CULTURAL LANDSCAPE MANAGEMENT PLAN FOR TOURISM, CASE STUDY OF THE
SONGKHLA OLD TOWN AND ITS ASSOCIATIONS.

By
Jaray   Suwannachart

A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree
DOCTOR OF PHILOSOPHY
Program of Architectural Heritage Management and Tourism
(International Program)
Graduate School
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The Graduate School, Silpakorn University has approved and accredited the Thesis title of " Cultural Landscape Management Plan for Tourism, Case Study of the Songkhla Old Town and Its Associations. " submitted by Mr.Jaray Suwannachart as a partial fulfillment of the requirements for the degree of Doctor of Philosophy in Architectural Heritage Management and Tourism

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Cultural landscape is the combination between natural beauty and human culture which reflects to all human habitats and identifies the uniqueness of people and places. The concept of cultural landscape is recently accepted in worldwide. Hence the old town of Songkhla has been considered one of cultural heritage sites. The mixture between three of races of local Thais, Thai-Chinese and Thai-Muslim has reflected to their built environment on unique topology of Songkhla. The architectural heritage, old town foodscape and living style are keys to analyze all data and create management plan. The conservation guidelines, interpretation and tourism are involved in the process of management. The expected outcomes are represented in the right understanding of heritage value and motivated them to maintain cultural landscape following management plan.

Student's signature ....

Thesis Advisor's signature ....

Acknowledgments

This Thesis could not have been successfully completed without the valuable assistance of many people. Thus, I would like to take this opportunity to express my heartfelt gratitude for the cordial assistance of all those people.

Firstly, I wish to convey my deep gratitude as well as appreciation to my thesis advisor, Professor Ken Taylor, whose help, stimulating suggestions and encouragement helped me in the research for, and writing of, this thesis. I furthermore thank Associate Professor Sirichai Chinatangkul, Ph.D., Dean of Graduate School; as well as the Examination Committee; Assistant Professor Pibul Jinawath, Ph.D.; Professor Emeritus Trungjai Buranasomphob, Ph.D.; Donald Ellsmore, Ph.D., who encouraged me to go on with my study, and who also gave me valuable suggestions and comments on this research.

I also wish to acknowledge and thank everybody who constantly supported and gave me endless moral support whenever I had difficulties.

Without these people, this thesis would never have been concluded.

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Figure 2 The topology of Songkhla from Google Earth.
(http://maps.google.co.th/maps?hl=th&q=songkhla&tab=il)

Songkhla old town, formerly known as Boi yang, is located between Songkhla Lake Basin and the Gulf of Thailand. Before transportation was changed from sea routes to the road system, Songkhla was a major port town. The port caused Songkhla to become a hub of commercial trading in the southern part of Thailand and attracted many international traders including immigrant laborers to the area.

In the beginning, Songkhla was under control of Muslim governors. However, after the assault of Ayutthaya, the Thai capital, it was relocated to the other side of the riverbank and was governed by the Chinese. As a result, cultural diversity is abundant in its architectural styles and local culture.

Furthermore, Songkhla's significant geography also attracted people to settle there. Thus, it became a big town with topographical advantages. It has a perfect location, being on a cape, and connecting between the Gulf of Thailand on the eastern side and Songkhla Lake Basin on the southern side. The port town is settled around the cape surrounded by hills in the middle which provides the town with a unique perspective. Hence, the topography has strongly influenced the appearance of the cultural landscape and the architectural style of this town.

At present, Songkhla is developing several projects. These mainly involve infrastructure development and the replacement of buildings. Due to these developments, many historic buildings have been demolished for reasons such as a new road expansion. Historic sites in the old town are surrounded by slums and new buildings. Moreover, there is an increasing number of fishery immigrant laborers living in the waterfront area. This gives a direct visual impact on the character of the town and, simultaneously increases environmental pollution. As a consequence, the historic town's perspectives as well as its many attractions are threatened.

This research primarily concerns the old town of Songkhla and its associated areas around the basin, the hills and the waterfront. The researcher will term the whole area as the *"Songkhla Cultural Landscape"* and this term will be used throughout the study. This is the first in-depth study on cultural landscape of the Songkhla old town. First, an examination and assessment of cultural values and the significance of the places will be conducted. Then, an appropriate cultural landscape management plan will be launched. In this plan, Thailand's main traditional places including temples, markets, and dwellings, will be introduced as a cultural route from the past to the present and the future. The study will also address the fact that the cultural landscape character and the skyline should be protected. In doing so, the researcher will give greater importance to the participation of local people and how they want to develop Songkhla and combine this with a model for a management plan.

