

The Samoreang Community's *Rehabilitation Project*

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Abstract

Samoreang is a historical community in the “Hua Hin” region of Thailand’s Prachuap Khiri Khan Province. It is an unique fishing community and famous resort with historical value. Recently it has come under business and land use pressures that are negatively impacting resident’s quality of life. The objective of this project is to fortify the community’s input to guide the administration’s support of sustainable economic development and architectural preservation. A community driven organization named the Samoreang Preservation Group – SPG was created to produce a database of the region’s historical roots with its architectural and socio-cultural assets. The project resulted in the following: (1) The SPG provided input and guidance on the local administration’s development plan in the areas of quality of life concerns, balancing developmental pressures, preserving the fisherman’s way of life, seafood production, intangible cultural resources, and architectural preservation. (2) Cultural tourism of its tangible and intangible assets via fisherman homestays & workday experiences, architectural photography, tours re-tracing historical routes, living museums, traditional foods & its production were proposed as a sustainable development pathway. The creation of the Samoreang Preservation Group provided a foundational inventory of the regions assets upon which sound decisions for future development can be based. Additionally, it established a formal communication pathway for the residents to be involved in the local administration’s decision making process.

Keywords: *Community Rehabilitation, Tourism, Sustainable Development, Intangible Culture, Tangible Culture, Thailand, Quality of Life, Cultural Tourism*

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Introduction

“Samoreang” is an old community of “Hua Hin” located in Thailand’s Prachuap Khiri Khan Province. It is a world renown resort destination that was established about 180 years ago ~1834. At the time, the Hua Hin Sub-district was forested with few houses. Some families from the Bang Chan and Bang Kaew subdistricts of Phetchaburi Province emigrated southward along the shoreline to the area in search of a more supportive and productive environment making a living. They found inviting white sand beaches, plentiful sealife and the adjacent land was fertile suitable for farming. Soon the few houses grew to many transforming the area into a village which has always been known as “Samoreang.”

The name of Hua Hin was popularized by His Royal Highness Prince Naresra Varariddhi’s whom had a large shoreline palace called “Sansamran Sukkawet” built south of the original rock clusters and renamed the area’s beach “Hua Hin.” It is also the location of the Klai Kangwon Palace, a summer residence of the former King Bhumibol Adulyadej. Eventually the whole district became known as Hua Hin whereas the name “Samoreang” was merely a fading memory.

History of Samoreang

From Mr. Arun Krasaesin’s discovery of a 1924 notebook by his ancestor (Siraphan Kamonpramote, 2006), it describes that prior to 1834 Hua Hin was a woodland with only the Khao Takiab village 7 km south and at 6 km north was the Ban Bo Fai Village.

Around that time, a group from the Bang Kaew and Bang Chan sub-districts in the Phetchaburi Province faced difficulties in making a living due to scarcity of natural resources, so they sought better circumstances. On their journey, they happened to come to a village called “Samoreang.” There the seaside beach was unlike anywhere else; the rock clusters were spaced beautifully. The area was mostly undeveloped and appropriate for both farming and fishing, so they persuaded one another to reside there. Samoreang had large fields and many canals, such as Chanian Noi, Chanian Yai, and Samoreang canals. The Chanian Noi, or Panian Noi canal, was in the area where the Klai Kangwon Palace is currently situated. Initially people built temporary residences, cultivated herbs, watermelons, and after the melon season they planted upland rice. These three crops and abundant fresh water provided a high income leading to establishing permanent abodes and more immigrants.



Figure 1. Hua Hin Beach, left and the fisherman's village, right.

Since the time of their ancestors, the primary career in Hua Hin has been small-scale fisheries when in evening they went out to fish and came back to shore in the morning. Initially, their methods were angling, long line, and shore based nets. After catching fish, they exchanged them for farm crops among their neighbors. After the construction of railways reaching the South, the transportation between Hua Hin and nearby cities became more convenient. This resulted in the expansion of the fishing market and the emergence of the career of constructing stake traps, which at the time was very expensive as it took at least 10 people's labor on a boat carrying the stakes to drive them into the ground under the sea. Those performing this task had to be able to stay underwater for a long time. They had to swim underwater to drive the stakes in and tie on the bamboo sheets, which was the hardest job in the community at that time.

Stake trap construction started in 1917 after the completion of the southern railway line brought greater wealth to the fishermen.



Figure 2. Racks for drying nets, left and a 1951 picture of Hua Hin's indigenous fishing boats, right.

The stake trap method and career started to fade away in 1952 when a new method of fishing was introduced by utilizing motorboats called "Tankae boats." Another change was the use of "trawl nets." Hence, the initial career of Hua Hin ancestors transformed as technology and the country progressed.

Fish Piers of Hua Hin

The career of most Hua Hin residents was fishing. They used a variety of boats, such as seiners along with Lighters, Junks and Tankaes. During earlier times, Tankae boats needed smaller rowboats to transport fish to the shore markets. The first pier was a 1966 royal project by King Rama IX in response to him viewing the fishermen's hardship as he passed by on horseback. Then around 1970, the fishing boat pier of Hua Hin could no longer accommodate all the ones coming from other provinces (Samut Sakhon, Samut Songkhram and Phetchaburi). Consequently, the Fish Marketing Organization of the Department of Fisheries had a second fish pier constructed in 1971. This 4m wide is 240m long pier is still in use today.

