

Is Tourism the (Only) Best “Choice” for Community Rehabilitation and Development?

Kanjana Laochockchaikul
Thammasat University, Bangkok, Thailand

Economic conditions, societies, and current changes make many communities in Thailand face changes in occupation and life, especially suburban communities which face loneliness and sluggishness. With this problem, renovation and development of communities ensue. Many communities have changed their image to be the “tourism community”, the result of which is generally perceived as either failure or success. According to this phenomenon, the author would like to present a story through a case study of Pak Nam Prasae Community, Klaeng District, Rayong Province. The author had an opportunity to conduct a participatory action research with collaboration for the main objectives which are to support knowledge body that leads the community out of loneliness and sluggishness and to create tourism activities. Nowadays, this community has become a popular tourist attraction, which is promoted as part of the national tourism by Tourism Authority of Thailand. The author would like to present both sides of the development through the tool called “tourism” which was employed by the community as a new approach to maintain, renovate, and develop the community. Even though in the initial stage, promotion and support from the external network were important, the most important thing is the cost of community in certain aspects that support the community to insist, improve, and connect to new networks by itself. On the other hand, the community will have to face with new different issues and challenges, especially in terms of management and share of benefit gained from using the local resources to develop the tourism in the community. According to these two pieces of information, after all, whether “tourism” is the best tool for development is an important issue that the community has to consider.

Keywords: community development, tourism communities, social change

Introduction: Why Prasae?

Pak Nam Prasae Community (meaning of Pak Nam is estuary) is located on the eastern coast, the southeastern part of Klaeng District, Rayong Province. Because the community is by Prasae River that the estuary connects to the Gulf of Thailand, the area is plenty of natural resources according to the characteristics of river plain and coast plain; moreover, there is the resource of mangrove forest that is full of aquatic animals and various plants. Many people have settled down in this community since the past. It reflects the lifestyle and occupation of people in Pak Nam Prasae, such as farming and fishery. Furthermore, people here earn a living by trading and various types of industry that grows and ceases periodically, such as a rice mill or a sawmill.

According to the characteristics of the aforesaid area, in the past Pak Nam Prasae was important as the strategic area of communication; that is to say, it was the major port of Klaeng Town and the center of prosperity as the source of production and the source of agricultural goods and process goods with high quality, such as shrimp paste and popular fish sauce.

However, the lifestyle of people in Pak Nam Prasae changed due to the change of communication; because land transportation was more important than water transportation. From the past that it was the center of trade and communication, now it turns into the place that is far from the main route. The community and residences are silent because of being abandoned from the changed lifestyle of earning a living with the value of heading to a big city.

Pak Nam Prasae where is still full of charm from the history that can pass on and tell a story that there is the plentifully and gracefully natural resource including the cultural resource appearing in the characteristics and warm and supportive community lifestyle. According to awareness of its potentiality, under the lead of Intellectual Property Office and Enterprise Incubation of Thammasat University, the activity of integrating development for enhancing lifestyle and life quality of Pak Nam Prasae Community is managed by the group of academics that passes on knowledge. The purpose of this activity is to develop this community. Also, I, as one part of this operation, must pass on the procedure in working from the beginning step and tell a story of activities after the project finished. Therefore, this article consists of two parts: (1) the details of running activities for development of Prasae areas and (2) the story of Prasae areas after finishing the development activities.

When the Last Answer is “Tourism”

The operation of developing Prasae areas is considered the practical research with participation that is coordination among the academic, the community leader, and the community member. The operation starts from holding the community meeting as often as possible in order to survey the community need and listen to the community opinion. The meeting summarizes and reflects what the community is aware of and sees it as important that is the significance of history, the significance of culture and tradition and the significance of ecology and environment. According to these three important points, they lead to the plan of substantially developing Prasae areas in the name “Prasae Model”, with these five points in operation that are the history, culture/tradition, nature/environment, activity/recreation, and good society/stable community. The community agrees to plan the goal of developing Prasae areas as “the conservative tourist community”.

My Role With Part of Development and Prasae’s Research

According to achieving the purpose in operating the community development as the conservative tourist community and considering the main point that the community is aware of, the inevitable key element is researching and collecting the historical knowledge and the society and culture of the community. It is not the only the main factor that leads to other operations, but self-knowledge is also important to make perception and participation with people around because “the self-knowledge” is considered the key component that makes members of the community aware of the identity and distinction in their own local areas, whether it be the landscape and culture considering the core that supports this development emerged and developed next with stability. It makes me as one part of this operation have the chance to join the research project with the purpose of supporting the activity of integrating development for enhancing lifestyle and life quality of Pak Nam Prasae

Community. The operation of managing and collecting the historical knowledge and the society and local culture is conducted to support the community get the benefit from developing the knowledge in other types.

