Petch as sustainable.

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มหาวิทยาลัยศิลปากร **Interview** สงวนลิขสิทธิ์

Interviewed with Miss Somjai Pewpong, The President of Phra Prang Community Center, January, 2004.

The interview of Mr. Vo Cong Binh Address 143 Tran Phu Street Hoian Town Quang Nam Province Viet Nam, Age 30 years, Employee at private company by author on 13 December 2006.

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Interview of Mrs. Malee Wanchaichanawong, the member of Phra Prang community center, 5 May 2007

Interview of Miss Somjai Phewpong, the president of Phra Prang community center, 14 May 2007

มหาวิทยาลัยศิลปากร **Appendices** ส่วนลิขสิทธิ์

Appendix A

The History of Shophouse

Rowhouses constitute a relatively new architectural form in Thai society. Although wooden shophouses of the Chinese are considered the prototype of early rowhouses, some pieces of evidence point to earlier construction akin to rowhouses. Known as “tim” this structure was built horizontally along the wall of a palace or a city, with a purpose to use a wall as its backside.

In Thailand the rowhouses made of bricks simply originated in the reign of King Rama IV (1851-1868). As Bangkok became westernized, rowhouses were built along the streets constructed by Western method and laid out in Western fashion. Early bricks rowhouses, such as those along Charoenkrung and Bamrungmuang roads, drew architectural inspiration from the rowhouses in Singapore, one of the major colonies of the Western power then.

Because they stand by the streets, rowhouses are also known as shophouses for their commercial purposes. The doors of these houses are typically big and long, so that when opened, a wide selection of goods could be easily seen. For the sake of safety, however, these doors had to be strong enough, so that when closed, they could protect the shophouses from a break-in. The styles of the doors vary. Some were made of pieces of wood while others were folder doors.

Nowadays, old-fashioned rowhouses have gradually given way to modern buildings. In Bangkok and in major provincial towns, most rowhouses are left in dilapidation and many of them are being torn down or awaiting demolition. However, some beautifully decorated shophouses of the past can still be found, especially in Bangkok's old China Town. Before these houses become simply a found of memory, further studies should be done on these buildings and their relations to social and historical contexts¹.

Chinese migration in and of itself gave character and identity to the Siamese urban places. Where relatively self-contained “villages” evolved, these were in later eras labeled “Chinatowns”. Streets became identified as Chinese because specific building types (for example, shophouses or guildhalls) became associated with them (Figure 131). Bangkok is such an example, where a major section of the city, the Sampeng district, is devoted to Chinese “shophouses” occupied primarily by Chinese.

According to Kaisang (1981:10-15), the first row of Bangkok shophouses, one-storey buildings similar to Singapore shophouses, were erected along Bumrungmuang Road during 1861-2. Many of the early shophouses were one or two storeys high and took on various Chinese characteristics, such as curved gables at the ends of the roofs, glazed ornamental tiles, and stucco decoration which

¹ Sangaroon Kanokpongchai, Muang Boran journal. Vol.24 No.2 April-June 1998, p.82-91

emphasized the character and background of the inhabitants. Gradually, these Chinese characteristics gave way to more culturally neutral features.

In their inhabitation, the Chinese migrants became extremely efficient and accomplished niche occupiers, with an ability to adjust and be flexible, to be innovative, to function as “go-betweens”, and to occupy social and economic positions that the mainstream society was unable or unwilling to occupy (Coughlin, 1960:12). Yet, the migrants’ ideas of the physical and social orders of the city can and did vary significantly from those of the Thai themselves (Plate 42). For example, Landon (1941:149) notes in relation to guilds that

Chinese merchant in old China were accustomed to the guild system. The influence of guild organization is still to be seen in Thailand in the clustering together of shops of a type so as to form a district devoted to a particular trade or line of goods. Thus there is a pawnshop district, a gold-smiths’ street, a tailors’ row, ect.

The meanings the Chinese immigrants gave to their buildings, such as the ubiquitous shophouse, were often distinctive (Lou, 1972; Kaisang, 1981; Vira, 1982). While the shophouse has been interpreted as a practical and economical means of urbanization in countries such as Siam, for the Chinese it also reinforced their traditionally communal and ordered life-style. Hence, while the merchant’s shophouses throughout the country did and continue to serve practical purposes, such as ease and minimal cost of construction and efficient use of land, their success as a practical ideology of the Chinese merchants depends to a major extent on the fact that they fit so well with their accommodative, highly social, and ordered way of life.²

² Aasen, C., 1998. Architecture of Siam, A Cultural History Interpretation, Oxford University Press, New York.

Appendix B Questionnaire for Resident

Part 1 Environmental data

- 1.1 Type of Building Shop House Town House Single House
 1.2 Building Material Timber Brick and Mortar Mixed
 1.3 The Height of Buildingstories
 1.4 Approach beside main road beside minor road Alley
 1.5 Location beside the river near by fresh market near temple
 1.6 Building condition very old old conserved new constructed
 1.7 Function Residential Commercial Industrial Mixed
 1.8 Age of Buildingyears
 1.9 Residential Ownership Owner Resident Tenant Other

Specify.....

1.10 The land/property you live in belongs to whom?

10.1 myself

10.2 private property

10.3 governmental property

10.4 foundation/organization property/ other

1.11 Public Service Fresh Market School Small Park Temple Bank Post Office etc.

1.12 Tourist Attraction.....

Part 2 General data

1. Sex 1) Male 2) Female
 2. Age.....years
 3. Education
 1) less than secondary school
 2) secondary school/diploma
 3) above bachelor degree
 4. Occupation
 1) Student
 2) Employee of private company
 3) Government official
 4) General day laborer
 5) Personal business
 6) Other
 5. How much does your family earn per month?
 6. How much money do you spend per month?

Part 3 Behavioral data

1. How long have you been living here?years
 2. How many members are there in your family?
 3. Has any member in your family move to live outside Petchaburi Province?
 4. If Yes. Where did they move to? Urban center Bangkok Another Province

5. What was the reason for moving?
 - Bad condition of the building
 - Economic Problems
 - Social Problems
 - Pollution, bad environment
6. Do you know your neighbor or other people in community? How many households?
 - 1) No
 - 2) 1-4 households
 - 3) 5-10 households
 - 4) more than 10 households
7. How often do you use the community's service?