Royalties Brought Prosperity to Hua Hin

King Rama VI made a royal command in June of 1917 for the Royal State Railways of Siam of the Northern Line and the Royal State Railways of Siam of the Southern

Line to be united into “The Royal State Railways” with Lieutenant General Prince Krom Phra Kamphaeng Phet Akkarayothin in charge.



Figure 3. Bird's-eye-view of the community, left and Jetty and fishing boats moorage, right.

Then in 1921, King Rama VI ordered a survey to be conducted at a seaside location for a new summer residence, the Mrigadayavan Palace. Construction began in 1923 and his first stay was in 1924. During the survey for the new Phetchaburi-Ban Cha-Am-Hua Hin railway upon reaching the Samoreang area its clean white sand beaches and beautiful rock clusters embodying the characteristics of a resort location was noted. Consequently, as the railway line reached Hua Hin and bringing many visiting royals, some purchased land for their courts (a sovereign's residence) and seaside resorts. Even Queen Saovabha Phongsri, the daughter of King Rama V, was interested in securing a land for a place of relaxation. King Rama VI came to stay there many times and was so fond of it that he had the Klai Kangwon Palace built to be a summertime residence.

His Royal Highness Prince Naresra Varariddhi was the first royal to build a large court, named “Saen Samran House,” by the sea south of the prominent rock outcroppings. Then later, to allow commoners to appreciate the natural beauty of Hua Hin, His Royal Highness Prince Krom Phra Kamphaeng Phet Akkarayothin asked permission to purchase a plot from Prince Naresra Varariddhi's holdings to be property of the Royal State Railways. On this plot a wooden seaside bungalow constructed for the general public to rent for overnight lodging. He also ordered the construction of a 830m road, which is called “Damnoen Kasem,” from the Hua Hin Train Station to the seashore. This was done for the convenience of resort guests as well as general passengers who wanted to partake of the seashore's scenery.

Later, he commanded the Royal State Railways to build a European-style hotel; the bungalow that was formerly there was moved to and re-assembled in a new location. The construction of this first hotel began in 1921 and was finished in 1922 and had 28 guest beds.

For Hua Hin to have a better chance of being developed into a resort location a road was constructed as a straight path from the train station to the seashore. This road is the present Damnoen Kasem Road and one and two storied wooden row houses were built to be rented for commerce along it forming the general

commercial area of the Hua Hin community. Presently they are both sides of Phet Kasem Road and the Chatchai Market. The former dirt roads and wooden row houses with low floors and galvanized roofs was changed to rhomboid-tiled roofs as the former faded from memory.



Figure 4. Two views of the Bungalows of the original Hua Hin Hotel.



Figure 5. Two views of the Railway Hotel of Hua Hin, a European-style hotel.

While the Klai Kangwon Palace was being built, His Royal Highness Prince Krom Phra Kamphaeng Phet Akkarayothin, had the Chatchai Market built in 1926 on the land purchased by the Privy Purse. (Chatchai Market was derived from his previous name). He designed the market to have a roof with seven arched roofs in a row. The entire building was made of reinforced concrete, which signifies that it was built during the reign of King Rama VII.



Figure 6. Piam Suk Building, Klai Kangwon Palace, left and the Chatchai Market, right.

After the completion of the southern railway line to the border of Malaysia, Hua Hin became well-known as a famous resort where a large number of tourists

came to relax, swim, fish, and play golf. The Royal Hua Hin Golf Course was the first international standard golf course in Thailand. The unique feature of the local train station is the 4-gabled Sanam Chan Pavilion that was later changed to be the King Mongkut's Pavilion as it was built during his era.



Figure 7. The King Mongkut's Pavilion left at the Hua Hin Train Station, right.

Royal Hua Hin Golf Course

As King Rama V graciously ordered an extension of the southern railway from Phetchaburi Province down south to Songkhla and Ra-ngae per the announcement dated July 26, 1909 (G House, 2010), Prince Naresra Varariddhi commanded the construction to begin. This railroad lead down south along the eastern seashore of the Malay Peninsula and transportation to Hua Hin opened on November 25, 1911. The total distance from the Thonburi station to Hua Hin was 212.9 kilometers. While the Royal State Railways was building the European-style hotel in Hua Hin, Prince Krom Phra Kamphaeng Phet Akkarayothin, commander of the Royal State Railways commanded the construction of a tennis court and a golf course for the guests, which commenced in 1919. The golf course with the first 9 holes was opened in 1922. Then the Royal State Railways extended the course by 2,300 yards with additional holes totalling 18 – finishing in 1928.



Figure 8. Views of the Royal Hua Hin Golf Course.

Hua Hin's Popularity Widens

In August 1936, a total solar eclipse was visible in Hua Hin. At that time, several teams of foreign astronomers came with cameras to study it near the Railway Hotel. This increased the international awareness of Hua Hin as well as the subsequent battles and related activities by the strongly united *Free Thai* movement during WWII. By 1944, one of their training camps was on Khao Tao and another in the La-ou Forest.