The name of research that I conducted is “The study of history and socio-culture of Pak Nam Prasae Community for community development and ecotourism project”; therefore, there is the role comparing with the base to the operation and other activities.

My research on the information on the history, society, and culture of the community in Pak Nam Prasae, Klaeng District, Rayong Province, is a qualitative research work that uses the discipline of Participatory Action Research and Community Development. Therefore, I adapt the concept for the archaeological management of community cultural resource (Phraichānchit, 2004, pp. 209-215) to the research methodology. The main point of the concept, the archaeological management of community cultural resource, is the change from the former cultural resource plan that focuses on governmental centralization and executions by governmental officials or juristic persons hired by the government to the management by local community with collaborations from people, academics, community leaders, and other local organizations, which need to be fine-tuned with one another for synchronized attitudes and operations. Governmental authorities and academics who used to work independently without any collaboration from local community have to be aware of the potential of the locals, and must change their work scheme from setting the policies and making decisions by themselves in the up-down or vertical manner to the horizontal manner that focuses on the collaborations from the locals who take parts in decision-making. Authorities and academics must value the ideas and actual needs of the locals. Academics must change their roles to become academic and technical advisors to disseminate knowledge, experiences, and skills in cultural resource management to the locals. In addition, academics should also build-up the locals’ attitudes and spirits in order to make them treasure the cultural resources in their community and to strengthen the groups that are in-charge of managing cultural resources in a sustainable manner. In other words, academics have to develop themselves and community simultaneously.

In addition, this concept focuses on the participatory principle, practical study, and appreciative building process to make the locals satisfied and impressed with the backgrounds of their community, with the following principles and guidelines:

1. Holistic approach: meaning the study on all the dimensions of a community in the past and at present, and the study on effects that each dimension has on one another;
2. Multicultural approach: the awareness of the unique cultural identity of each community that is the location of the resource, which forces managers to be respectful to the cultural difference;
3. Dynamic approach: the focus on the uncertainty or the changes, which means managers outside the community must realize that society, culture, and everything are ever-changing; thus, plans and techniques for the management must be adjusted to fit the contexts of a place;
4. Participative openness-inquiry: meaning all the people working on cultural resource management must work together in the form of co-learning and collaboration in order to generate the knowledge that is equally beneficial for everyone;
5. Learning by doing: allowing everyone in the community, interested in learning and share work ideas in every step to have opportunities to work together;
6. Common appreciative building: meaning managers, understanding the values and importance of cultural resources, have to set up a learning process that allows all the local people to appreciate the value and importance of the resources in an equal manner, and create a process that allows the locals of the community

that with cultural resources to understand, know, and have good attitudes towards the resources, so that they will love and treasure the resources as the ones owned by all members of the community;

7. Research & development: meaning the research methodology is a research process that incorporates the activities to develop the target community at the same time;

8. Accompanying/co-existing: meaning the locals must have chances to participate in all the steps and local administrative organizations must receive supports to boost the capacities and knowledge for such resource management.

I have applied the aforementioned principles to the field work and data collection as follows:

1. The focus group and interviews which start from the focus group interviews with groups that exist in the community, such as groups of the older person and community leaders in order to attain ideas and suggestions in the overview, which are reviewed, researched, and screened before the respondents for the key persons interviews are chosen to provide insights and documents that they have in the unstructured informal interviews that encourage the respondents to reflect “identities”, “selves”, and “way of life” of Pak Nam Prasae Community that they are aware of and understand; afterwards, the attained information is sorted in accordance with the relevant issues.

2. The research on relevant documents, which are primary documents from related federal agencies, such as the National Archives of Thailand and History Division of Naval Education Department in order to glean knowledge on history from written records, which is not available in the community, to support and create the issues for the discussion and to remind the locals of their memories and check such memories at the same time; in addition, documents available in the community, such as commemorate books in funerals, memoranda from the locals or monks who are/were community leaders, invitation letters to ordination and nuptial ceremonies, or photographs of all events in the community.

