

Modification: Homes-tay Approach for Urban Conservation of Historical Building in Thailand

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ABSTRACT

 The conservation and restoration campaign along the Amphawa Canal started in 2001. Many development projects launched by public and private sectors bring in a large number of tourists; on the other hand, the development negatively impacts many traditional sites. One approach of the campaign is to revive traditional water-based tourism by stimulating the use of traditional buildings along the canal and modifying them to be used for commercial and tourist accommodation purposes. This paper addresses the problems of conservation in the face of tourism. It mainly focuses on how private individuals modify historical structures and the users' points of view on modification of traditional houses to home-stays in Amphawa. Motivational factors from a user scale to community (village) scale according to sustainable tourism concepts are presented through cultural conservation of traditional building design, cultural activities and traditional celebrations, and the local way of life along the Amphawa Canal.

Keywords: *Amphawa, Homestay, Users' approach, Traditional building modification, water-based tourism*

INTRODUCTION

Currently, leisure travel has become a universal practice for people in this modern era. Development of convenient transportation, restoration of historical sites, ritual practices and traditional cultures are prominent responses to the increasing needs of the tourists. Tourists not only stimulate tourism business development but also creates social awareness of natural resources' conservation and cultural restoration.

On the other hand, a large number of tourists negatively impact many traditional sites. There is a loss of authenticity of cultural heritage sites, a

degradation of historical monuments and buildings, an increase in the effects of pollution and acts of vandalism by tourists.

Tourism is a main factor that affects attitudes, alters popular beliefs and spreads new concepts related to work, money and human relationships in society. Sometimes it destroys traditional faiths, religious beliefs, and aesthetic appreciation of the people. However, it helps gather people from different cultures and builds relationships between them. It also serves as a powerful tool to spread the world cultures and create better understanding between people and nations.

In Thailand, many studies show that there are many obstacles in creating sustainable tourism development in the country. For instance, there are the lack of proper management of personnel, marketing and product knowledge, professional teamwork, budgets for tourism projects, and unity and cooperation between public sectors, private sectors and communities. (National Economic and Social Advisory Council and Rangsit University, 2004; W.Somchai, 2003; W.Seree, 1994.) Apart from the management aspect, another main problem that leads to a short life cycle of local area tourism is a rapid change in the architectural identity of different cultural communities.

After a deconstruction of a place with cultural identity, new destinations will be explored and developed according to The National Economic and Social Development Plan¹ However; the following massive developments destroy the originality of the new place. This reflects an everlasting loop or circle of exploration, development and decline of local area tourism.

This paper is based on case studies, observations and interviews with local people, and on site studies. Primarily, it focuses on three cities in Thailand, *Pai* (Mae Hong Sorn Province, Northern Thailand),

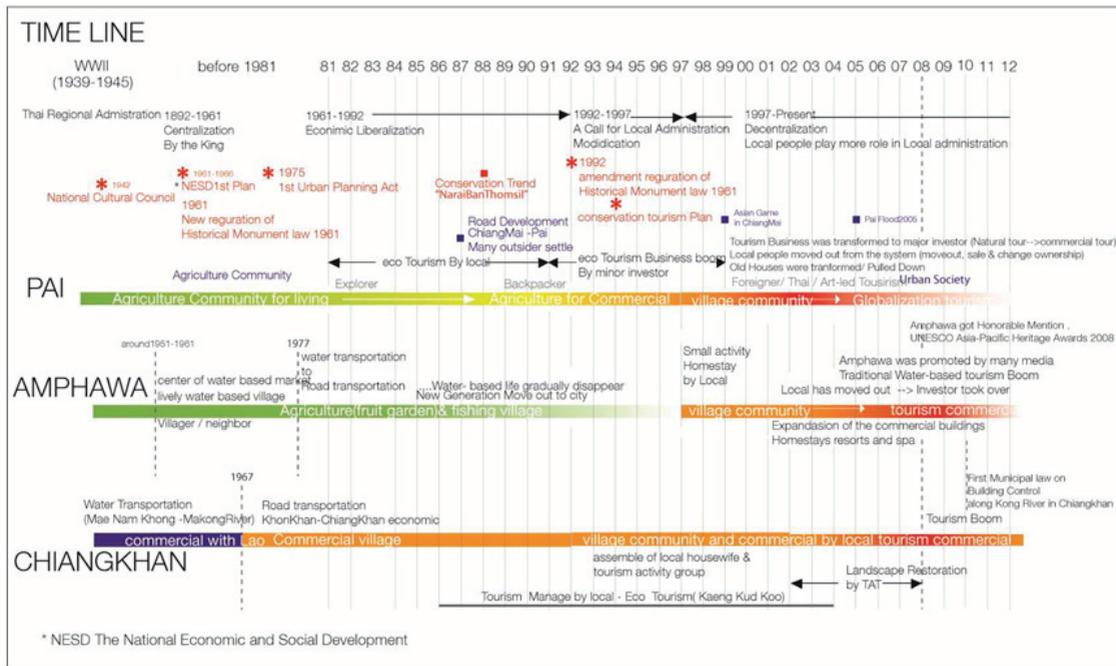


Figure 1: A time line explaining social and cultural changes in three local communities in Thailand which are Pai, Amphawa, and Chiang Khan.²