Traditional Games & Ceremonies

The folk game “Peepungtai” is exclusive to Hua Hin. The game begins a bit before sunset. The players are mostly young men and women availing themselves of an opportunity to meet. They begin the game by yelling and jogging in a row holding hands. Soon when it is dark, one can watch the Peepungtai parade lit traditionally by beautiful torches.

The ritual of curse elimination via the sea and an the annual merit-making ceremony at the Goddess Tubtim Shrine are held every September. Ones merit is symbolically given to deceased ancestors and to those to whom one owes karmic debts, as well to wandering spirits often seen by fishermen out on the water. The ritual is performed by sailing a boat out to sink and send the curse(s) to sink down and away into the sea of Hua Hin.

Pictured below are two famous people revered by the Hua Hin community. The Venerable Nak of Wat Hua Hin/Wat Ampharam is also known as Master Wiri-yathikaree and the champion boxer Phon Kingphet.

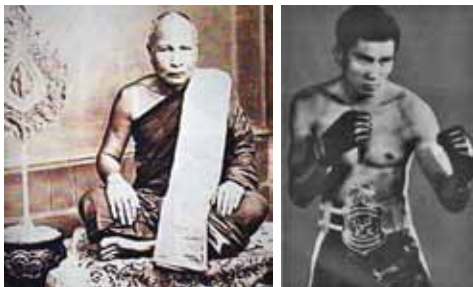


Figure 9. Master Wiri-yathikaree AKA the Venerable Nak, left and Phon Kingphet, the first three time world boxing champion, right.

Modern Day Samoreang

Even though the Hua Hin area recently has had to compete with the emergence of resorts destinations closer to the population center of Bangkok; namely Bang Pu and Pattaya, it nevertheless remains an in-demand area filled with the cultural value of an old traditional fishing community. It features charming, unique old wooden houses that are worth preserving. Currently, the old community “Samoreang” is divided into three administrative districts: Samoreang, Poonsuk and Chaitalay

With the pressure of being a tourist location, the Samoreang community has come under duress from non-local entrepreneurs to develop its shoreline with restaurants and entertainment venues. There is also economic disparity between the traditional economy and the tourism-based economy along with rapid town to city expansion pressures. Some of the established residents have sold their land or rented out buildings and then moved away to reside outside this growth center. Additionally youths with higher levels of education have gone to live and work elsewhere.

Objectives

The creation of a fully inclusive, coordinated rehabilitation and sustainable development plan for the existing native residents to preserve their quality of life while cognizant of the locale being a tourist attraction is needed. Moreover an increased awareness needs to be instilled about the area's historical value and its importance to the community.

The project of rehabilitating the traditional Samoreang community as a symbol of the traditional Hua Hin seaside, was funded the City & Community Rehabilitation Program (CCRP) through the aid of a community architect commission, the Association of Siamese Architects under the Royal Patronage of His Majesty the King, the Crown Property Bureau Foundation, and the Community Organizations' Development Institute.

This project aims were to induce the creation of a body of knowledge and to form a connection at the national level regarding the preservation and rehabilitation of a traditional community quarter. The project's leadership wants to instill a mechanism of cooperation among different community sectors to strengthen the traditional community quarter by supporting the work lives of the locals together with those concerned with rehabilitation and preservation.



Figure 10. Community sign, left. Samoreang canal, middle. Community's entrance, right.

Known Community Problems

The main characteristics of "Samoreang" as a historical community of "Hua Hin," are its traditional way of life as a fishing community and the architecture of its old wooden houses and iconic train station that should be preserved as its legacy.

However, the community has the following problems:

1. How to reduce the loss of traditional forms of employment due to rapid city expansion? The shoreline areas are desirable locations for hotels and related tourist facilities. With such development pressures it is feared the traditional fishing way of life will disappear.

2. How to reduce the loss of architectural history? The community has many traditional wooden houses in need of ongoing maintenance funding to ensure their preservation. A plan for registering their historical significance and guiding appropriate utilization i.e. homestays, cultural tourism etc. needs to be developed and implemented.

3. How to create inclusive development?

There are concerns about how to foster cooperation from all sectors to unify the community's physical development while ensuring the quality of life for its inhabitants.

4. How to instill an appreciation of the community's history?

Pathways to increase residence's awareness of its historical assets and their importance in the role of sustainable development needs to be developed and disseminated.

Initial Goals

1. Strengthen the community through supporting inclusive participation for directing sustainable development in partnership with the community's administration.
2. Create a database of communal assets and characteristics to serve as a development and educational resource. It would include the physical and socio-cultural dimensions of the community. Specifically, its architectural assets, fishing & processing techniques, agricultural elements, foods, supportive industries, festivals, traditional games and handicrafts etc.

Methodology

Review of Informational Sources

1. *Archives, Questionnaires and Interviews:*

Review and gather foundational information about the community from archived documents, questionnaires and interviews.

2. *Surveys:* Select team members to be co-researchers in the project to gather information, assist with planning and conduct surveys. (residents from the community and others from local administrative organizations, state agencies and academic institutions).