1.2 Goals and objectives

The research aims to provide an in-depth study in the context of Songkhla old town and to identify how this old town is integrated with its surroundings. In doing so, a study on how the cultural landscape has given a "sense of place" to the town will be undertaken, as well as an analysis of the factors leading to the creation of a management plan for the old town and its cultural landscape. The goal and objectives of this research can be described as follows:
1. To investigate the local community's attitude to their cultural landscape.
2. To examine and evaluate the significance of Songkhla's cultural landscape in order to develop an appropriate plan for tourism.
3. To examine and reconsider previous and present development plans that have taken place in the study area.
4. To establish an appropriate interpretation plan and conservation plan (core zone and buffer zone) for the Songkhla old town.

1.3 Hypothesis

The hypotheses of this research are as follows:

1. This study of Songkhla historic town and its associated area will be the first in-depth study in cultural landscape factors as a basis for developing interpretation, conservation guidelines and management plan for tourism.

2. It is feasible to develop the communities and to develop local government conservation guidelines, and establish a minor development plan.

3. The management plan will be appropriately created having regard to public benefit for tourism, and in turn, to create public awareness.

1.4 Scope of the study

This research will focus on Songkhla old town and its surroundings which, in this study, is called the "Songkhla Cultural Landscape". It includes the following areas:

1. Songkhla old town and its associated areas including Chinatown, temples, market and the surroundings.

2. The natural areas of Songkhla which include waterfront areas around the Songkhla Lake Basin, beach front areas, and the hillsides.

3. Apart from the tangible heritage, intangible heritage also plays a major role in the study. A study on ways of life and beliefs of multi-local community that has obviously influenced their settlements, will be regarded. Attitudes of local people and tourists to the old town and its associated areas will be identified and will also be referred to in the research.

1.5 Process of research

1. Literature review
2. Site analysis
3. Collecting data and documentation
4. Interview, monitoring and observation
5. Analysis
6. Implementation and conclusion

1.6 Research methodology

1.6.1 Literature review

The literature review will focus on an in-depth study of the history of Songkhla, the origin of the town and its development, the settlement of multiracial peoples and development of a multicultural society, the development of architectural style, the context of old town planning, and the relationships to the natural landscape. The concepts, theory and idea about social studies, multiculturalism, historic town, architectural styles, and cultural landscape will be examined. The review will also include interpretation, conservation plan and cultural landscape guidelines. Literature sources for the case study will be carefully selected. Examples of comparative case studies will be reviewed.

1.6.2 Comparative case study method

The two towns, Malacca and Penang in Malaysia, which have similar significance and characteristics to the Songkhla old town, will be used as comparative case studies. From the study, models of cultural landscape development will be

identified. These models will be used as a comparison for the cultural landscape of Songkhla, the study area. Besides the model of cultural landscape, the identification of architectural styles and the development plan for the two case studies will also be considered. The pilot project of waterfront design will be introduced to the renovation plan of the historic town. The last issue will involve an interpretation of both case studies, which will be analyzed and used as examples to the study area.

1.6.3 Qualitative research

Questionnaires will be used in this study to collect general data. They will attempt to find out the opinions of the locals and visitors on how the Songkhla Cultural Landscape should be developed. Questionnaires will include demographic questions of age, sex, profession, nationality and interests.

1.6.4 Quantitative research

An in-depth interview will be introduced into the research. Not only the local people and visitors, but also stakeholders from other places will be interviewed. The questions should include what development plans suitable for the target area, and how they integrate each plan together. The research will carefully examine the local attitudes and expand it to tourism. All data collection will involve the older generation and newer generation. Apart from the interview, a community conference will also be used in the research. Representatives from the community will represent each historical area.