¹ After a development of The 1st National Tourism Development Plan in 1976 in Thailand, tourism has brought highest income in service sectors for over 5 decades since 1982. It has become the main industry which has stimulated economic growth and played an important role in creating economic recovery of the country during economic crisis in 1997 (Thailand Tourism Authority).

² Summnerized from: L.Duangjai (2007), Faculty of Architecture, Chulalongkorn University (2002), S.Siriwan (2006), Ng.Lertwit (2009), P.Niramorn (2006), Department of art and environment conservation in Loei province, Art and Cunture Department, Loei Rajabhat University (2011), T.Nattapon (2007)., Nattapon Teedee (Interviewon 2012, August 10.) Pitakchai Singboon, The Secretary of the Mayor of Chiang Khan Municipal Authority. (interviewed on 2012, August 9.).

Amphawa (SamuthSongkram Province, Lower Part of Central Thailand) and Chiang Khan (Loei Province, North-Eastern Thailand) where there are many obvious changes in the communities caused by sustainable tourism impacts during the last decade. This paper aims to study the cycle of changes in the communities and the relevant circumstances related to local tourism development in Thailand to clarify the life cycle of how Tourism impacts traditional places.

In the main part, Amphawa community is discussed in detail to clarify the approach of reviving traditional water-based tourism to stimulate the use of traditional buildings along the canal by modifying the buildings for commercial and tourist accommodation.

The study of the tourism development in Thailand started with the 1st National Tourism Development Plan in 1976, over five decades ago, shows that most local communities are unable to cope with the rapid growth of the tourism industry. Only few of them can successfully develop into sustainable tourism destinations.

In the late 1990's, globalization affected the economic and social development in Thailand with crucial results. After the economic crisis in 1997, the Thai government reviewed and adapted new concepts of tourism development to The National Economic and Social Development Plan. The idea of decentralization, which focuses on local economic development, has been applied. Local participation in natural resources management and cultural restoration is an essential instrument to create sustainable development of the communities. Progressive localism and ecotourism have been added to The 8th National Tourism Development Plan in 1997-2001. (Office of The National Economic and Social Development Board., accessed March 2013.)

According to observations, interviews, and relevant research studies, all data have been placed on a time line for a clearer, overall picture of the study. The time line of social and cultural changes in local communities in Thailand can be divided into 3 stages which are subsistence agriculture, commercial agriculture, and global tourism. Global tourism directly and indirectly effects the patterns of local communities, including the tourism life cycle. The main objective is to study how the government

can manage existing resources and improve sustainable multi-faceted and people-based tourism of the place (Theobald, 1998, p.159).

Studying the cycle of tourism in Pai, Amphawa, and Chiang Khan, it can be seen that when tourism started, cultural communities in Thailand have been changed from their original, traditional ones to the ones for commercial tourism before declining. The timeline (Figure 1) shows a cycle that has repeated itself in different places. The Tourism industry effectively brought in millions of tourists and gave rise to overgrown commercial units that obstructed the concept of community-based and sustainable tourism³. The Amphawa canal is chosen for this paper to approach the management of modified, traditional buildings as home-stays to accommodate the tourism in the area for the following reasons;

1. Amphawa has been changed from water-based interdependent community to a commercial and tourism town accordingly. Although an increasing number of tourists have brought rapid changes to local communities in Amphawa over the past 10 years, cultural identity of the place still exists. Pai, in contrast, has completely lost its traditional customs and cultures due to an influx of business investments and tourists. As a result, there is no authenticity left that can be identified and analyzed.
2. The rapid growth of tourism has prominently influenced the expansion of commercial resorts and home stays in Amphawa. In the past 12 years, 91.01% of traditional houses along the canal have been transformed into commercial and tourist accommodation. The 2012 survey also shows that the number tends to be increased for the purpose of trade and commerce. (Table 1)
3. There is a development of Municipal Law on Building Control along Kong River in Chiang Khan while there are only unclear Building Control Regulations in Amphawa. Further study should be conducted to create the framework of sustainable development and conservation of cultural identity of the place.

This paper focuses on an approach to heritage site management based on the home-stay owners' ideas on the modification of historical buildings along the Amphawa Canal.

³ The concept of community-based tourism is the antithesis of mass tourism. (Fennell, David A.(2008)).