3. *Review of Existing Community Rehabilitation Solutions:*

Observation of existing workshops, events and discussion groups from other successful community rehabilitation programs to use as a guide for working with and creating community networks.

4. *Database Creation:*

Train community researchers to form a working team and how to properly utilize anthropological methods, collect field data and consolidate it into a functional supportive database system. The team's focus is on how to utilize local resources to support its quality of life and sustainable development. Specifically, its physicality (land usage & infrastructure), community's environment, architecture, way of life, history and culture.

5. *Establish a Community Development Committee.*

This committee is in charge of synthesizing the collected data, reviewing the body of knowledge, problems, and needs of the community. Then it is tasked with draft-

ing the plan and supportive regulations for developing the community's physicality and to set in motion activities leading towards the desired milestones established through input from the community.

Three Areas of Focus

The objectives in the three areas listed below were to seek improvements in the community's quality of life, economy, cultural expression and architectural preservation while maintaining Samoreang's traditional character. These were achieved through a participatory process in all stages (data collection, decision making and implementation).

1. Economic – The establishment of a community organization and support network to guide the development of the local economy in a viable and sustainable manner with a focus on increasing business and vocational competency levels together with community-based product production rooted in traditional skills, processes and knowledge. Establish model(s) of community enterprises that embody solutions to local problems in a sustainable yet profitable manner. Consider the establishment of a savings group as a credit resource for lodging development (homestays), handicraft development support and funding a cultural tourism administration group.

2. Culture – How the character of Samoreang's natural environment, cultural capital and way of life can be first rehabilitated, secondly maintained and thirdly effectively utilized in a sustainable manner?

3. Architecture & Community – Historical Building Preservation – The gathering of information about buildings that are deemed worthy of preservation as ones embodying the community's uniqueness. The structures to be considered are those residences and public buildings with the possibility of restoration that reflects the original Samoreang way of life and supports the community's plans for cultural tourism.

Selection of Team Members

The Samoreang Preservation Group – SPG is a grassroots community development committee whose roles are to set implementation guidelines and to function as a communication liaison to the public. The group is comprised of representatives from the Poonsuk, Samoreang and Chaitalay communities along with those from the Lively-Aged Seniors group.

SPG is responsible for synthesizing the data, knowledge resources, problems together with needs of the community, drafting new regulations and forming plans for development driving goal orientated activities. Specifically SPG activities include:

1. Strengthened the participation of local organizations to induce an understanding of the process of preserving and rehabilitating Samoreang's old community quarter throughout the community.

2. Carrying out activities promoting the restoration of the Samoreang character with the locals who play a variety of important roles in the implementation of community development plans.

3. Integrate and connect with important related parties, which are other regional community centers, provincial agencies, the civil society sector and the intercommunity learning sector to induce cooperation among these entities.

In the past Samoreang's economy has developed in conjunction with institutions supportive of community organization development and it is desirable for this to continue. One example was the creation of the Secure House Project where a savings group for residences was established. There were production development improvements and product value additions suggestions made along with the promotion of community markets. Furthermore, local Thai processes and culture were integrated to enhance the value of merchandise. Additionally, there was a community project for rehabilitating the Samchuk Market.

Activity Observations

Observations were conducted to review the activities of organizations and communities in similar situations as Samoreang. The group traveled to the communities hosting the Samchuk Market, Si Prachan Market and Kao Hong Market on August 15-16, 2015.

The below 12 steps defines a process to energize and restore sluggish communal markets.

1. Create the process
2. Make observations
3. Seminar attendance
4. Community analysis
5. Organize a civil society forum
6. Develop an implementation plan
7. Commence the implementation of the plan
8. Expand the scope of activities
9. Expand network
10. Perpetuate
11. Follow up & evaluation
12. Summarize findings



Figure 11. A presentation on the Samchuk Market, left. Brainstorming session and Summation, right.

After observations and seminar attendance, a brainstorming and self-study session was held and its results were summarized. There was an exchange session for learning about community economic development, the organization of the groups in the community, along with detailing the strengths, weaknesses and characteristics of the Samoreang community.

The Community Researcher Team's Summary of Samoreang's Assets

The community's research team employed anthropological survey methods to collect significant field data and develop them into a resource summary for use by the project. But first the basic needs of the community was ascertained. The need for a secure life that would afford happiness to the residents while managing the public utility infrastructure and environment while being kept free of illicit venues was desired.

There was expressed concern for preserving the old canal's future and character, the fisherman's way of life, the history and ingenuity integral to the essence of the community. Additionally, there were worries regarding the economy and the loss of cultural traditions along with the loss of traditional architecture

A. Utilization of local resources

The question of how could the existing local resources be developed and utilized for both economic and cultural preservation was posed.

B. Cultural capital of the traditional community of Samoreang

Samoreang's cultural capital is its seaside fishing way of life and folk culture. It includes seine fishnet weaving, annual curse elimination rituals, handicrafts, seafood product processing and traditional games such as those known as Maesee and Peepungtai. What's more is the existing community's traditional architecture in homes and integrated shops.

Tourism in Samoreang can be expanded beyond just being viewed as a destination. It could be arranged with an emphasis on the old historical travel routes with homestays in beautiful old houses arranged to provide a close, personal view into the fisherman's daily life and role within the wider community. In other words cultural tourism.