From the collection of data and stories related to “Pak Nam Prasae” in terms of history, society, and culture, interesting information on several aspects of cultural resources is discovered. Such information is a greatly valuable capital that need be disseminated in order to facilitate the sustainable local development.

Pursuance, Research, and Record of Data

From the created questions for data research, I set out the fundamental questions for the focus group interviews with members of the community in order to have initial understanding, such as “speaking of Pak Nam Prasae, what do you think about” or “what are the interesting things that you want to talk about”. I have received answers to such questions supported with historical information for the extensive discussion with the locals and receive interesting information that can be sorted into different issues as follows.

Variety and importance of the name “Prasae”. This community is one of the neighborhoods with the most names and spellings. From the available records, it is hypothesized by senior members of Pak Nam Prasae community or Phra Khru (Buddhist Monk) Praphat Wiriyakhun, a former abbot of Takhian Ngam Temple, and Rawi Panyaying that the name “Rayong” is from the word “Ra-yong” in the dialect of Chong (Chong is the name of ethnic group) people who used to live in Rayong Province. With this hypothesis, the name “Prasae” is from the word “Pri-chae” or “Fri-chae” which means “rice fields and forests” or “cleared forests”. However, in an era, the governmental agency in charge of naming could not find any Thai word equivalent to “Prasae”; thus, the name was changed to “Krasae” which has a meaning. Thus, this community attains the name “Krasae Estuary Sub-district” in addition to the former one. Afterward, the words “Prasae” and “Krasae” were added

with “-r”. Therefore, display signs in this community showing the name of the community in different names which can considerably astonish visitors.

The word “Prasae” is also the name of one of the two major rivers of Rayong, the headstream of which is Chanthaburi Mountain Range, running through waterways and canals (Culture, History, Identities and Wisdom of Rayong, 1999, pp. 3-4). A piece of historical evidence that clearly indicates date, time, and place is the record of the event of the “Suppression of Khun Ram Muen Song of Prasae Village” which is a chapter of the *Royal Chronicle*, the Version of the Royal Documents, Volume 2 (2005, pp. 153-157), which was the time of the “riot”. This record describes the event when His Majesty King Taksin and his troops marched to the eastern cities to gather all forces to reclaim the capital of Thailand and suppressed groups of bandits around eastern cities, one of which was the group of Khun Ram Muen Song that had escaped from Rayong City and settled down in Prasae Village.

The aforementioned information reveals that this community has been important in the past. It has been recognized for a certain period of time. Another evidence of the importance of the name “Prasae” is that the name of this river basin is used for naming the “Prasae” Royal ship, HTMS Prasae, that was bought in 1953 in accordance with the trend to name Royal Thai Navy ship by important estuaries name.

The way of Life. The evidence that most clearly describes the settlement of people in Pak Nam Prasae is the Royal Letter of King Rama V when His Majesty went to the eastern coast in the year of monkey or A.D. 1884, Volume 1, which describes the settlement in this community,

...In the morning of Sunday or the 10th waxing moon of the third lunar month, the boat was moored at Phasae Estuary which is the place where Pra Klaeng Klaeo Kla is. We moved to a smaller boat towed by a steamboat to go along Phasae River until we saw a village a hundred of households built close to one another. We were told that there are many more houses further but they were too far, so we did not go there. (Culture, History, Identities and Wisdom of Rayong, 1999, p. 32)

It is apparent that houses at Pak Nam Prasae at that time were built in lines by the river side and could be seen from the sea afar and there could have been a great number of houses in the area farther from the sea. Most people in Pak Nam Prasae are the Chinese. For a person born in Pak Nam Prasae, his/her forerunners of two to three former generations might have a Chinese family name. Chinese-Thai people in this community are Teochew people, Hainan people, Hokkien people, Cantonese people, and Hakka people. The geographic characteristics and fertility of the maritime resources in this community are factors that cause the locals to do fishery. From the past to present, the locals have had fishery-related occupations and industries, such as fishery, sea piers, fishing with nets, fishing with downstream traps, lampshell digging, ice business and manufacture of processed seafood products, as well as boat building and trade which is an important profession of Chinese people.