1.6.5 Analysis of data from local to international level

The data will be analyzed using a Statistical Package and presented in graphs and diagrams. The model of Thai traditional lifestyle will be used to analyze the relationship between place and culture. This basic model generally follows international guidelines, the ICOMOS and UNESCO guidelines.
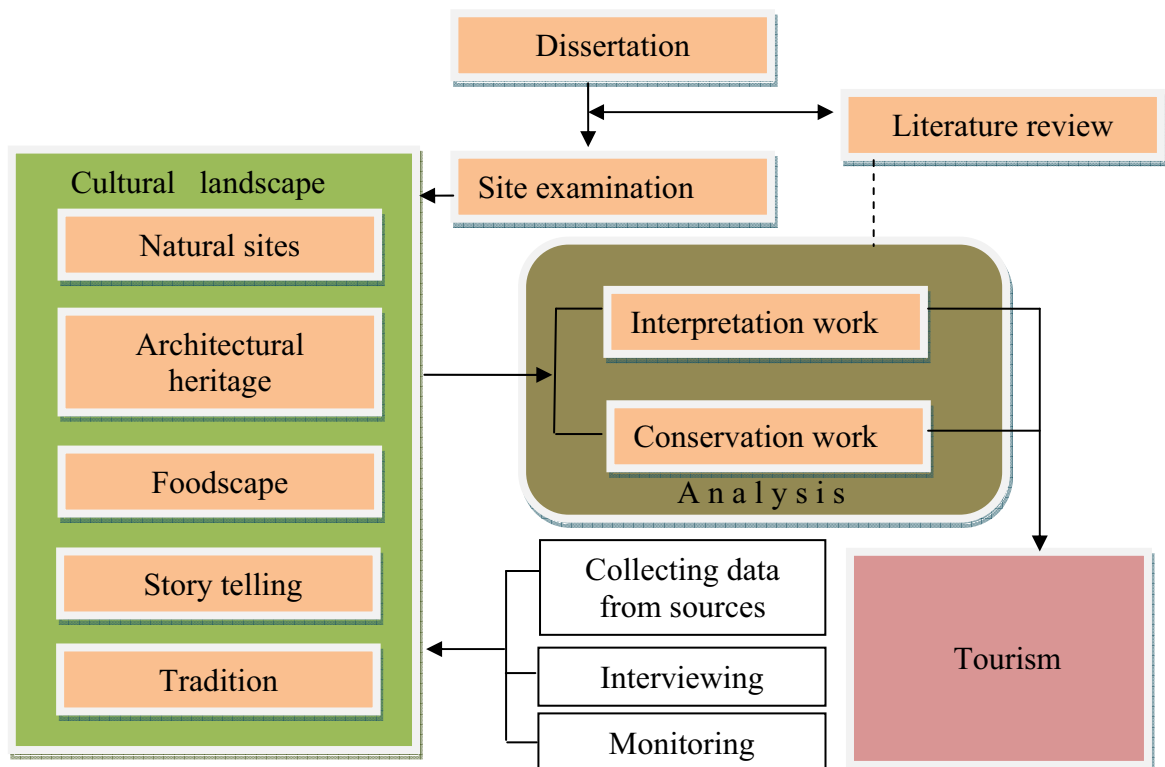
Figure 3 The model used in this dissertation (Drawn by Jaray Suwannachart)

Chapter 2
Literature review

This literature review intends to identify the meaning and scope of cultural landscape work in three parts. It explains cultural landscape processes following universal standards in ICOMOS charters and UNESCO criteria. The beginning of the literature review talks about cultural landscape concepts that are useful to the understanding of words meaning "old town". It intends to discover the value of Songkhla old town and compares it with the world criteria. So the heritage value and six criteria heritage judgment are studied to derive the outcome, the heritage management plan.

The management plan relates to two important processes— interpretation plan and conservation plan. The interpretation plan studies about "living heritage" and the town revitalization theory are related to the case study at the end of the chapter. The core zone and buffer zone concepts are deeply investigated and applied to Songkhla old town as mentioned in Chapter Four. It aims to protect and safeguard heritage sites and the surroundings.

At the end of literature review, the case studies of Penang and Malacca show there are many things that are similar to Songkhla but difference is in the town sizes. The two case studies provide instructive examples that show how Songkhla should be developed.

2.1 Related concepts

2.1.1 Definitions of Cultural Landscape

Many theorists have defined the word 'landscape' in various ways as follows:

In the early twentieth century, the word 'cultural landscape' was first formally used as an academic term by a geographer, Otto Schluter. In 1908, he argued that by defining geography as a *Landschaftskunde* (science landscape), this would give geography a logical subject matter shared by no other disciplines. He defined two forms of landscape: the *Urlandschaft* (natural landscape) or a landscape that existed before major human induced changes and the *Kulturlandschaft* (cultural landscape), a landscape created by human culture. The major task of geography was to trace the changes in these two landscapes. In the article named "Recent Developments in Cultural Geography", Carl Ortwin Sauer, an American geographer, pointed about how cultural landscapes are made up of "the forms superimposed on the physical landscape". His paper named "The Morphology of Landscape" is probably the most influential in developing ideas on cultural landscapes and it is still cited today. As defined by Carl Sauer (1963, p. 343) 'A cultural landscape is fashioned from a natural landscape by a culture group. Culture is the agent, the natural area is the medium. The cultural landscape the result'.