C. Attractions

Along the scenic beaches of Samoreang there are fishing piers to take part of both the sea view and fishing. There are both fresh and prepared seafood for sale.

These locations put the fishermen's way of life on display. One can see their fishing methods, the equipment used and the processing of seafood products. There is also a Fishing Museum detailing the life and history of indigenous fishermen.

Tourism Activities

1. Homestays

The provisioning of houses (and historical dwellings) for rent offers a cultural tourist a first-hand view into the fisherman's daily life, watching the sunrise at the fish piers, making morning food offerings to monks, watching the community's

way of life: Boats leaving to catch fish, crabs, and squid. Boats in the morning return from the sea with their fresh seafood to sell at the local pier.

Excess seafood not sold is preserved via either salt curing or drying. The steps are demonstrated and visitors can buy the local products for sharing back home.

2. Cultural Tours, Sightseeing and Bird Watching

Boat trips, sailing along the beach towards Khao Takiab, describing its highlights and historical places, beaches and listening to descriptions of nature & wildlife, holding festivals, eating mollusks, bird watching birds.

3. Historical Routes, Temples and Architectural Photography

Walking and sightseeing along the old cultural routes of the Samoreang, Chaitalay and Poonsuk communities.

Viewpoints at the God Somboon Shrine, the Goddess Tubtim Shrine, Wat Hua Hin of the Venerable Nak and many houses bearing traditional architecture.

4. Fishing

At night there are boats to fish (jig) for squid with the boats leaving around 6 p.m. to catch bait fish for squid and the desired fish species. Going out to sea to one learns the methods of catching fish, using seine nets, identifying different species and size regulations, fish cleaning and market preparation.

5. Seafood Product Demonstrations

Demonstrations on how to make dried squid, dried fish, steamed mackerel, salted fish and raw fish sauce. Fish net fabrication and repair.

6. Handicrafts

Attend demonstrations on how to use natural materials such as False Venus comb seashells to make crafts and palm-leaf fans, hats and bags.

7. Community Museum

Depicting the changes in the career of Samoreang fishermen from past to present. The seine nets and fish traps along with details of their fabrication, repairs and maintenance. Historical pictures from the region covering historical places, events, structures, architectural changes and seafood processing details.

8. Festivals, Ceremonies, Traditional Games, Music etc.

Guests could be invited to participate or observe seasonal festivals, local musicians, merit making ceremonies, curse elimination ritual and traditional games such as the one known as Peepungtai mentioned previously.

Improvement Areas

1. Maintenance of public areas and landscaping: Areas need to be clean, safe and attractive.
2. Publicity needs to be increased through coordination with state and private agencies offering brochures and informational updates via various media outlets (website, social media etc.)
3. Community map needs to be developed to indicate homestays, heritage buildings, fishing and other cultural asset locations.
4. Installations of the community map should be installed at key locations: Including at the junctions of the Samoreang, Chaitalay, and Poonsuk areas.
5. Signage & informational boards need to be developed to offer visitors directions and telling stories – history during cultural tours/walks.
6. Community logo: Identity development of a symbol of the community signage, historical building designation and T-shirts, hats and bags etc.
7. Tram or hop on hop off bus offering city loop tours
8. Parking lots need maintenance and expansion.
9. Event and activity spaces need maintenance and expansion
10. Green spaces and trees need maintenance and expansion.
11. Recreation and sports facilities need maintenance and expansion
12. Wastewater drainage, treatment and future capacity enhancement needs attention.

The Community Development Committee's Summary of Samoreang's cultural assets are as follows:

- The seaside way of life of indigenous fishermen features various fishing techniques and aquatic products processing methods.
- Culture: Traditional ceremonies/festivals, regional foods, games, handicrafts, and music.
- Community's built environment: Beautiful traditional house architecture.
- Cultural tourism elements: Fisherman homestays (way of life education/experiences), seafood processing demonstrations, and tours along historical regional routes.



Figure 12. Listening to details about joining the Community Organizations Development Institute (CODI) in a Secure House Project seminar.



Figure 13. Group meeting and interviewing community sages, left and presenting the project's progress report, right.

Plan Objectives

The creation of a community based group with an extended network of support mechanisms for developing a community's economy in the model of a community-wide enterprise.

- Become familiar with the Secure House Project and how it can assist the Samoreang residents.
- How to develop a community's economic and cultural capital.
- How to increase the capacity and potential of existing community based businesses.
- How to manage local resources utilized in sustainable development.
- How to set up a saving group for funding community ventures: A credit source for residential development projects, homemakers groups and a tourism administration group.

Plan Summary

Thus, the plan for the Samoreang community's rehabilitation project can be summarized as follows:

1. Compile information through field surveys and from the current management entities to summarize it publicly to the residents and other interested parties so they become familiar with the history, culture, importance of the Samoreang area.
2. List the needed policies and physical improvements such as the establishment of heritage-preservation zones and antique house preservation and renovation. The establishment of a heritage building list & signage in support of cultural tourism can also be considered.
3. Increase the promotion of the community's culture and character.
4. Increase the promotion of collaboration between organizations and groups concerned with advocating sustainable economic and quality of life development.
5. Recruiting and incorporating legal mechanisms such as municipal law to support the plan's implementation.