In the past, Pak Nam Prasae was an important port of the east of Thailand. It can be said that Pak Nam Prasae was the port of Klaeng and Rayong because Prasae connects the sea with inland waterways. Ships that carry goods, such as the ship of East Asiatic Company, which is a big iron boat that weighed more than 200 tons, and many big passengers boat that ran in the eastern routes in the memories of the elder in Pak Nam Prasae community, have many names, such as Sapatai, Nipha, and Phanurangsi. These vessels were big and had draughts; hence, they could not pass sandbar to get to Prasae River. Passengers had to use small boats to get to the big ships from the river and vice versa. With the development, this port city had theaters for several performances, such as Djike (a kind of Thai performance), Lamtat (a kind of Thai performance), movies and stage plays, and opium houses, which manifest the prosperity of this community.

The prosperity of trade and commerce in this community attracted another group of Chinese people to settle down in this area during the World War II. These Chinese people had had business bases in Bangkok. They were wealthy and well-educated, so they played important roles in establishing the group of the Chinese community and setting up the systematic education of Chinese language in the community. Constructions that well reflect the prosperity of Chinese groups and fishery groups are joss houses and shrines in a great number around Prasae community, which have been well-managed and regularly used in the annual manner on the important day of each shrine, which reflect the adherence to the traditions that have been conserved from the past to present.

Important Places of Pak Nam Prasae. Pak Nam Prasae people have many places that make them proud of their history and prosperity. The first place is Wat Laem Son (Laem Son Temple) or Wat Luang (Luang Temple), the official name of which is Wat Sommutti Thep Thapanaram (Sommutti Thep Thapanaram Temple). The reason why this temple is called Laem Son Temple is that this temple is located in Laem Son area. It was given the official name from King Rama V when His Majesty visited the eastern coast of Thailand and stayed around Laem Son Estuary area, Klaeng City (Sub-district), where there was a pagoda on the beach. Therefore, His Majesty had an idea to build a temple there and donated a plot of land the size of which is 10 rai and 2 ngan (around 16,400 sq.m.) on 25th January 1884; and clearly stated the name of the temple in a letter to describe the trip. Another important place is the Shrine of His Royal Highness Kromluang Chumphon Khet Udomsak to enshrine monument of H. R. H. Chumphon Khet Udomsak, a member of the royal family who has been respected as the “Faher of Royal Thai Navy”. The Shrine of H. R. H. Chumphon at Prasae was built in 1967. After the construction of the shrine was completed, His Majesty King Rama IX was invited to consecrate and place the monument of H. R. H. Chumphon. After the ceremony, His Majesty the King visited the locals who waited to see the king before His Majesty went back to Bangkok. This event was memorable for all people of Prasae community.

Important traditions of Pak Nam Prasae Community. The way of life of Prasae people is closely related to the river in terms of living and occupations, especially fishery-related ones, which lead to the occurrence of an important tradition that is an identity of Pak Nam Prasae people that reflects the way of life of waterborne people. Pha Pa Klang Nam tradition is the ceremony to offer new robes to Buddhist monks on the river, which is a unique Thai tradition that can be seen only at Prasae. The ceremony is held during the day time, and at the same night, people will float flower-shaped floating lanterns on the river. These two ceremonies are held on 15th day of the waxing moon of the first lunar month. On that day, Prasae people will not work and gather together to give alms to monks in the morning. Later, they will put robes on sticks of Fad trees (*Lumnitzera racemosa* Willd), which grow in mangrove forests, beautifully decorated. Afterward, monks are invited to take the robes from the sticks in the river. People will also join the ceremony by rolling their boats along with those of the monks. After the ceremony, people will have fun activities, such as boat decoration contest, boat songs, and beauty contest. Even though the details of the ceremony nowadays are different from those in the past, this ceremony is still an important event for Prasae people.

Process of Data Collection From Stories of People’s Lives

One major problem encountered during the field works, whether the group or individual interviews, is that the ones providing information are community leaders or activity leaders. For most people without any position or social status, even though they have collected many photographs or have had many stories about their

community, they dare not express themselves or tell their stories although their mediocre stories or photographs can be greatly valuable and can fulfill the jigsaw of historical overview and stories of the community.

The field works begin with the attendance to the meetings of different groups in Prasae. The group the members of which seem to be interested in the project and provide information that can be used for designing further interviews is the group of the elder, which will hold a meeting on the 8th day of each month in order to project the available photographs and discuss on several topics. The objectives of such meetings are to attain more information in addition to the photographs; to check the stories that have been heard; and to inform them of the research activities. In addition, the discussion is also beneficial because it makes respondents trust and become aware of the researcher's sincerity to all the community members. I, the researcher, value the information given by everyone, not just the leaders of the past. This concept enables the researcher to receive additional information and photographs from all members of all groups, which have never been shown to the community before.