Always Seldom Never

Have you participated in activities in this community?

 - 1) Seldom
 - 2) Always for example.....
 - 3) Never because.....

Part 4 Psychological data

1. Do you ever think about moving out of this community?
2. Do you have any conflict with the land/building owner?
3. Do you want to change the look of the old building?
4. Do you want to use the building for a different function?
5. Do you want to change your occupation?

Part 5 Attitude for participation- Potential of Tourism in community

1. Is there any Tourism Value in your community?
 - Natural Environment Cultural Arts Environment Culture and the way of life
 - Product and Service
2. Is there any Tourist attractions in your community?
 - Natural Environment Cultural Arts Environment Culture and the way of life
 - Product and Service
3. Do you worry about the effect from tourism in your community?
 - Natural Environment Cultural Arts Environment Culture and the way of life
 - Product and Service
4. What kind of benefits from Tourism that your community will get?
 - Natural Environment Cultural Arts Environment Culture and the way of life
 - Product and Service
5. What is the competitive tourist attraction near your community?
 - Natural Environment Cultural Artss Environment Culture and the way of life
 - Product and Service
6. How do you receive information about activities in community?
 - 1) informed by head of community
 - 2) informed by neighbors
 - 3) informed by letter/newsletter

- 4) informed by notice board
 - 5) informed by local radio programmer
 - 6) Other (please specify).....
7. Is there anything in your community of which you are proud?
- 1) No
 - 2) Yes, namely:
 - beautiful shophouses with cultural value
 - the famous old commercial community
 - the community, historical connections to the early Chakri dynasty
 - cooperation among local people regarding conservation
 - other.....
8. In your opinion, what is the identity of your community?
- beautiful shophouses with cultural value
 - the famous old commercial community
 - the community, historical connections to the early Chakri dynasty
 - cooperation among local people regarding conservation
 - other.....
9. In your opinion, what is the main problem/threat regarding the environment in your community? (you may choose more than one)
- 1) Building are falling into decay
 - 2) Water quality in Petchaburi River
 - 3) Pathway
 - 4) The lack of public space
 - 5) Other
10. If you were able to improve environment in your community, what would you want it to be like?
11. If you are able to improve your residence in your community, what would you want it to be like?
12. What image would you prefer your community to convey in the future?
- 1) Commercial district
 - 2) Residential district
 - 3) Conservation district
 - 4) Tourism district
 - 5) Other

Part 6 Attitude to the change(s) in community

1. What is the thing that need tourist to respect most?
The Way of Life Customs Local Culture
2. How tourism can be benefit to community's economic life?
3. How can tourism improve economic and way of life in the community?
4. Which festival that you want to promote to tourist?
5. Which one that you want to conserve to only in your community?
6. Do you think that tourism will be a threat to the community?

7. After tourism promotion, what is the thing that you most need the government to develop in your community?
8. If you were able to improve tourism in your community, how fast would you want it to be?
Fast Moderate Slow
9. In your opinion, what is the resource that you most want to conserve in your community?
10. In the last 5-10 years, what changes have taken place in your community?
Please clarify.....
11. Are you satisfied with that (those) change (s)
12. Do you agree to your community being promoted as a tourism destination?
Yes..... No.....
13. What are your ideas regarding conservation and the development of your community? (You may choose more than one.)
 - 1) Government's duty
 - 2) Duty of local residents
 - 3) Everyone's duty
 - 4) The community is in serious need of conservation
 - 5) Follow whatever path development takes
 - 6) Community does not this issue seriously
 - 7) Other
14. Other comments on conservation in the Muang Petch Community

มหาวิทยาลัยราชภัฏวไลยอลงกรณ์

Questions for small group discussion

The questions emphasize discussion to identify the significance of the area, leading to conservation (whether the group is interested in it or not). The questions focus on the inhabitants' general attitude towards conservation

Question1 What is the most valuable/significant feature in Muang Petch Community and why is it important ?

- physical features e.g. buildings, place, natural environment
- socio-economic features e.g. people, groups, traditions
- Objects e.g. artifacts, handicrafts, everyday utensils

Question2 What is conservation?

- Describe the significant changes/events in Muang Petch Community, since you first came to the area /were young until now.
- The conservation of significant old building is important because it reminds us of our sense of belonging. True or False?
- Three things in Muang Petch Community that you like and dislike. Why?
- What would you do regarding the things you do not like?

Occupation and Production Data

Main Occupation : rice cultivation, diverse types of farming, e.g. growing fruits and vegetables, making palm sugar , animal husbandry, fishery..

.....
 Are any members of your family engaged in agricultural occupations?.....

What are the methods and factors involved in their occupation?.....

Where do you sell the products.....

When did your family change their occupation? Why?

.....

Residential Ownership

The land/property you live in belongs to whom ?

.....

How much is the rent for the shophouse, agricultural land?How much has it increased from the past to the present?.....

.....

Do you have public areas in your community?.....What are they?

Who takes care of them?.....

Culture and Beliefs

Where you usually go to make merit?.....How

often?.....What sacred object does the temple contain ?

.....

...

When did they build this temple?..... By whom and why was this temple built ?.....

On what particular occasions you go to the temple?.....

What is the sufficiency economy?

.....

.....

.....

How do you feel with regard to developing the community for purposes of tourism?.....

.....

.....

Would it be better if your family made a living that did not need to depend on tourism?

.....

.....

.....