On October 9, 2015, data collection results were presented to the community and supportive municipalities together with a plan for developing Samoreang into a cultural tourism destination. The Mayor of Hua Hin, community leaders, residents and the project team were present to provide explanations and implementation status updates.

Needs of the Community

The potential for sustainable economic development needs to be improved as it relates to community-based enterprises, vocational skills development, and community merchandise production embodying traditional ingenuity which adds marketing value. Guidelines for developing both a community fund and increasing the capacity of community's businesses are also in need of improvement. For instance, there is the possibility of setting up a saving group for seafood production, a credit fund for residence development, a homemaker group and an administrative group for tourism. Additionally, the administration of the community's local resources are also in need of development..

From the community's brainstorming session the needs were determined to be as follows:

1. To preserve the original character of the Samoreang canal.
2. To develop further other sustainable revenue sources of income i.e. cultural tourism, handicrafts etc.
3. To restore neglected expressions of culture and reinforce existing cultural traditions, ceremonies, festivals etc.
4. To increase the garbage collection from bins in the public areas.
5. To increase the community's available social spaces for children and adults.

Culture Supported Economy

The cultural capital of the Samoreang community is embodied in its traditional quality of life offered by harvesting the sea and the Thai ingenuity and processes developed to be sustained by it. There are several forms of fishing. The methods are: angling, long-line, shoreline based nets, fabricated stake traps and trawl nets. Additionally, there are the supportive industries of net weaving and seafood processing such as steamed mackerel and raw fish sauce along with local handicrafts made from seashells. Moreover architecturally speaking, the area has several unique traditional houses and places of business.

The locals of Samoreang are pious Buddhists whose traditions remain into the present day. There is a field merit-making ceremony and one to eliminate curses via sending a symbolic boat out to sea. There are also the folk traditions in the community calendar. There is the Loukchuang game, tug of war, and in the past, there was a Thai music band that performed music before the royal audience during the reign of King Rama VII. Furthermore, there were two important and revered figures in Samoreang. The first was the Venerable Nak of Wat Hua Hin and the three time Thai world boxing champion in history, Phon Kingphet.

This strong cultural base can continue to serve the needs of Samoreang by developing its cultural tourism potential to provide an continuation of the residents’ quality of life while enhancing its own version of a sustainable economy. Cultural tourism offers a revenue stream to fund architectural preservation of existing structures and environmental rehabilitation.

Figure 14 below is an unifying graphic relating the key issues; quality of life, cultural and architectural preservation balanced with economic viability and sustainable development featuring details of cultural tourism.

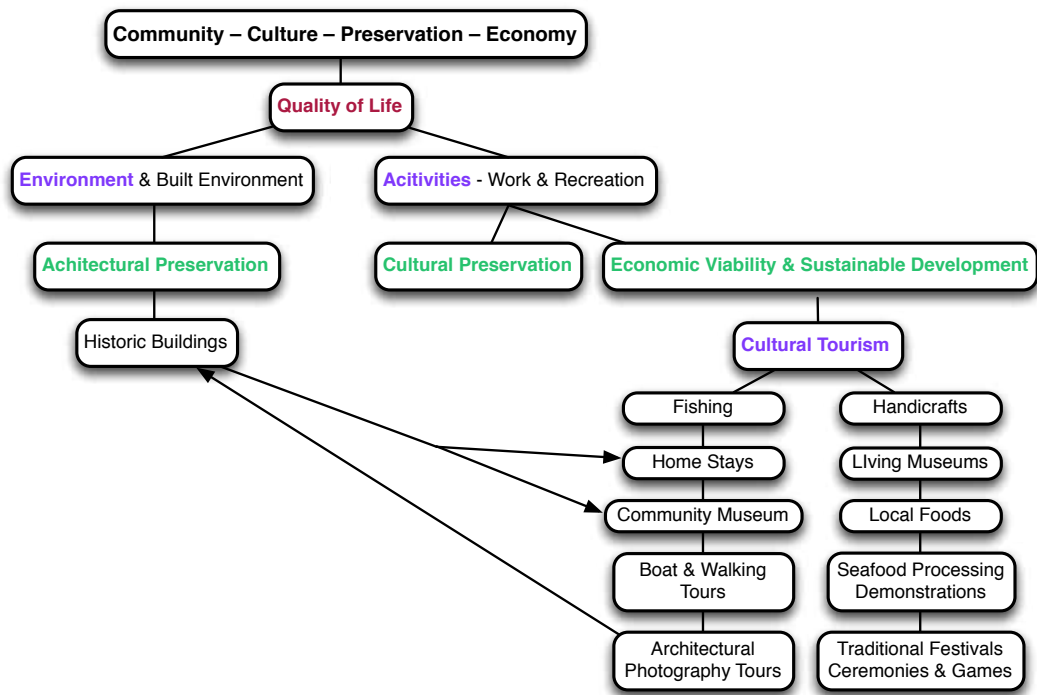


Figure 14. Chart depicting the dynamic interplay of culture, community, historical architecture and cultural tourism.