Table 1⁴: The changes in land and building use in Amphawa Municipality: effects from restoration and development plans in local community during 2001-2013.

Conservation By Function	Buildings along Amphawa Canal (Unit)				
	2001*		2012		change
Living House	202	55.65%	105	25.86%	-97 -48.02%
Commercial	5	1.38%	85	20.94%	80 1600.00%
Commercial & living House (Homestay&Shophouse)	89	24.52%	170	41.87%	81 91.01%
PublicBuilding(Market InformationCenter Museum)	12	3.31%	32	7.88%	20 166.67%
Empty House	55	15.15%	14	3.45%	-41 -74.55%
Summary	363	100%	406	100.00%	43 11.85%

community along Mae Klong River. However, since 1974, local aspects of Amphawa have gradually changed due to a development of road transportation and a decline of water-based activities. Starting in 2001, a group of instructors from Faculty of Architecture, Chulalongkorn University has started conservation and restoration campaigns in Amphawa. Many development projects have also been launched by public and private sectors. These revived traditional water-based activities and bring a large numbers of tourists to the city. Significant changes in this water-based community are an expansion of souvenir shops and food stalls, and a modification of traditional buildings for commercial use and tourist accommodations. Interviews with local people, who have transformed their houses to home-stays from the beginning of the restoration plans in 2001 to the present (2013), aim to create a better understanding from the users' points of view concerning the modification of traditional private houses into tourist accommodations and home-stays along the Amphawa Canal.

The study aims to formulate practical guidelines for future sustainable tourism development and encourage common understanding and respect for traditional cultures and natural environment.

The researcher hopes that opinions of the home-stay owners and recommendations from the research outcome will be useful for any interested agencies in creating appropriate regulations to protect an originality and identity of Amphawa. The study also aims to encourage further research concerning the impacts of tourism on local cultures and physical environments of the city.

AMPHAWA

Amphawa as one of the most interesting cities in Thailand. It represents a culturally significant part of the country through a lively water-based community which has originated since the Ayutthaya Period (1893-2310 B.E.). In the past, Amphawa was the center of a water-based market and agricultural

RESEARCH OBJECTIVE

1. To analyze an approach through the ideas of home stays' owners regarding the conserving of historical buildings along the Amphawa Canal.
2. To study key factors of the modifications of traditional buildings along the Amphawa Canal.
3. To find significant characteristics of the buildings that well represents the Amphawa community.

SCOPE OF THE STUDY

The scope of this study focuses on rehabilitation as a vision for heritage conservation and sustainable tourism development in Amphawa. The survey and the study's main focus is along the Amphawa Canal, the main site for possible, sustainable tourism.

1. Interviews with concerned persons on urban heritage conservation and sustainable tourism development ideas in Amphawa.

⁴ 2001 / 2010 "Wannasilpa Peerapan." The changes in land and building use in Amphawa Municipality: effects from restoration and development plans in local community during 2001-2010: 15 2012: Suebsuk Naphasinee. Collected on site. 12-14 Aug 2012.

“Amphawa is a small city which possesses both geographical and cultural values. A proper management plan should be applied in order to conserve the priceless resources of the place. In four to five years, Amphawa has been revived from an abandoned, water-based community to a popular tourist attraction. No fewer than five to six hundred thousand Thai and foreign tourists visit the place each year. This creates over 500 million baht of income to the community. This is estimated by an average spending of a thousand baht per person. Amphawa has turned into a strong, independent, and crime safe community.” (Sukanya Supakitaumnuay, Bangkok Biz News, 16 September 2009)

“The successful restoration of Amphawa since 11 August 2004 is depended on the creative development and advantage of unique characteristics of the place.”

(Associate Prof Wannasilpa., Key Note Lecture, Design Research Society 2012, Chulalongkorn University, 2 July 2012.)

According to an interview with Lieutenant Patcharodom Ounsuwan, “Amphawa has been presented as Bangkok’s green lungs where tourists can enjoy pristine environments and historical values of the place.” Lieutenant Patcharodom stated that in the past 10-20 years, Amphawa was almost an abandoned town. The number of villagers decreased from ten thousand to five thousand, most of whom are children and elderly people, while working age people moved to work elsewhere. Water transportation has also been replaced by road transportation.

He mentioned that “The day I was elected as a Mayor of Amphawa municipality was on 1 February 2004. Since then I have tried to solve economic problems in community level and found out that the best way was to restore water-based activities operated by local people in the community.”

Cultural tourism strategies were promoted amidst protests by the villagers. Questions were raised once the project was launched in 2004. Most villagers were not confident that landscape development and traditional building renovation along the Amphawa Canal would encourage tourists to the city.

Lieutenant Patcharodom and Associate Prof Siriwan said that “The first strategy was to create a selling point of Amphawa and make it different from

Damnoen Saduak Floating Market which is only 15 kilometers from the city.”