Appendix C

Questionnaire for Resident of Hoian Ancient City Community

Part 1 Environmental data

- 1.1 Type of Building **Shop House**
- 1.2 Building Material **Mixed(Timber, Brick and Mortar)**
- 1.3 The Height of Building**2**.....stories
- 1.4 Approach **beside main road (Tran Phu St.)**
- 1.5 Location **beside the Hoai (Quang Trieu) river near by Hoian market**
- 1.6 Building condition **conserved**
- 1.7 Function **Commercial (3 stars Hotel)**
- 1.8 Age of Building**more than 200**.....years
- 1.9 Residential Ownership **Private Specify...Mr Trieu Quoc Hung**
- 1.10 The land/property you live in belongs to whom?
private property
- 1.11 Public Service **Fresh Market School Small Park Temple Bank
Post Office**
- 1.12 Tourist Attraction **Ancient Town(World Heritage)**



Part 2 General data

1. **Mr. Vo Cong Binh**
2. Address **143 Tran Phu Street Hoian Town Quang Nam Province Viet Nam**
3. Age.....**30**.....years
4. Education
above bachelor degree
5. Occupation
Employee at private company

Part 3 Behavioral data

1. How long have you been living here?**20**.....years
2. How many members in your family? **5 Persons**
3. Has any member in your family move to live outside Hoian Province?
1 Person (sister)

4. If Yes. Where did they move? Urban Hanoi , Danang **another Province (Dong Nai)**
5. The reason of moving?
Bad condition of the building
Economic Problems- Moving follow her husband from Quang Nam Province to Dong Nai Province for job
Social Problems
Pollution, bad environment
6. Do you know neighbor or other people in community? And how many households?
 - 1) No
 - 2) 1-4 households
 - 3) 5-10 households
 - 4) **more than 10 households**
7. How often that you use the community service?
Always (Market) Seldom Never
Have YOU participated in activities in this community?
 - 1) **Seldom**
 - 2) Always for example.....
 - 3) Never because.....

Part 4 Psychological data

1. Do you think about moving out of this community?
No
2. Do you have any conflict with the land/building owner?
No, After my father die he will give land to me
3. Do you want to change the look of the old building?
No, I want to preserve everything the same and the government and every household think the same. Because if we change the old style the less people will come to visit.
4. Do you want to use the building as different function?
No
5. Do you want to change your occupation?
I wish to run my own business in the future

Part 5 Attitude for participation- Potential of Tourism in community

1. Is there any Tourism Value in your community?
1 Cultural Art Environment 1 Culture and the way of life
2 Product and Service 3 Natural Environment
2. Is there any Tourist attractions in your community?
1 Cultural Art Environment 1 Culture and the way of life
2 Product and Service 3 Natural Environment
3. Do you worry about the effect from tourism in your community?
1 Culture and the way of life (Impact from Modern lifestyle)
2 Product and Service (Quality)
4. What kind of benefits from Tourism that your community will get?
Culture and the way of life
- 5) What is the competitive tourist attraction near your community?
No

Part 6 Attitude to the change(s) in community

1. What is the thing that need tourist to respect most ?
The Way of Life Custom Local Culture
2. How tourism can be benefit to community's economic?
Visit and spend money in Hoian
3. How can tourism improve economic and way of life in the community?
After Hoian became the World Heritage, the quality of life here is getting better.
4. Which festival that you want to promote to tourist?
Lantern on Full Moon Festival at 14th of every month (Lunar Calendar)
5. Which one that you want to conserve to only in your community?
-
6. Do you think that tourism will be threat for community?
Yes, some of them.
7. After tourism promotion, what is the thing that you need the government to develop in your community?
Festival , Art Culture, to Hoianer must develop the traditional life way, the urban of life.
8. If you are able to improve the tourism in your community, haw fats you want it to be?
Fast **Moderate** Slow
9. In your opinion, what is the resource that you want to conserve to your community?
 - **Old buildings and the life in the old town (Tourist feel very cozy and the Hoianer are very welcome the guest.)**
 - **The local government held the meeting, Educate the people not only in ancient city but around the village.**
 - **To prevent the increasing growth of the town.**
 - **No motorcycle in old town of Hoian from 8:00-11:00am and 14:00-16:30 pm and 18:30-21:00pm**

Appendix D

The Phetchaburi attractions

PHRA NAKHON KHIRI. The palace is commonly called KHAO WANG. It means “the palace on the mountain”. This palace is set high on a 95 meters high hill named ‘MAHAISAWAN Hill’ in Muang district in 1858 by King Rama IV as a breezy retreat from the heat of the surrounding plains. The small mount offers pleasant views of the surrounding area. It was the first palace built on a mountain top. This interesting royal palace is an excellent example of the blending of architectural styles of the traditional Thai, Chinese and Western styles. King Rama IV came to stay at this summer palace often. In the reign of King Rama V it was often used to receive his foreign visitors. The Fine Arts Department registered Phranakhon Khiri as an important historical site of Thailand. The palace and accompanying temple and other buildings are well maintained by the Fine Arts Department and have a small but interesting collection of old Royal household items. The renovation work was completed and it was opened to the public and the tourists. All the buildings in the compound are used as galleries to display various archaeological and art objects along with the personal belongings of King Rama IV and Rama V.

The mountain has three small hills or upward slopes. The west hill is the site of the palace. It is comprised of many buildings : Royal visitors Hall; *Phetchaphum Phairot* Hall with dining room, audience hall, the ante-chamber and the bedroom, *Pramot Mahaisawan* Hall with the royal bedroom, *Wetchayan Wichian prasat*, *Dhammasapha Hall*, *Ho Chachawan Wiangchai*, *Ho Phimanphetcha Mahasuan* etc.

The middle hill has a stupa that was built by King Rama IV, named “*Phrathat Chomphet*”

The east hill has *Wat Phra Kaew* on top. The temple consists of the ordination hall, *Phrasuttha Chedi*, the belfry, *Phra Prang Daeng* and a pavilion.

After the completion of Phra Nakhon Khiri, King Rama IV renovated many temples in that area. WAT MAHASAMANA is located on the hill northeast of Phra Nakhon Khiri. This temple was built in the Ayutthaya Period; it was restored and renamed by King Rama V. Inside the ordination hall there are mural paintings by *Khrua In Khong*, one of the most famous painters of the Rattanakosin Period. Phetchaburi was his home town. King Rama IV built a roof to cover the reclining Buddha Image at *Wat Phra Phuttasaiyat*. It is believed that this temple and the image were built during the reign of King Boromkot of the Ayutthaya Period. The path up the hill to the palace is surrounded by monkeys who will snatch any fruit or other foods you are carrying.

WAT SA BUA. The temple is located at the foot hill of Khao Wang on the east side. The base of the ordination hall has a downward curve that is characteristic of the late Ayutthaya architecture. The stucco work in this temple is very beautiful. It is the best example of Ayutthaya stucco work.