Moreover, John B. Jackson (1984, p.156) has defined landscape as follows 'it is *never* simply a natural space, a feature of the natural environment. Every landscape is the place where we establish our own human organization of space and time'.

McCann J. (1992, p.136) also wrote about the concept of a cultural landscape as the idea of reconstructing the human history of whole landscapes evolved earlier in this century. Geographers in particular were interested in how the natural features of a landscape had been altered by human intervention.

In 1992, the World Heritage Convention became the first international legal instrument to recognize and protect cultural landscape. Stated in the Article 1, the committee acknowledged that cultural landscape represents the 'combined works of nature and of man'.

Additionally, the Hoi-An Protocol (2001) which focused on the conservation process in Asia, has also stated the definition of cultural landscape as a geographic area including both cultural and natural resources, and the wildlife or domestic animals therein, associated with historic events, activities and, persons or exhibiting other cultural or aesthetic values.

From the international workshop which aimed to expand on the concept of human rights in the context of landscape held in Cambridge, the UK in 2008, the meaning of landscape was mentioned as "Landscape and identity are inherent components of our culture, one informs other…access to and freedom to enjoy the landscape as respect for spiritual and the symbolic meaning people ascribe to their landscape and some of components that will support dignity and well-being of communities".

Cultural landscapes can be the key indicator of how important these places have been. Places or landscapes reflecting everyday ways of life, the ideologies that compel people to create places, and the sequence or rhythm of life over time are significant. They tell the story of people, events and places through time offering a sense of community, a sense of stream of time. They also offer a cultural context setting for cultural heritage (Taylor, K. 2009, p.7-31).

In 1972, UNESCO first adopted cultural assets in expert meetings. The cultural landscape includes monuments, groups of building and site, and the acceptance of international debate and definition of Cultural landscape. With a focus on universal value of combined works of humanity and nature came about in 1992. The Cultural landscape is formally set in three groups, designed landscape, evolved landscape, and associative landscape. These three general types of cultural landscape are also used in the Hoi-Un Protocol with an emphasis on Asian influences by imbued with value systems and abstract frameworks, such as cosmology, geomancy and feng shui, animism, as well as traditional, technical and economic system (UNESCO, Hoi-An Protocols 2001, p.14). The Thailand ICOMOS website defines the meaning of cultural landscape as

'The term of Thailand cultural landscape embraces a diversity of manifestations of the interaction between humankind and its natural environment under the limitation of setting and nature environment. Cultural landscapes often reflect specific techniques of sustainable land-use, considering the characteristics and limits of the natural environment they are established in, and a specific spiritual relation to nature.'

2.1.2 Creation of the themes of cultural landscape

Each community has its own view on cultural landscape and what makes that community unique. The theme process can support communities to identify their own trends. Also, it can focus the future development and manage site attraction (Commonwealth of Australia 1995, p. 24). A cultural landscape is defined by common historical themes or patterns of development and use (McCann, J. 1992, p.123). The outcome of the stakeholders meeting group and questionnaire are important processes to represent their own different aspects of community. After the community themes have been done, the activities and the site management plan will be set up to relate to the themes, and some cultural landscapes can be applied to related themes. This idea could systematize and enlarge into cohesive, serial nomination of urban/hinterland/island and where appropriate (Fowler, P.J. 2003, p.57).

Taylor & Tallents (1996, p.133) mentioned that according to the historic data and the site visits, it was possible to distinguish settlement patterns with relate Settlement Themes to provide an historic context for the study area. The settlement patterns are a cogent way of understanding historic trends and significant culture landscape elements.

> *…Evidence of the past is preserved. The place speaks to us out of the past and helps us to understand and feel the past and relate to its present, as written history does.*

They continue introduce the model which was used in Wingecaribee project as follows;

Archival Documentary	Site Visits
Evidence	Physical Evidence

Settlement Patterns & Themes

Cultural Landscape Units

Identify and Assess Landscape Character
Over all landscape patterns
Circulation routes
Historic associations