3. Architectural Heritage Inventory

Below are details of buildings that should be preserved as representative of the uniqueness of the Samoreang community’s way of life and holding the possibility of being restored are residences and public buildings offered in support of the architectural preservation and cultural tourism management plans.

Database of Existing Architecture in the Community

Within the area there were a total of 2036 structures. This includes residential homes, houses for rent, shops, houses renovated into tourist lodgings, restaurants, spas, bars and other entertainment venues. These are wooden residences

around 60 – 70 years old. Among those with unique traditional architecture there are architectural elements in both Thai-style residences and commercial wooden buildings; both typically are 2-3 stories tall. Recently these old-styled houses have started to be torn down and replaced by contemporary style commercial buildings.

The existing census data has the following household statistics:

Samoreang Community	530 households	1063 people
Chaitalay Community	605 households	1800 people
Poonsuk Community	901 households	1653 people

Fieldwork was conducted to inventory the community's old house and storefront architecture and to make drawings for reviewing their characteristics.

Architecture Unique to Samoreang

The architectural program at the Faculty of Industrial Technology, Phranakhon Rajabhat University worked with the Office of Natural Resources and Environmental Policy and Planning, Ministry of Natural Resources and Environment and the Hua Hin Municipality to encourage cooperation in developing a master plan to improve the built landscape in the area of the Samoreang community in the municipality of Hua Hin with the aim to develop the environment and quality of life of its residents. This community improvement plan and project that featured wide community participation was held from November 3, 2014 to February 20, 2015 and from September 5-6, 2015.

Both physical and societal data were collected by doing fieldwork in the community, photographing the area's condition and interviewing residents. Below are several architectural examples from the community.



Figure 15. A view of the houses along the Samoreang canal, left. Samoreang fishing boats, right.



Figure 16. Paired pictures and drawings of old houses on Chomsin Road.



Figure 17. Paired pictures and drawings of old houses on Chomsin Road.

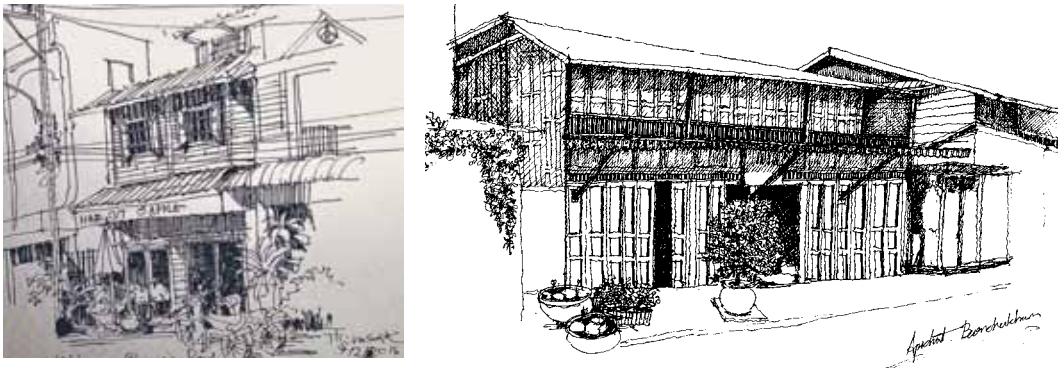


Figure 18. Drawings of old houses along Chomsin Road.

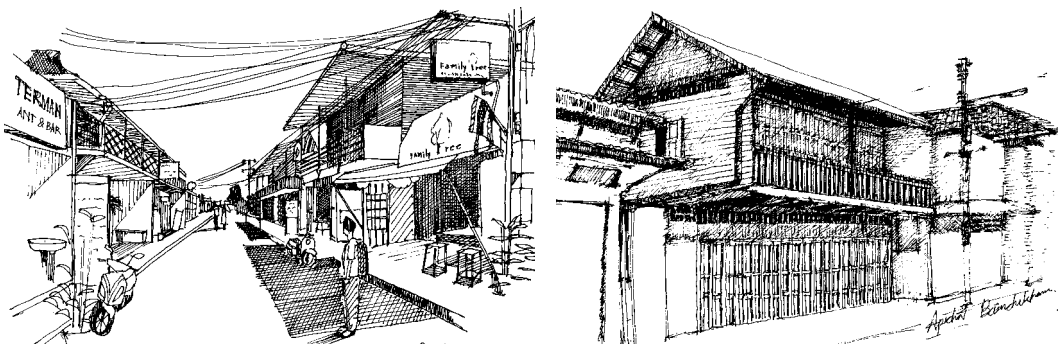


Figure 19. Drawing of stores along Chomsin Road.



Figure 20. The Sathukarn House on Krasaesin Road.



Figure 21. Traditional corner house in the Poonsuk area.



Figure 22. Old houses in the Poonsuk area.