WAT KAMPHANG LAENG. (WAT THEPPRASAT SILA LAENG) situated in the town. This site was originally a Khmer place of worship. It was later turned into a Buddhist temple and a shrine hall was constructed. It is believed that this temple was

built during the Khmer time in the 12th century because the five literate monuments in this temple closely resemble the Prasat Sikhoraphum in Surin which is believed to belong to the 12th century. These five 'Prangs' were a former Hindu shrine before becoming a Buddhist temple. However, the outlook of the place has not much changed due to the existence of sandstone walls and four Khmer style pagodas.

Wat Mahathart Waraviharn³

Wat Mahathart Waraviharn, one of the oldest and largest temples in Phetchaburi (more than 800 years old), is a third class Royal monastery. Situated at the center of town on the West bank of the Phetchaburi River, and visible from a great distance, is Wat Mahathart, the main religious center. It is dominated by five, much restored, Khmer-style white prang, probably dating from the later Ayuthaya period. The largest is 42 metres high. Inside the bot, richly decorated with murals, are three highly regarded Buddha images⁴

The temple is highly recognized for a number of its important Buddha images as well as historical remains and relics. Wat Mahathart is regarded as one of the most favorite tourist attractions of Phetchaburi.

No clear evidence suggests the time when Wat Mahathart was first established. It was assumed however from pieces of stone found in the monastery area that the temple might have formally been a flourish Royal monastery but turned into a state of decay. The temple has been constantly restored. In 1916 during Rattanakosin period, King Rama VI upgraded the temple to be a Royal monastery once again.

Name

Wat Mahathart Waraviharn is the official name of the temple given in Rattanakosin period by King Rama VI of the Chakkri monarchy. Before then, the temple was called "Wat Na Prathart" by the locals and changed by King Rama V to "Wat Na Phrathart." Despite the name "Wat Mahathart" the temple was also found as being named "Wat Phra Sri Mahathart."

The Monastery Area

Wat Mahathart Waraviharn covers approximately 5 acre plot of land (8 rai). The main entrance is on Dumnoen Kasem Road. The monastery area within its boundary wall is separated by Nok Road and thereby divided it into two parts. The southern part is the monks' residential quarter and the northern is where Buddha images, historical remains and relics, and a local school are situated. There is also the monastery land outside the boundary wall where a bathing hut by the river (Sala) was set up for the monks. The place was burnt down in the fire and now becomes an open **market**.

³ Phra Raj Suvan Munee, The abbot of Wat Mahathart Waraviharn, Wat Mahathart Waraviharn, 4th ed., Phetchaburi, 2006

⁴ Aasen, C., 1998. Architecture of Siam, A Cultural History Interpretation, Oxford University Press, New York.

Establishment and Restoration

Folklore has been told that a ruler of Phetchaburi set up Wat Mahathart Waraviharn during a time when the Burmese offended the city in an attempt to invade Thailand. The two parties then agreed to get into a competition where each party had to build up a Chedi (pagoda) until its top could be seen by the competitor. The Phetchaburi's ruler won the competition making the Burmese surrender and thus withdrew the forces back to their country. The then winning Chedi was assumed to be Phra Prang or the main Stupa of Wat Mahathart. Another Chedi that could not be finished by the Burmese, on the other hand, has been called Chedi Dang (the Red Pagoda), now located in Rai-paniad sub district, Ban Lad District, Phetchaburi.

Historical and archaeological evidences suggest that Wat Mahathart might have been established in the Davarava-dee or Sukhothai period, The SEMA stone (monastery boundary marker) with a double-leaf design found in the monastery area confirmed such a suggestion. The design matched that of being stylistically popular in that period. The evidences also suggest that the temple might have been flourish and upgraded to be a Royal monastery in the Ayudhya period.

Dr. Corish Wales wrote that Phetchaburi used to be a monarchical city. It was stated that King U-Thong had once ruled "Pribpree" or Phetchaburi City before moved to Ayudhya, a new capital city. He designated the youngest of his three sons named "Chao Sam" to rule Phetchaburi.

During 1688-1703, the then King Phate Raja's close relative named Chao Phra Bumroe Phuthorn married a lady from Phetchaburi. Two of Chao Phra Bumroe Bhuthorn's four daughters became the Royal consorts of King Bhorommagote. They were given the Royal names as Gromma-Luang Arpainuchit and Gromma-Luang Phi-phitmontri respectively. The later had three sons namely Chao Fa Thammathibet, Som Dej Phra Chao Aekathat and Chao Fa U-Thumporn. It was in the reign of King Bhorommagote when Wat Mahathart was highly flourish during the last half of the Ayudhya period.

During the Rattanakosin period, most of the Kings have visited and taken occasions to stay in Phetchaburi and also given their constant support to the restoration of Wat Mahathart.

The major restoration of Wat Mahathart and Phra Prang could be listed in chronological order as follows.

In 1814, the abbot Thua in cooperation with the abbot Rod of Wat Yang and local people undertook the restoration of the top of Phra Prang which had been collapsed. Chedi, Vihara, and Sala Karn Parien (the teaching-learning hall) that were in the state of decay also received the restoration.

In 1863, Phra Prang received its second its second restoration as its top again collapsed after 49 years since its first restoration. King RamaV designated Phraya Phetchaphisai Sri-sawat (Thuan Boonnak) to be a supervisor overseeing the task. Phra Uposatha (the main Chapel or Assembly Hall used for performing the monastic ritual) and monks'beds and accessories were also repaired and rebuilt. This second restoration brought about our of Phetchaburi's renowned artists known as

Luang Por Rit who later become the abbot of Wat Plabplachai. His work that presently evidences is a mural in front of Phra Vihara Luang (the main edifice housing a principal Buddha image) of Wat Mahathart.

In 1982, the top of Phra Prang collapsed the third time. This time Phra Suvan Munee (Chit Chittarat), the then abbot, decided to rebuild the whole Phra Prang. He hired Mr. Phin Infasaeng to be an architect and Mr. Lha to be a builder. The construction started in 1928 and completed in 1936.

In 1932, His Majesty King Rama VII and Her Majesty the Queen paid their royal visit to Wat Mahathart and gave their personal donation of 1,500 baht in support of the construction of the new Phra Prang.

In early April 1937, the celebration of the new Phra Prang was set up. The celebration has since been on around April every year.

In 1992, Phra Raj Suvan Munee (Boonruam Mee-arree), who is the present abbot of Wat Mahathart and the Supervisor of the Ecclesiastical of the Phetchaburi Monasteries undertook another restoration of Phra Prang. The restoration comprised coating and coloring the outside structure and re-paving the floor while maintaining its original shape and design.