Furthermore, the visit to the house of each member of the community and the chance to see the collected photographs enable the researcher to learn about more stories from the conversations, especially with people who are not good at speaking in a public forum or meeting. The attainment of many unexpected photographs gives a complete overview of the community at Prasae Estuary, expands the issues to be studied on, and builds pride and feeling of participation to Prasae people who think that they are insignificant people by encouraging them to tell their stories.

Afterward, stories are chosen and space for the presentation and exchange is determined in order to build common impression. Data collection in different ways leads to the gathering of historical, societal, and cultural information in the predetermined ways until I can get enough information to be classified, and to show the importance and relevance of the area in the past, as mentioned before.

With the expectation to expand knowledge, build awareness and urge pride for the society on the wider scale, I, the researcher, have had a meeting to consult the related people in the area, which are Director Anchali Sansuwan and teachers and students of Wat Takhian Ngam Community School, state officials of the education division of the Municipality of Pak Nam Prasae Sub-district, the mayor and members of the council of municipality in order to determine the area and guidelines for the presentation of the gleaned information. From the meeting, the consensus is to use Ban Kao Community that has been planned to be turned into a “museum” which will be a space to educate visitors with significant stories of Prasae people. This museum will be a hub of knowledge and a spot that both Prasae people and visitors must pay attention to. The museum is planned to be open to the public on the day of Pha Pa Klang Namtradition in 2014, which is an important ceremony of Prasae people. In addition, Prasae Municipality will hold the ceremony of robe offering on the river and lantern floating festival; and will close the road by Prasae riverside, which is in Ban Kao Community, and turn it to be a walking street.

The selection of information to be presented and the display of photographs and exhibited objects are significant challenges that the researcher has to work on with the related people from the local community in order to enable the museum to respond to the needs of the locals who might have known the information. This museum thus emphasizes on the building-up of awareness and feeling to participate for visitors who want to learn about Prasae area and tourists who drop by and might need less information but want to see the highlights of this area. This museum should also allow visitors to learn and see everything by themselves.

The presentation of information can be in different forms, such as the posters that present brief information on the place and highlighted events, and the display of photographs. The presentation of

information must be accurate, systematic, and reference. All the used materials must be simple, non-fragile, and interesting for people of all ages. The decoration must use the colors that meet the needs of the locals.

The results from the operation in this step, attained from the observation and conversations with visitors of the museum, show that the owners of the presented information, especially the photographs, are proud and impressed. This leads to expansion of discussion and conversations with other community members with different genders and ages, which can promote the operation and build understanding and positive attitudes of community members and visitors towards other related activities.

When Prasae Starting Activities for Community Development Towards Tourist Zone

The details of the important activity held for developing Prasae areas towards the tourist zone as follow:

Meeting of Business Operator in Community

The meeting is considered the important activity that is always held. There will be different purposes in each meeting that starts to make people understand the way of development together. After activities finish, the meeting is still held as usual both for informing news and advising by experts of those fields in order to track the task and report the achievement to relating persons in each level. The stakeholder in the community as the relating main group is the group of home-stay businessman, the group of tricycle driving servicer and the group of store businessman, especially on Rim Nam Road, Baan Kao Zone. When each meeting is held, it is considered members in the community interested and participates in joining the meeting. Cooperation is considered one part of the important internal fact reflecting the cooperation, relationship of people in the area and strength of community as the power that drives activities more smoothly.

Operation of Central Area Development for Presentation of Community Story

This activity is caused by the Prasae's old areas, and it is already planned to change to “the museum house” that means this area can be used to disseminate knowledge with the main purpose of preparing the area for knowledge dissemination by collecting important stories from Prasae people as the center of knowledge and the place where everyone, both Prasae people and visitors, calls on. The purpose of management was to exhibit the tradition, Pha Pa Klang Nam, in 2014 the first time that at that time it was the moment of the important tradition of Prasae people.

Selecting information from research used in the presentation and arranging photos throughout items exhibited in the museum house is the important proposition for me that must learn with relating persons in the area about responding to local people who may already know the information but italicizing awareness, feeling of participating need; visitors who need to know the information of Prasae origin and tourists who just pass by may need less information but need to see colorfulness of this place and it should be the place where visitors can learn or visit themselves.