The conclusion was to turn Amphawa into an evening market while Damnoen Saduak is a morning market. Target tourists are Thai while Damnoen Saduak focuses on foreign markets. Fireflies boat trips has been added to serve the needs of the tourists. Home-stay business developed during the year 2005-2006. The concept of One Tambon One Product (OTOP) has been adopted after study trips to three cultural tourism towns; Oita in Japan, Lijiang in China, and Luang Prabang in Laos.

Other strategies mainly focus on encouraging young people to continue their family business in the community and limiting investment from outside investors. An effective way is to open the market only three days a week in order to avoid an influx of outside investors and keep control of sustainable development in the community.

However, outside investors are accordingly hesitant of conducting a business in Amphawa due to the expensive price of land. Land along the canal costs four million baht per rai while an income from the market which opens only 12 days a month cannot cover the investment.

To conserve traditional cultures in line with development policies, The Chaipattana Foundation, under HRH Princess Maha Chakri Sirindhorn’s Royal Initiative, established the Amphawa Chaipattananurak Project to preserve unique local wisdoms and to introduce the Sufficiency Economy philosophy to both local people and tourists.

In the past ten years, community-based conservation plans have been operated in Amphawa. Public sectors also help promote the plans and spread the ideas of sustainable development among local the community. However, there is no law and proper budget that help control the management of the place.

Lieutenant Patcharodom stated that “The main problem of Amphawa is insufficient budget due to an unexpected large number of tourists. It is a small Municipality with limited budget for five thousand people but an actual number of visitors are a million. As for architectural values of the place, there is a law on building control and special conservation area management but the frameworks are not quite clear. The law helps control only engineering structures of

the buildings. but does not concern the registration of home-stays and people do not fully understand an idea of sustainable development of home stay business.”

The interview shows that sustainable local tourism has been actively promoted in the community. The main concerns are social equity, community involvement, income distribution among local people and local environment and heritage protection. Tourism in Amphawa is considered as a type of community based tourism for tourists who prefer to live with local people in their home in order to learn and understand their local way of life and to raise awareness of nature and diverse cultures from the host family. However, it is the lack of budget and effective regulations on conserving traditional buildings that impede the potentiality to establish the sustainable community-based tourism.

DATA COLLECTION

Home Stay along Amphawa Canal

From the survey, home-stay houses along the Amphawa Canal possess a timeless architectural heritage with unique features of material use, door and window design, and ventilator style. They can be divided by building characteristics and building functions of the place. Building characteristics can be divided into three categories.

1. Row House

A row house is one of a series of houses built in a similar or identical design. The houses are situated side by side and joined by common walls. The traditional row houses in Amphawa are built from wood. The main architecture influences of the buildings are from the Chinese. Both one-storey and two-storey houses are constructed on stilts to protect them from floods. In Amphawa, after a development of restoration plans, rocky dams and cast wooden posts covered with concrete were constructed to protect the canal bank from damage by water, waves or shifting soil. (Figure 4-1 – Figure 4-4)

2. Traditional Thai HouseTraditional

The Thai House in this study refers to the word “Ruen Thai in the Central Region of Thailand”. The houses are usually built elevated from the ground in case of floods and for security reasons. A high ceiling is