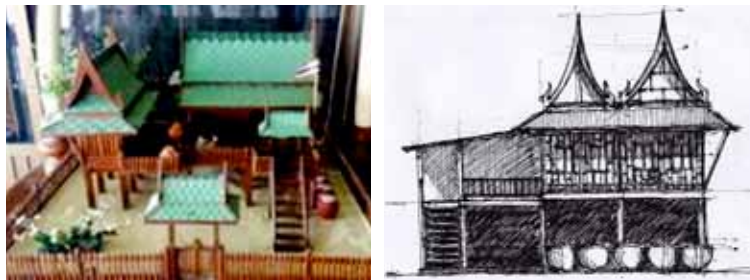


Figure 23. Thai-style house, Poonsuk area.



Figure 24. Thai houses and drawing from the Chaitalay area.

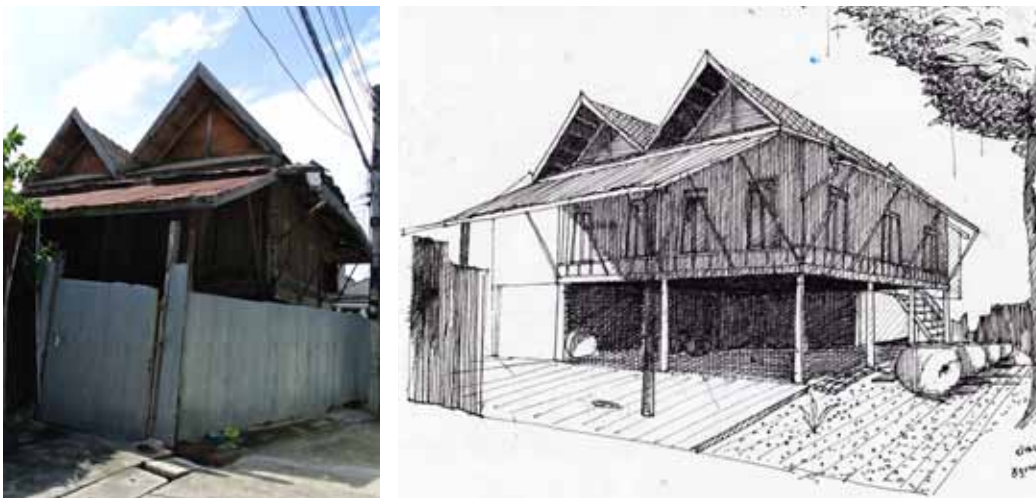


Figure 25. Images of Thai houses, Chaitalay area.

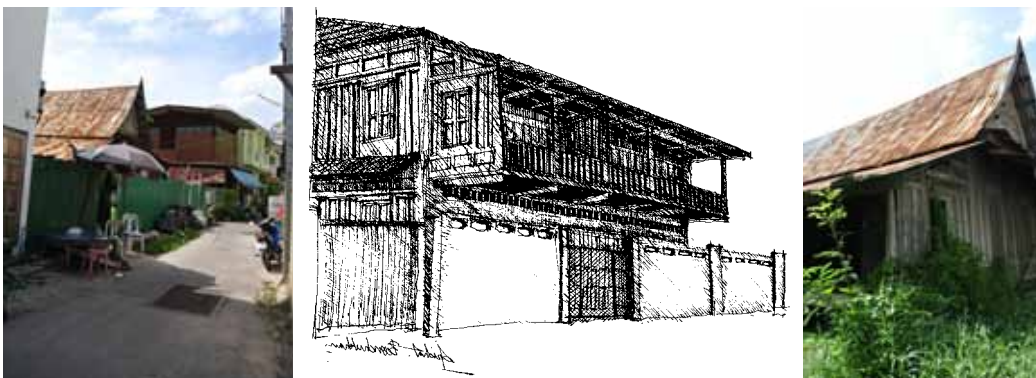


Figure 26. Images of Thai houses, Chaitalay area.



Figure 27. A Thai house that was converted into a spa with drawing.

Conclusion

The rehabilitation of the Samoreang community should be an holistic development involving the following elements:

1. Internal cultural elements, which are of intangible value. This concerns the rehabilitation of the cultural character of the Samoreang community to induce sustainable economic and societal development within it while preserving a good quality of life for its residents along with their traditions.
2. External cultural elements, which are tangible cultural elements, namely, architecture. These elements consists of the environment of the community in which the people live that should be made suitable for current and sustainable use i.e. habitation, commercial enterprises, public utility & assistance infrastructure, preservation of buildings with historical significance.

Moreover, there should be measures supporting the rehabilitation of the community's physicality, such as the Secure House Project, measures for restoring the landscape environment and a system for the area's land and building usage to mold a community into a pleasant place to live for everyone.

Development must be conducted through the input from and cooperation with all involved parties to resolve the full spectrum of local community issues. This includes the residents and private and provincial agencies.

Recommendations

1. Since Samoreang is in the area of the famous seaside tourist resort destination known as "Hua Hin," there exists pressure to utilize the shoreline for tourist attractions, restaurants, entertainment venues and so on to cater to tourists. Therefore the community administration's plans need to consider the impact their policies will have on tourism.

2. Community preservation objectives need be integrated with the city's development goals. There needs to be coordination between land use policies, historic building preservation and future sustainable development objectives.

3. There should be an economic incentive established for preserving the historical assets on private property via tax measures, such as a business tax exemption for the preservation of buildings in the private sector or through approved income tax deductions for individuals and/or organizations.

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