The poster is used as the presentation media that is the brief information about important places and the presentation of photos derive from many people around. Significantly, the information used to present is correct, can be referred, must be operated with simple and hard-to-be-broken materials, accesses people in every generation and must decorate the place according to the community's need.

According to the outcome of this procedure and the researcher having the additional place to observe and talk to visitors who call on the museum house, it revealed that the information used in the presentation, especially photos, made people proud and impressed. It affected the conversation in the community society that

many people with various genders and ages influenced the public relation of activities and made people more understand other activities relating to members of the community and visitors.

Moreover, after activities finish the first time, it made another group of Pak Nam Prasae members interested in giving the information and photos that they have. It reflects the importance of together maintaining and passing on more stories.

Currently, this place turns into the center of a community that exhibits the information and welcomes visitors.

Creating More Activities in Pha Pa Klang Nam and Walking Street Market

Pha Pa Klang Nam is the tradition that is important to the community the most since the past because it reflects the lifestyle of Pak Nam Prasae people having a good relationship with the canal both in living and earning a living, especially a fisherman. As a result, it brings about the important tradition that is the identity of Prasae people well reflecting the settler’s lifestyle living by the waterway. The tradition, Pha Pa Klang Nam, is considered the only one tradition in Thailand with Pha Pa Klang Nam at noon and Loy Krathong at night because it corresponds to the full-moon day of the 12th lunar month. In the past, according to the aforesaid time, Prasae people who went fishing would stop working and joined the tradition since the morning (see detail of this tradition above).

Even at the present, activities in this tradition will greatly differ from the past because no big activities are held in the past, but the period of Pha Pa Klang Nam is still the most important one of Pak Nam Prasae people as it was. Prasae people who move to live in other places take an opportunity to visit their hometowns whereas Prasae people who live here will take this time to make a sale.

When Prasae is the place where must welcome “outsiders”, they are not just local people. Pha Pa Klang Nam in two to three years ago, there is a change since starting to develop, especially activities that must present in Pha Pa Klang Nam to interest and make more “selling point”.

Notice from activities on the stage and in the period of Pha Pa Klang Nam that formerly when holding it for people in the community, activities would be like the performance that was mainly made by schools and the contest for fun, such as the folk song contest, the Noppamas queen contest, and the boat rowing competition. When time flies and the period of Pha Pa Klang Nam turns into the place of inviting tourists to join activities appearing in this tradition, the past’s daily ritual is brought up as one part of the performance, such as the ong of fishermen were singing when they pulling fishnet or playing of Nang Krok Nang Sak that used to be in the community.

As the period of walking street, when holding activities every month, people in many segments are requested to join shown activities so that they will be joyful by the time the walking street is also held.

Apart from the story that is shown in the museum house moving the exhibiting area to the outdoor by Baan Kao Road that the walking street is held, the photos from members are enlarged and exhibited around the space by Baan Kao Road for clearness of exhibition and interesting visitors more.

Improve Walking Street Activity

The walking street activity is agreed by the community that Prasae people have resources that can be presented to sell dried food or processed food. Also, Prasae people are good at cooking as well as merchandising as usual. In the past, the walking street was held when Prasae had the important festival, which is Pha Pa Klang Nam, held once a year or the walking street would be held on a special occasion like New Year festival.

At the present, Prasae holds the walking street activity every month around Rim Nam Road, Baan Kao Zone. The place allows members in the community throughout merchants to merchandise here for joy. There is the meeting that determines the yearly schedule. The activity will be continuously held on the first Friday, Saturday, and Sunday of every month. This activity is held in the name “Walking Street” and later changed to “Cultural Road” according to the suggestion by the Ministry of Culture that joins as the activity supporter. It makes the current walking street still be the same but in the other name.

From Tourism Stimulation to Tourist Town of TAT

When many segments are much more interested in Prasae areas, both of the state agency and the private institution visit here with different purposes whether they are the recommended food; people make a film of delicious food and great restaurants, the book of tourism and other tourist programs. It is the story of Prasae that is publicized the most widely. This place is presented to be the tourist attraction in the project name of the town must not be missed of the Tourism Authority of Thailand (TAT) greatly influencing on attracting people to visit this place. Notice from the empirical product emerging after that; for example, last year (2016) Prasae turned into the target of many tourists. Notice from the increasing and variously tourist review written by tourists. Notice from the search engine with the word “Prasae”, it will appear so much information about activities as the tourist review.