Historical Remains and Relics

Phra Prang

Phra Prang of Wat Mahathart is a huge and high structure that can be seen from the distance outside the temple. Phra Prang is a group of five pagodas located in the northern part of the monastery area. It consists of a five-top major pagoda in the middle surrounded by four minor pagodas on a single base. Phra Prang is 55 meters high from the base to the highest top of the major pagoda and 120 meters wide around the base. The structure is Khmer-influenced. Based on archeological evidences found in the monastery area, Phra Prang is assumed as being built during Davaravadee period more than 1,000 years ago.

There are one entrance and three exit paths to get in and out of Phra Prang. Inside, there contains the Holy Relics of lord Buddha. The Relics were placed twice, firstly in 1929 and secondly by His Majesty King Bhumipol on May 15, 1954.

Phra Vihara Luang

Phra Vihara Luang is the main edifice housing the principal Buddha image of the temple. It is assumed as being built during the reign of King Borommagote, around the second half of the Ayudhya period (1732-1758). Inside the Vihara, there are beautiful murals painted in the Rattanakosin period by famous artists including the abbot Rit of Wat Plabplachai, Mr. Huan Talawanna, Mr. Lert Puang-pradej and Mr. Phin Infasaeng.

Miss Amporn Boonprakong Building

Miss Amporn Boonprakong Building is a two-story marble-floor building. It was built and donated to Wat Mahathart by Miss Amporn Boonprakong, a wealthy

lady who dedicated her life to education and religion. The building is used as a religion museum where ancient Buddha images and historical relics including chinaware, earthenware and other priceless antiques are collected and displayed.

Major Buddha Images

Important Buddha images situated in Wat Mahathart Waraviharn are as follows.

Luang Por Sak Sitthi (The Sacred Buddha Image). This Buddha image is an eight-inch-lap-width image sitting in the Marn Vichai (the defeat over devils) style with a fan in the left hand. The image is housed in Phra Vihara Luang and has been called by the locals as Luang Por Wat Mahathart or Luang Por Sak Sitthi.

Luang Por Dheva Rit. This fully dressed and decorated Buddha image with the lap width of 3.45 meters is the principal Buddha image of Wat Mahathart housed in Phra Vihara Luang.

Luang Por U-Thong. This Marn Vichai style Buddha image sitting on a beautiful gilt stucco decorative base was built in the U-Thong period. The image is housed between Phra Uposatha and Phra Vihara Luang.

In addition, there are much more Buddha images situated along the galleries surrounding Phra Prang, inside Phra Vihara Luang and in the monastery museum.

WAT KO KAEW SUTHARAM. This temple was built about 1734 in the Ayuthaya period. Inside the ordination hall are mural paintings done during the reign of King Boromkot. The paintings are scenes from Buddha's life which offer a rare insight into the artistic legacy of the Ayuthaya period. In addition to the elegant, boat-shaped ("gunwhale curve") base (thong sampao) with its lotus petal moulding, a characteristic of that particular period that first appeared in the reign of King Prasat Thong (1629-56), it also has some wonderful murals in the interior showing scenes from the Buddha's life and of Buddhist cosmology.

WAT YAI SUWANNARAM. is another important temple in the town. It is situated 1 km east of the city hall. The main shrine hall of this temple has no windows. It contains 300-year-old mural paintings of mythical angels. The multi-purpose hall, once located in Ayutthaya's Grand Palace, was entirely built of teak wood and decorated with fine carving work especially at the door panels. The hall also houses a preaching throne with intricate wood carvings and gold gilt works of Bangkok design. Some believe that this temple was built earlier than the Ayuthaya period. The old name of this temple was WAT TAI. It was changed to WAT SUWANNARAM by Phra Suwanmuni or Somdet Taeng Mo, an important high ranking monk in the reign of King Sua, who renovated this temple. The people however called this temple Wat Yai Suwannaram which is the official name. The major renovation was made in the reign of King Rama V. The attractions of this temple are: The ordination hall with beautiful stucco design on the gables, the doors and the windows panels, the mural paintings which are exceptionally fine Ayuthaya work. There are many interesting Buddha images, the statue of Somdet Taeng Mo and the former abbot who had carried out the renovation work in this ordination hall.

The other interesting things in this temple are Whihan Thong which 'Chulamani' inside, Markerstones and the galleries. These galleries house 117 Buddha images.

The Sala Khan Parian or "The Preaching Hall" is very large. It has a two tiered roof with beautiful end and a beautiful stucco designed gable. Inside the "Preaching Hall" are two large preaching seats.

Ho Trai, the old scripture hall, is a one-story wooden building of Thai style. It is in the middle of the pond in the temple. The new scripture hall is a two-storey building, located besides the abbot's dwelling.

Escaping the ravages of the various Burmese invasions, Phetchaburi has retained of the finest Ayuthaya-period architecture and art in all of Siam³ Wat Yai Suwannaram, built in 1650 within a spacious compound with a large pond, and substantially restored in the reign of King Rama V, is one of the finest wat in all of Siam (Plate 25). The bot contains some particularly refined Ayuthaya murals showing celestial beings and, facing the principle Buddha image, Mara tempting Buddha. Adjacent to the bot is a beautifully designed, old hor trai (also Ho trai), a Tripitaka (Buddhist scripture) library (Figure 77) (see also Matics, 1992b: 43-6)

In the late Ayuthaya period, a Phetchaburi school of artists were known for their gable carvings, producing some of the finest of Siam's achievements in that area (No, 1989a: 86-92). Their work was done in a distinctive regional style that reflected the importance of this town at the head of the Malay peninsula. The carved wooden gable board on the western face of the sala kan parian (a raised, elegant, teak, communal teaching hall) at Wat Yai Suwannaram (Figure 78) carries vines and spiraling tendrils which bear on their extremities fully elaborated leaf motifs (kan khot phum hang to). The icon of Narayana (Vishnu) mounted on garuda is on the stucco pediment gable of the bot of the same monastery, its flamboyant tendrils finishing in full lotus figures (lai pleo phum krachang). Works such as these displays a feeling for beneficent nature and exuberant life which the average gable panel fails to achieve.