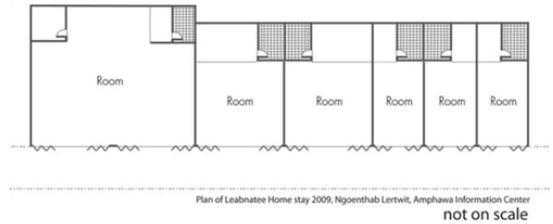


Figure 4-1:
Leabnatee Homestay

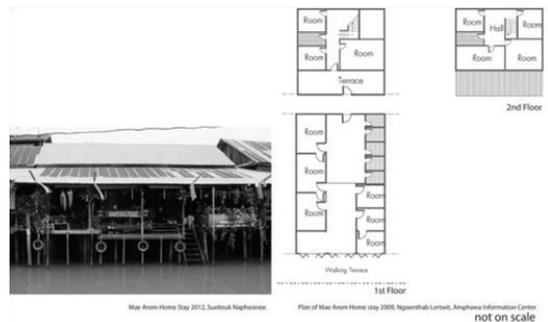


Figure 4-2:
Mae Arom Homestay

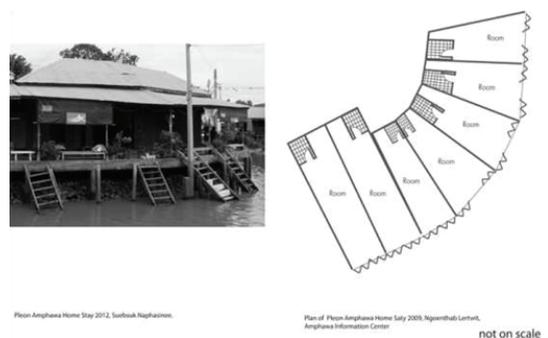


Figure 4-3:
Pleon Amphawa Homestay

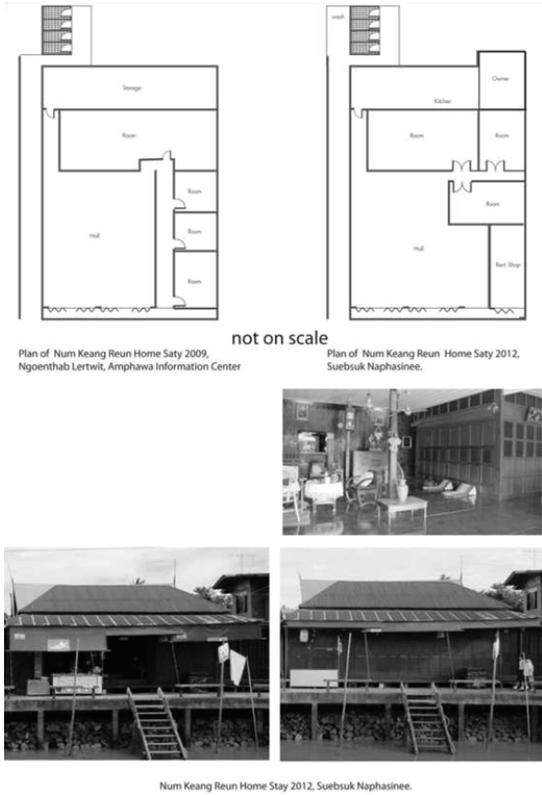


Figure 4-4: Num Keang Reun Homestay

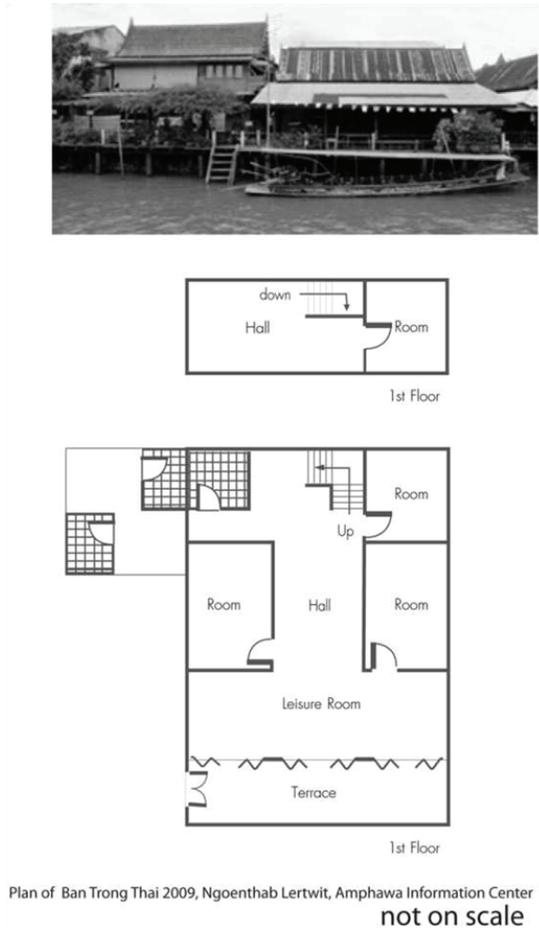
Figure 4-1 – Figure 4-4: Sample of Row house Characteristic and plan of the house along Amphawa Canal.

for better ventilation in hot temperatures and humid atmosphere. A unique component of the wooden structures of traditional Thai architecture is the use of a bracketing system to join pieces of wood without using any nails or metal parts. (Figure 5)

3. Mixed Style House

The Mixed Style House is a combination of several styles, Thai, Chinese, or even European, adapted according to owner's preference and convenience. Both wooden and concrete planks are used in the construction of the buildings. The houses were built both on the water and along the river bank.

From Table 2, the survey which focuses on traditional houses along the Amphawa Canal shows that there are 18 houses that have been modified and



Plan of Ban Trong Thai 2009, Ngoenthab Lertwit, Amphawa Information Center not on scale

Figure 5: BanTrongThai Sample of Traditional Thai house Characteristic and plan of the house along Amphawa Canal.