The support by the international institution helps more public relations through main media. Activities are officially made and supported. It makes activities more support tourism, such as the activity of cycling in the name of “slow-life cycling in the town must not be missed”, the contest of impressing photos and postcards of the town must not be missed and all.

Apart from TAT, there are other institutions that promote and support the public relations through activities, such as the activity of Thai lifestyle tourism, the activity of deep fashion in the cultural tourist community from the Ministry of Culture, the project of recovering old towns and community zones that the community is supported to improve the townscape and make activities to stimulate the old community zone.

You can see that they endeavor to do this from the first time until now. The silent community now becomes more joyful as expected. It is considered the successful development as planned, but the tourism seems like medicine that cures. When you have it, there is the caution that you do not prepare for or expect to, either.

What Follows With “Tourism”

What happens with Prasae when the community turned from silence with good effects is that members in the community have a job noticed from the increasing quantity of residences called the home stay. Residences are various and standardized. You can feel staying in the community. In the other hand, the cause of rapidly increasing residences is that the factor of readiness of buildings due to the fact that many houses in Prasae are abandoned and are mostly used in the extended family; space there can be easily changed. In another side, it reflects the capability of areas and supporting factors well.

Another activity that members in the community get the benefit from the tourism is to ride a tricycle to convey tourists for money because of the narrow road of the community in Baan Kao Zone of Prasae. The most convenient and proper travel is the tricycle that is modified by attaching the special space to the back of motorbikes. Prasae people normally use this vehicle to convey people and items. When the tourism is held, the

tricycle is applied as the vehicle for tourists' convenience. The tricycling service turns into another activity that Prasae people can earn money from it. At the beginning of promoting the tourism, many tricycles were supported the budget to for decoration as the unique symbol, which is Prasae's battleship.

When there are changes from activities, the upcoming benefit is differently given to people. In the early time, people were hardly interested in activities but they were more interested in when seeing the clear benefit that they could earn; the success always attracts people.

Some activities that are supported by the state agency and the private institution must be grouped by holders as a representative for calling the support. When tourist activities are successful with good-and-increasing economic results, there is the conflict for the benefits agreement. Finally, the groups are separated, such as the group of residence managers who are in the area of waterfront and are not. The reason that they separate from each one another is that they cannot manage the agreement and work together anymore. The place nearby the main tourist area is around the entrance of Tung Prong Thong that was the space. The area is invested and allocated as the parking lot that is gradually increasing; however, there is the conflict of managing and snatching for the service. It makes the chaotic image of the invitation advertisement for the parking lot service along with other services, such as cruising and roaming with a tricycle.

The chaos from the tourism activities seems difficulty inevitable. When Prasae is more well-known, the chaos comes with the better economy. It is considered the good and bad points; they are caused from both of the good cooperation in area development and the misconception of some groups in the community including the equality of getting benefits from development has changed.

Finally ... Whether Tourism Is the Best Answer

According to the situation of Prasae development that I presented above, I need to see how a place is developed that faced the silence problem from the changed society and economy in the past. It made Prasae find a new way to survive in the changed society and economy. The stimulation and assistance from the educational institute were just the beginning. After that, the community could find the right way to survive. Their endeavors made various activities that were both praised and criticized. However, the continuous development made sleeping Prasae turn into the most interesting place and much more when the responsible institution supported Thailand's tourism, which is the Tourism Authority of Thailand that came to this place and joined the part of public relations with the official campaign. It made Prasae rapidly interested by many people.

Even if today the goal of “tourism” development that used to be the purpose of success and the “stability” that also used to be one part of the purpose seem fading away, the development expects to keep the identity and focuses on environment and maintenance concealed by the mass tourism. So many tourists cause the competition for benefit shares, especially the business relating to tourist activities. Division for keeping the benefit inevitably appears in this small community.

Certainly, the summary of development absolutely has no end nor no instant result. My role as the person studying this place before and still monitoring here as well as being one part of running some community activities cannot answer for Prasae development in the future. The tourism still helps Prasae stable according to the community target from the beginning or becoming a new factor that makes Prasae worse than ever; it cannot be concluded now, but the phenomenon of promoting tourism for communities in Thailand must be questioned and taken care with carefulness that even the policy and activity makes money for Thailand,

which is tourism, there are many damages from tourism support with carelessness and consideration in any details.

The story of changing the place from Prasae tourist development will be the example that helps you get through the question whether “tourism” is finally the best tool in development. It is important for the community to consider and review endlessly.

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