THAM KHAO YOI. The cave is on Khao Yoi hill, in Khao Yoi district. There are many Buddha images in different gestures in this cave. King Rama IV when he is in monkhood, practiced meditation in this cave.

KHAO BANDAI IT. This hill is in Muang district. The temple here is named Wat Khao Bundai-it. There are many caves on this hillsuch as Phratun Cave, Phra Sua Cave, Phra Phuttha Saiyat Cave etc.

THAM KHAO LUANG. The cave is on Khao Luang Hill. It is about 5 kilometers from the provincial township. The cave houses the crowned Buddha image cast by the royal command of King Rama V as a dedication to King Rama III and King Rama IV.

KANG KRACHAN DAM. The dam is located in Tha Yang district about 33 kilometers from the provincial township. The dam was completed in 1966. It is 58 meters high; top is 760 meters long, and 8 meters wide. The widest part of the base is 250 meters.

CHAO SAMRAN BEACH. This is the beach of 'Royal Leisure'. It was said that King Naresuan the Great and King Ekathosarot came to visit here. They enjoyed the beauty of this beach and spent many days here which is why the villagers gave it this name.

CHA-AM BEACH. The beach is 41 kilometers from the provincial township. It is very beautiful. The beach is famous for its dazzling white sand and shallow, crystal clear water. A beach road runs along its shoreline covered by a long stretch of casuarinas trees.

PHRA RAM RATCHANIWET. The old name of this place was Ban Puen Palace. It is located in a Muang district. It was built by the royal command of King Rama V to be a palace during the rainy season.

PHRA RATCHANIWET MARUKHATHAYAWAN. The palace is located between Cha-am and Hua Hin. It was used by King Rama IV as a summer palace. Originally built by teak wood. It is one of the most romantic palaces in Thailand.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Appendix E

Data Survey

No.	Type	Material	Storey	Condition	Building used	Location	Access
1	Single House	brick-mortar	1	new constructed	residential-comercial	Dumnernkasem Rd.	Dumnernkasem Rd.
2	Single House	brick-mortar	2	new constructed	residential-comercial	Dumnernkasem Rd.	Dumnernkasem Rd.
3	Single House	brick-mortar	1	new constructed	residential	Dumnernkasem Rd.	Dumnernkasem Rd.
4	Single House	brick-mortar	1	new constructed	residential	Dumnernkasem Rd.	Dumnernkasem Rd.
5	comercial building	timber	3	new constructed	residential-comercial	Dumnernkasem Rd.	Dumnernkasem Rd.
6	Single House	timber	2	moderate	residential	Dumnernkasem Rd.	Dumnernkasem Rd.
7	Single House	timber	2	moderate	residential	Dumnernkasem Rd.	Dumnernkasem Rd.
8	Town house	mixed	2	new constructed	residential-comercial	Dumnernkasem Rd.	Dumnernkasem Rd.
9	Single House	timber	2	moderate	residential-comercial	Dumnernkasem Rd.	Dumnernkasem Rd.
10	comercial building	brick-mortar	3	new constructed	residential-comercial	Dumnernkasem Rd.	Dumnernkasem Rd.
11	comercial building	brick-mortar	4	new constructed	residential-comercial	Dumnernkasem Rd.	Dumnernkasem Rd.
12	Single House	timber	2	moderate	residential-comercial	Suwanmanee Rd.	Dumnernkasem Rd.
13	Single House	timber	2	moderate	residential-comercial	Suwanmanee Rd.	Suwanmanee Rd.
14	comercial building	brick-mortar	3	new constructed	residential-comercial	Suwanmanee Rd.	Suwanmanee Rd.
15	Shophouse	mixed	2	new constructed	residential-comercial	Klong Krachang Rd.	Alley
16	Shophouse	brick-mortar	2	new constructed	residential-comercial	Klong Krachang Rd.	Alley
17	Single House	brick-mortar	2	new constructed	residential	Klong Krachang Rd.	Alley

No.	Type	Material	Storey	Condition	Building used	Location	Access
18	Single House	brick-mortar	2	new constructed	residential	Klong Krachang Rd.	Alley
19	Shophouse	mixed	2	moderate	residential-commercial	Klong Krachang Rd.	Alley
20	comercial building	brick-mortar	3	new constructed	residential	Klong Krachang Rd.	Alley
21	Single House	mixed	2	moderate	residential	Klong Krachang Rd.	Alley
22	Single House	mixed	2	moderate	residential	Klong Krachang Rd.	Alley
23	Single House	mixed	2	moderate	residential	Klong Krachang Rd.	Alley
24	Single House	brick-mortar	2	new constructed	residential	Klong Krachang Rd.	Alley
25	Single House	brick-mortar	2	new constructed	residential	Klong Krachang Rd.	Alley
26	Single House	brick-mortar	2	new constructed	residential	Klong Krachang Rd.	Alley
27	Town house	timber	2	new constructed	residential	Klong Krachang Rd.	Alley
28	Shophouse	timber	2	moderate	residential	Klong Krachang Rd.	Alley
29	Town house	mixed	2	new constructed	residential	Klong Krachang Rd.	Alley
30	Town house	timber	2	new constructed	residential	Klong Krachang Rd.	Alley
31	Single House	brick-mortar	2	new constructed	residential	Klong Krachang Rd.	Alley
32	Row house	mixed	2	moderate	residential-commercial	Klong Krachang Rd.	Alley
33	Sala Kamavasri	brick-mortar	2	-	-	Klong Krachang Rd.	Alley
34	Single House	timber	2	run down	residential	Klong Krachang Rd.	Alley
35	Town house	brick-mortar	2	new constructed	residential-commercial	Klong Krachang Rd.	Alley
36	Town house	brick-mortar	2	new constructed	-	Klong Krachang Rd.	Alley
37	Town house	brick-mortar	3	new constructed	-	Klong Krachang Rd.	Alley
38	Shophouse	timber	2	run down	-	Klong Krachang Rd.	Alley