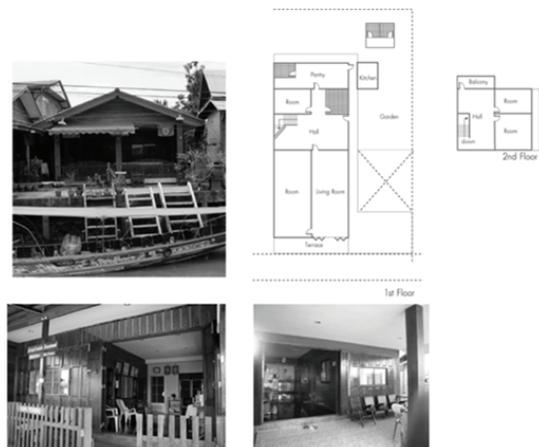


Figure 6-1: Ban Pa Noi Home stay

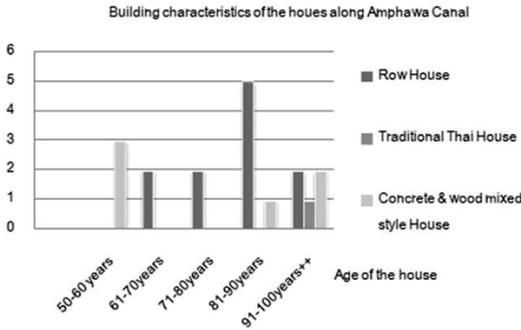


Figure 7: Chart represents building characteristics and the age of the buildings that have been modified to home stay along Amphawa Canal.

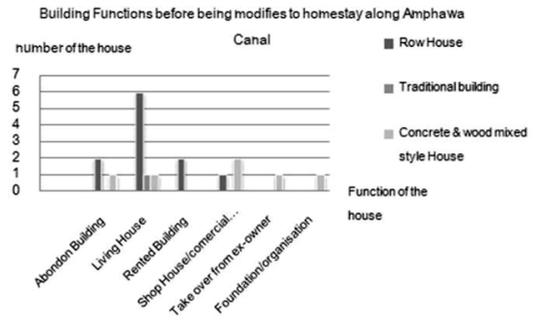


Figure 8: Building functions of traditional houses along Amphawa Canal before being modified to home stay.

Building functions can be divided into three categories.

1. Home-stay in which the guest lives together with the owner of the building. The guest is treated like a friend or a member of the family. The host may provide some cultural activities for the guest to participate in during their stay.

Most of the home-stays of this type keep the original buildings' structure without any change and the buildings are still in use for daily life of the family.

2. Home-stay that possesses home-like characteristics. Traditional features of the house have been preserved and the number of guests is limited.

This type of home-stay either keeps the original structure of the building or adds the "home-like" characteristics by decorating wood furniture and creating a home-like environment for the guests.

3. Boutique hotel home-stay which can accommodate a large number of tourists. The owner of the house is the one who operates the business. There are facilities and cultural management of the place. The guests can learn about the local way of life through activities

provided such as preparing lotus for alms giving in the morning.

This type of home-stay is the renovation of the old building. Home characteristics are still conserved while thematic hotel decorations as are added. For example, there is an expansion of the backside of the building (keeping the front of the old structure) to house a large number of tourists. There is a seminar room and many facilities the same as a hotel.

The common objectives of these three categories of home-stays are to promote the unique experience of the traditional way of life of local people in Amphawa and to create a cultural exchange between visitors and the owner of the house.⁸

IMPACTS FROM THE TRANSFORMATION OF HISTORICAL BUILDINGS TO HOME STAY IN AMPHAWA

Modification of traditional buildings and its impacts on the community are analyzed in Table 3 and table 4. There are both positive and negative impacts from the changes.

⁸ Tourism development plans should concern activities that readily presents the unique identity of the place and reflect the ability of the community to response to the needs of the tourists. The main focus of the plans are not only about increasing economic income but also about personnel development on all levels including the owners of the house, local people in the community, and the tourists (Gunn, 1987).

The impacts of Tourism are commonly categorized as physical, economic, socio cultural and infrastructure. Socio cultural impacts refer to changes in the lives of people who live along the Amphawa canal and are more likely to make direct contact with tourists. The data described positive and negative impacts that were associated with modifications of traditional houses to home-stays in the tourism development area. Examples are the project of “turning water-based communities” to a tourist attraction and the changes in the society resulting from employment,

revenue and economic opportunities provided by tourism activities such as monk offerings and water-based life activities. Table 3 and Table 4 show that the factors can be associated with both positive and negative impacts. The expansion of the buildings and the development of infrastructure are a direct response to an increasing number of visitors. In negative ways, apart from the limitation of materials and budgets, those changes may destroy an authentic cultural meaning of the original buildings or can even contribute to social conflict among local residents.

Table 3: User approaches from 12 home-stay owners along the Amphawa Canal whose families still live in the building. “The modification of traditional house to home-stay in Amphawa Canal community.” Questionnaires and interviews on site collection: March 2013.