No.	Type	Material	Storey	Condition	Building used	Location	Access
39	Shophouse	timber	4	run down	-	Klong Krachang Rd.	Alley
40	Shophouse	timber	2	run down	-	Klong Krachang Rd.	Alley
41	Town house	brick-mortar	2	moderate	residential-commercial	Klong Krachang Rd.	Alley
42	Town house	brick-mortar	2	moderate	residential-commercial	Suwanmanee Rd.	Suwanmanee Rd.
43	Town house	brick-mortar	2	moderate	residential-commercial	Suwanmanee Rd.	Suwanmanee Rd.
44	comercial building	brick-mortar	3	new constructed	residential-commercial	Suwanmanee Rd.	Suwanmanee Rd.
45	Shophouse	timber	2	new constructed	residential-commercial	Dumnernkasem Rd.	Dumnernkasem Rd.
46	Shophouse	mixed	2	new constructed	residential-commercial	Dumnernkasem Rd.	Dumnernkasem Rd.
47	Shophouse	timber	2	run down	-	Dumnernkasem Rd.	Dumnernkasem Rd.
48	Shophouse	brick-mortar	2	new constructed	residential-commercial	Dumnernkasem Rd.	Dumnernkasem Rd.
49	Shophouse	brick-mortar	2	new constructed	residential-commercial	Dumnernkasem Rd.	Dumnernkasem Rd.
50	Shophouse	brick-mortar	2	new constructed	residential-commercial	Dumnernkasem Rd.	Dumnernkasem Rd.
51	Shophouse	timber	2	run down	residential-commercial	Dumnernkasem Rd.	Dumnernkasem Rd.
52	Shophouse	timber	2	run down	residential-commercial	Suwanmanee Rd.	Dumnernkasem Rd.
53	Shophouse	timber	2	run down	residential-commercial	Suwanmanee Rd.	Suwanmanee Rd.
54	Shophouse	timber	2	moderate	residential-commercial	Suwanmanee Rd.	Suwanmanee Rd.
55	Shophouse	timber	2	moderate	residential	Alley	Alley
56	Shophouse	timber	2	moderate	residential	Alley	Alley
57	Shophouse	timber	2	moderate	residential	Alley	Alley
58	Shophouse	mixed	2	moderate	residential-commercial	Alley	Alley
59	Single House	timber	2	moderate	residential	Alley	Alley
60	Single House	timber	2	moderate	residential-commercial	Alley	Alley
61	Single House	mixed	2	moderate	residential	Alley	Alley
62	Single House	mixed	2	new constructed	residential	Alley	Alley

No.	Type	Material	Storey	Condition	Building used	Location	Access
63	Single House	mixed	2	new constructed	residential	Alley	Alley
64	Single House	timber	2	moderate	residential	Suwanmanee Rd.	Suwanmanee Rd.
65	Single House	timber	2	moderate	residential	Suwanmanee Rd.	Suwanmanee Rd.
66	Town house	brick-mortar	2	new constructed	residential-commercial	Suwanmanee Rd.	Suwanmanee Rd.
67	Town house	timber	2	moderate	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
68	Shophouse	timber	2	moderate	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
69	Shophouse	timber	2	moderate	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
70	Shophouse	timber	2	moderate	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
71	Shophouse	timber	2	new constructed	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
72	Shophouse	timber	2	new constructed	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
73	Shophouse	timber	2	new constructed	residential	Wat Mahathat Rd.	Wat Mahathat Rd.
74	Shophouse	timber	2	moderate	-	Wat Mahathat Rd.	Wat Mahathat Rd.
75	Single Building	brick-mortar	1	moderate	residential	Alley	Alley
76	Single Building	brick-mortar	1	moderate	residential	Alley	Alley
77	Single Building	timber	2	run down	residential	Alley	Alley
78	Single Building	timber	2	moderate	residential	Alley	Alley
79	Single Building	timber	2	moderate	residential	Alley	Alley
80	Single Building	timber	2	new constructed	residential-commercial	Alley	Alley
81	Single Building	timber	2	moderate	residential	Alley	Alley
82	Single Building	timber	2	run down	residential	Alley	Alley
83	Single Building	timber	2	run down	residential	Alley	Alley
84	Single Building	timber	2	run down	residential	Alley	Alley
85	Single Building	timber	2	run down	residential	Alley	Alley
86	Single Building	timber	2	run down	residential	Alley	Alley
87	Single Building	brick-mortar	3	moderate	commercial	Dumnernkasem Rd.	Dumnernkasem Rd.

No.	Type	Material	Storey	Condition	Building used	Location	Access
88	Town house	brick-mortar	2	moderate	residential-comercial	Dumnernkasem Rd.	Dumnernkasem Rd.
89	Town house	brick-mortar	2	moderate	residential-comercial	Dumnernkasem Rd.	Dumnernkasem Rd.
90	Town house	brick-mortar	2	moderate	residential-comercial	Dumnernkasem Rd.	Dumnernkasem Rd.
91	Town house	brick-mortar	2	moderate	residential-comercial	Dumnernkasem Rd.	Dumnernkasem Rd.
92	Town house	brick-mortar	2	moderate	residential-comercial	Dumnernkasem Rd.	Dumnernkasem Rd.
93	Single Building	timber	2	moderate	residential	Alley	Alley
94	Single Building	mixed	2	run down	residential	Alley	Alley
95	Single Building	brick-mortar	2	moderate	residential	beside Wat Mahathat	Alley
96	Single Building	mixed	2	moderate	residential-comercial	beside Wat Mahathat	Alley
97	Town house	brick-mortar	2	new constructed	residential	beside Wat Mahathat	Alley
98	Town house	brick-mortar	2	new constructed	residential	beside Wat Mahathat	Alley
99	Town house	mixed	2	moderate	residential	beside Wat Mahathat	Alley
100	Shophouse	mixed	2	moderate	residential	beside Wat Mahathat	Wat Mahathat Rd.
101	Shophouse	timber	2	moderate	residential-comercial	Wat Mahathat Rd.	Wat Mahathat Rd.
102	Shophouse	timber	2	moderate	residential-comercial	Wat Mahathat Rd.	Wat Mahathat Rd.
103	Shophouse	brick-mortar	2	new constructed	-	Wat Mahathat Rd.	Wat Mahathat Rd.
104	Shophouse	timber	2	run down	residential	Wat Mahathat Rd.	Wat Mahathat Rd.
105	Shophouse	timber	2	run down	-	Wat Mahathat Rd.	Wat Mahathat Rd.
106	Shophouse	timber	2	new constructed	residential	Wat Mahathat Rd.	Wat Mahathat Rd.
107	Shophouse	timber	2	run down	-	Wat Mahathat Rd.	Wat Mahathat Rd.
108	Shophouse	timber	2	run down	residential-comercial	Wat Mahathat Rd.	Wat Mahathat Rd.
109	Shophouse	timber	2	run down	residential	Wat Mahathat Rd.	Wat Mahathat Rd.
110	Shophouse	timber	2	run down	residential-comercial	Wat Mahathat Rd.	Wat Mahathat Rd.
111	Shophouse	timber	2	conserved	-	Wat Mahathat Rd.	Wat Mahathat Rd.
112	Shophouse	brick-mortar	2	new constructed	residential	Wat Mahathat Rd.	Wat Mahathat Rd.
113	Shophouse	timber	1	moderate	comercial	Wat Mahathat Rd.	Wat Mahathat Rd.