User Approach from 12 Home Stay :

Owner whose family live together in the House

Modification of traditional house to homestay in Amphawa canal community		number of Home Stay from 12
Physical	wood for material construction	8
INTERIOR	adding accommodation room/ rest for Home Stay	12
	Structure	3
	Building	1
	Facilities: Air condition/ Warm water	12
EXTERIOR	Keep origin characterristic	7
	Water front Pavillion/port	
	facade/window	8
	Make new but woodDecoration	4
	Plant Tree in the surrounding area of	2
Economic	business	8
Socio Culture	Monk Offering in the morning	12
	Canal side living experience	10
Infra Structure	Boat tour	7
	Temple Trip	
	Fireflies trip	7
	Car Park	5
	Bycycle for rent	8

The users' points of view on sustainable tourism in Amphawa reflect a mutual concern to create recreational, cultural activities for visitors in line with conservation of local identity. All home-stay owners aim to share cultural wisdom and knowledge of their community with the tourists while also preserving the original characteristics and authenticity of the buildings and environment. These ideas are similar to the following living heritage concept by UNESCO.

“The intangible cultural heritage is transmitted from generation to generation, and is constantly recreated by communities and groups, in response to their environment, their interaction with nature, and their history. It provides people with a sense of identity and continuity, and promotes respect for cultural diversity and human creativity. The Convention for the Safeguarding of the Intangible Cultural Heritage defines the intangible cultural heritage as the practices, representations, expressions, as well as the knowledge and skills (including instruments, objects, artifacts, cultural spaces), that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. It is sometimes called “living cultural heritage”. (Unesco. “definition of intangible heritage Accessed April 2013.)

THE IDEA OF MODIFICATION IN AN HISTORICAL BUILDING USED FOR GROUPS OF HOME-STAY BUILDINGS ALONG THE AMPHAWA CANAL

Data collected from the interviews show that the key factors for the modification of historical houses to home-stays along the Amphawa Canal Community can be divided into two scales which are: (Figure 9)

- 1) User scale; the key factors are home-stay

Table 4: User approaches from 12 home stay owners along the Amphawa Canal whose family still live in the building “The impact of modification of traditional house to home-stay in Amphawa Canal community”. Questionnaires and interviews on site collection: March 2013.

User Approach from 12 Home Stay : Owner whose family live together in the House

Impacts of modification of traditional house to homestay in Amphawa Canal				
	Positive	number of Home Stay from 12	Negative	number of Home Stay from 12
Physical	Raise building function	11	Ground Subside	1
			Less Privacy	4
			Lack of Local material	3
INTERIOR	Conserve old building	10	Termite	1
			Noise pollution	3
EXTERIOR			Waste pollution	3
Economic	Create Revenue/ better life/ enhance Economic diversification	12	increase/ High competition	3
			Tax Increase	2
	Support Local Business	8	High price of construction Material	5
Socio Culture	Amphawa more well-known	12	Lost of communities' bond	5
	Home-liked welcome	7	Disruption from Tourist / Lack of Privacy	4
	Family can live together interrelationship between local and Tourist	7		
		7	Litter vandalism	5
	Bring back traditional way of life	3	Social conflict among local residents	6
Infra. Structure	easy to access/ New facility created for tourism road/bridge/etc	2	Lack of facilities to support a large number	4
			Overcrowded and traffic congestion	2

owners, economics, awareness of conserving the traditional architecture and socio-culture activity. This is the unorganized, private modifications done by locals.

- Community scale; it is the outcome of the first scale's factors resulting in the modifications of historical or traditional building into home-stays along the Amphawa Canal including the construction of the infrastructures in the area.

In the user scale, the owner of the building and economic factors are the main motivation of the accommodation business or home-stay. The willingness to conserve the originality of historical buildings and the effort to preserve cultural activities, such as the floating market and food offering along the canal, also play an important role in creating an awareness of historical preservation among the

community. Home-stays represent both tangible and intangible heritage of the community. The guests or tourists can learn about local culture through experiencing a waterfront way of life.

In the community or village scale, there is a great change in infrastructure development in order to satisfy the increasing needs of tourism.

From the study of the users' points of view on modifying traditional houses into home-stays in Amphawa, sustainable tourism concepts are presented through cultural conservation of traditional building design, cultural activities and traditions, and the local way of life along the Amphawa Canal. Tourist gain a memorable experience of canal life through participation with an active community. Tangible and intangible identity of the community has become the tourism product of the city.

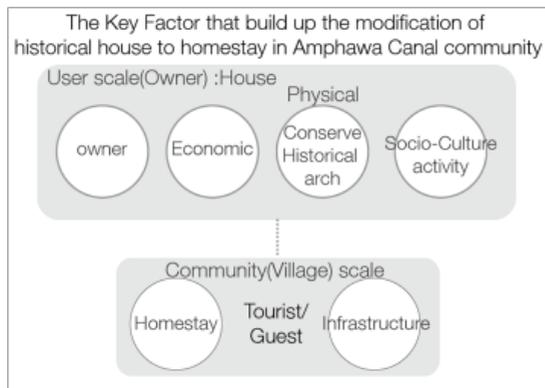


Figure 9:
Key factors that stimulate the modification of historical house to homestay in Amphawa Community.

The study of circumstances related to local tourism development in Thailand shows that the main obstacle of sustainable development in the country is the lack of proper management. There is a need for a clearer management and ethical responsibility framework to better develop local communities in the future.

In order to create positive impacts and minimize negative effects from sustainable tourism development in the community, ethical, environmental, and social concerns should be added to the plans. Social awareness of natural resources conservation and cultural restoration should be stimulated in line with the stimulation of economic income in local communities such as Amphawa.

The approach of operating home-stays approach in Amphawa has stimulated the use of traditional buildings along the canal. However, a lack of proper budget management, material use, and mutual understandings of home stay management still obstruct sustainable tourism development of the community.

From the research, in order to limit social conflict and stimulate socio cultural exchange among the community, different strategies are required. Coordination between visitors, tourism professionals, and the host family, pre-travel information, on-site interpretation, social marketing practice and facility design are the key strategies. In the case of Amphawa, community involvement should be included in tourism plans to create a value system relating to intellectual, spiritual and aesthetic development which summarize the whole "way of life" of the people along the Amphawa Canal.

An example of successful cultural tourism management needs to be explored in further studies. The study of those successful models for example in Japan or nearby countries would be useful for future sustainable policies in Thailand.

This researcher hopes that future sustainable tourism development in Thailand will go in the right direction as other countries where prosperity and technology advance is well managed with cultural identity and authenticity of the place.

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Associate Prof. Wannasilpa Peerapun Ph.D., interviewed 2012 July.

Associate Prof. Siriwan Silapacharanan, Ph.D. interviewed 2012 July.

Lieutenant Patcharodom Ounsuwan., interviewed 2012 Mar 3.

Ms.Anong Kritnan, Leab-Na-Tee Home stay, interviewed 2012, August 13-14 and 2013 Mar 3-5.

Mr.Theerayuth Preukhattapong, Mae ArRom Home stay, interviewed 2012, August 13-14 and 2013 Mar 3-5.

Mr.Boonsong Worakulbanjerd, Reun Pae Amphawa Homstay, interviewed 2012, August 13-14 and 2013 Mar 3-5.

Ms.Noi Tiao, Baan Pa Noi Home stay, interviewed 2012, August 13-14 and 2013 Mar 3-5.

Mr.Boonkerd Jeampreecha, Sawan Piman Homestay, interviewed 2012, August 13-14 and 2013 Mar 3-5.

Mrs.TrongSri Thaijeam-ar-ree, Baan Pa Sri Homestay, interviewed 2012, August 13-14 and 2013 Mar 3-5.

Mr.Thawatchai SeangkraJang, Reun Sabai Amphawa Riverside Homestay, interviewed 2012, August 13-14 and 2013 Mar 3-5.

Mrs.Jintana Tungwichtkrit, Thanicha Butique Resort, interviewed 2012, August 13-14 and 2013 Mar 3-5.

Mr.Srithong Peanromsaithong, Mum Sabai Home stay, interviewed 2012, August 13-14 and 2013 Mar 3-5.

Mr.Chutiman KulthonPat, Baan Klong Amphawa Homestay, interviewed 2012, August 13-14 and 2013 Mar 3-5.

Mrs.Prissana Sukontaman, Rossukon Homestay, interviewed 2012, August 13-14 and 2013 Mar 3-5.

Mr.Chan Jensomboon, Baan Num Keang Ruen Homestay, interviewed 2012, August 13-14 and 2013 Mar 3-5.

Mrs.Rattiya Chamsakorn, Baan Rak Klong Amphawa Homestay, interviewed 2012, August 13-14 and 2013 Mar 3-5.

Mrs.Marika Jareonkittiwarakorn, Pleon Amphawa Resort, interviewed 2012, August 13-14 and 2013 Mar 3-5.

Mr.Chatchai Techasarin, Baan Rim Ra beang Guest House, interviewed 2012, August 13-14 and 2013 Mar 3-5.

Mrs.Duanghatai Kaprasit.Buppa Resort, interviewed 2012, August 13-14 and 2013 Mar 3-5.

Mr.Nat (Nick name), Ruen Yai Cheu, interviewed 2012, August 13-14 and 2013 Mar 3-5.

Mr.Wanchai Chunhapattarakul, Ban Hattakam, interviewed 2012, August 13-14 and 2013 Mar 3-5.