No.	Type	Material	Storey	Condition	Building used	Location	Access
114	Shophouse	timber	2	moderate	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
115	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
116	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
117	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
118	Town house	timber	4	new constructed	residential	Wat Mahathat Rd.	Wat Mahathat Rd.
119	Shophouse	mixed	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
120	Shophouse	mixed	2	run down	-	Wat Mahathat Rd.	Wat Mahathat Rd.
121	Shophouse	mixed	2	run down	-	Wat Mahathat Rd.	Wat Mahathat Rd.
122	Shophouse	brick-mortar	1	moderate	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
123	Shophouse	brick-mortar	2	moderate	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
124	Shophouse	brick-mortar	1	moderate	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
125	Shophouse	brick-mortar	3	moderate	commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
126	Shophouse	brick-mortar	2	moderate	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
127	Shophouse	brick-mortar	2	moderate	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
128	Shophouse	brick-mortar	2	moderate	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
129	Shophouse	brick-mortar	2	moderate	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
130	Shophouse	brick-mortar	2	moderate	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
131	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
132	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
133	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
134	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
135	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
136	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
137	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
138	Shophouse	timber	1	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
139	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
140	Shophouse	timber	2	run down	residential-commercial	Major Road	Major Road
141	Shophouse	timber	2	run down	residential-commercial	Major Road	Major Road
142	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.

No.	Type	Material	Storey	Condition	Building used	Location	Access
143	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
144	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
145	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
146	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
147	Shophouse	mixed	2	conserved	residential-commercial	Major Road	Wat Mahathat Rd.
148	Shophouse	mixed	2	conserved	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
149	Shophouse	timber	2	conserved	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
150	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
151	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
152	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
153	Shophouse	timber	1	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
154	Shophouse	timber	1	conserved	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
155	Shophouse	timber	1	run down	-	Wat Mahathat Rd.	Wat Mahathat Rd.
156	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
157	Shophouse	timber	2	conserved	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
158	Town house	brick-mortar	2	moderate	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
159	Town house	brick-mortar	2	moderate	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
160	Single Building	timber	2	moderate	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
161	Town house	brick-mortar	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
162	Single Building	mixed	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
163	Shophouse	timber	2	run down	commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
164	Shophouse	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
165	Shophouse	timber	1	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
166	Single Building	timber	2	run down	residential-commercial	Wat Mahathat Rd.	Wat Mahathat Rd.
167	Shophouse	timber	2	moderate	residential-commercial	beside Wat Mahathat	Wat Mahathat Rd.

Appendix F

Visit Phetchaburi Year 2007 Calendar and Events

January

Festival of Observing Sunset, Stars, Sea of Fog and Birds at Kaenkrachan District
Home-made Palm Sugar Making at Banlad District
Lord Buddha's Footprint Warship and Temple Fair at Tayang District

February

Phranakhorn Khiri-Muang Phetch 21 st Annual Fair at Muang District
Ox-cart racing at Banlad District

March

16th Agricultural and the Best of Tayang Fair at Tayang District
The Phetchaburi Rafting and Boating at Tayang District
The Buddhist Good-deed Caravan and Practices and Warships at Muang District
Fish-eating and Kaengkrachan Tour at Kaengkrachan National Park

April

Birds and Butterfly Watches in the National Park at Bankrang Camp at Kaenkrachan District
Thai Heritage Conservation Day at Muang District
Live Ayudhayan Remembrance at Muang District
Thumrong Community Heritage Feast at Banlad District
Thai Song Dam Light and Sound Fair at Khaoyoi District
Thai Song Dam Ethnical Gathering Extravaganza at Khaoyoi District
Downtown Songkran on Street of Muang Phet at Muang District
Phranakhorn Khiri Songkran and Local Highlights at Muang District
Muang Phet Songkran Celebration at Muang District
Tayang Songkran Celebration at Tayang District
Cha-Am Songkran Celebration at Cha-Am District
Banlaem Songkran Celebration at Banlaem District

May

Lanterns and Lights on Wisakha Phula at Muang District
Buddhist Caravan of Good-deed Making and Religious Warship at Muang District

June

Muang Phet Art Fair and Market at Muang District

July

The Buddhist Good-deed Caravan and Practices at Muang District

August

The Phetchaburi River Cultural Conservation Campaign at Muang
Thai Science Day at Muang District
Cha-Am Hua Hin Golf Festival at Cha-Am District
Muang Phet Art Fair and Market at Muang District
Visit Rainy Season and Khao Toongfag at Cha-Am District

September

Festival of Karen Rice Feast at Nongyaplong District
Shell Feast, Bird Watches, Squid Fishing Festival 2007 at Cha-Am District
Khao Luang and Agro-food Safty Fairs at Muang District
Thai Museum Day at Muang District

October

Phra Chomklao Memorial Day at Muang District
Thai Traditional Long-boat Race at Muang District

November

1000 candle-lit on the Sea Had Chaosamran Loykratong at Muang District
Loy Kratong Festival 2007 at Muang District
Loy Kratong Festival 2007 at Tayang District
Loy Kratong Festival 2007 at Banlaem District
Luang Poh Mun Worshipping and Boat race on Loykratong Day at Banlaem District
Festivat of observing Sunset, Stars, Sea of Fog, Birds at Kaengkrachan District

December

Thai Traditional Rice Harvest at Muang District
Muang Phet Biking Rally at Muang District
Marigadayavan Palace Winter Fair at Cha-Am District
1 www.phetchaburi.go.th accessed on 12 March 2007

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

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