Analysis
Interpretation value
Associative value
Continuity / Integrity
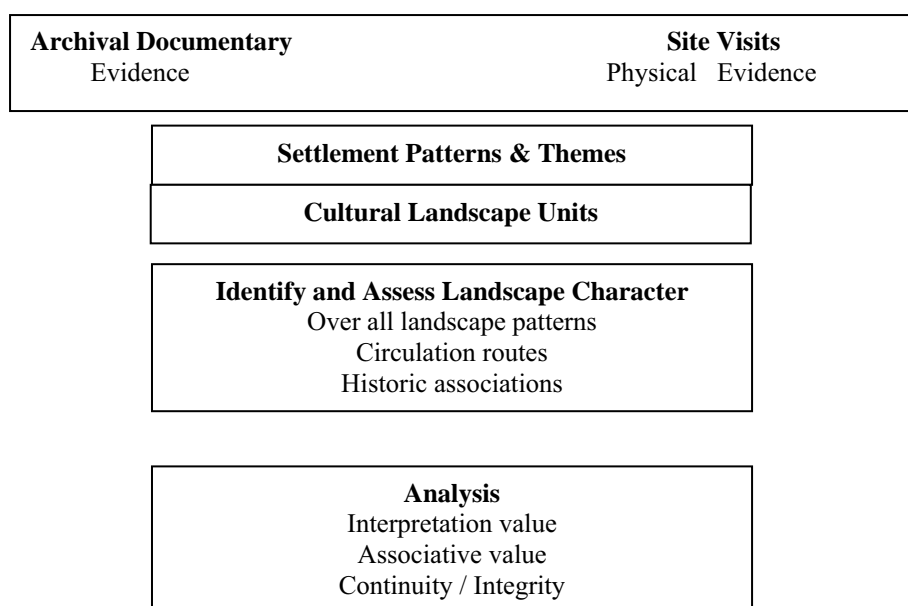
Figure 4 The Wingecaribee Study Model

2.1.3 Determination of Cultural Landscape Significance

UNESCO establishes the operational guidelines to implement cultural landscape sites in two kinds, natural and cultural site or a mixture of the two. Six criteria are for cultural properties and any combination of four criteria for nature properties. These criteria were grouped in ten items in the end of 2004 (UNESCO, Criteria for selection). The criteria address the outstanding value, cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity.

The statement of outstanding value identifies the criteria under which the property is inscribed, including the assessment of the conditions of integrity or authenticity, and the requirements for protection and management in force (UNESCO 2008, pp.14, 39).

2.1.4 What is "Authentic value"?

Value is most often used in one of two senses. First as morals, principles or other ideas that serve as guides to action (individual and collective), and second, in reference to the qualities and characteristic seen in things, in particular the positive characteristic (actual and potential) (Mason, R. 2008, p.99).

The experts wrote in the Hoi-An Protocol (2001) about Asian authentic value that the conservation of the heritage in Asia should and will always be a negotiated solution reconciling the differing values of the various stakeholders, and underscored that this "negotiated state of mind" is a value inherent in Asian cultural processes.

Authenticity is essentially the verification on information sources about the relevant values attributed to a site and how the site is a genuine and authentic representation of what it claims to be (Taylor, K. 2009, pp.7-31).

'The Nara Document on Authenticity' (1994) has addressed the keys to consider value and authenticity, which is dependent on the ability to understand the information source. Understanding of authenticity plays a fundamental role in all scientific studies of cultural heritage. All judgments about values attributed to cultural properties may differ from culture to culture, and even within the same culture. It is thus not possible to base a judgment of value and authenticity within fixed criteria. The respect due to all cultural heritage requires and belongs to cultural contexts themselves. The nature of cultural heritage is in its cultural contexts. The judgment may link to great variety of sources of information such as form and design, materials and substance, use and function, traditions and techniques, location and setting, spirit and feeling, and other internal and external factors.

Moreover, the Hoi-An Protocol also mentions place and essence—these can represent specific artistic, historic, social, and scientific value (The Nara Document on Authenticity, 1994).

Related to this concept and meaning of authenticity is the interpretation made by McDavid (2002 cited in Jameson, J.H., Jr. 2008, p.428). Traditional and contextual definition shaped by acknowledgement of dynamic processes of cultural change and diversity rather than judgment based on six criteria— this is the same as in the 'Nara Document' (UNESCO 2008, p.21). He added that definition of authenticity must be tempered or guided by local and community-based, inclusive analyses.

Properties nominated under criteria (i) to (vi) must meet the condition of authenticity. The criteria mentioned are described as follows;

Criterion i	represent a masterpiece of human creative genius;
Criterion ii	exhibit an important interchange of human values; over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
Criterion iii	bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
Criterion iv	be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
Criterion v	be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
Criterion vi	be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria).

2.1.5 Intangible Heritage

UNESCO, focusing on the functions and values of cultural expressions and practices, has opened the door to new approaches to the understanding, protection and respect of the cultural heritage of humanity. This living heritage, known as intangible, provides each bearer of such expressions a sense of identity and continuity, insofar as he or she takes ownership of them and constantly recreates them (UNESCO, "Intangible heritage"). And, according to the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, the intangible cultural heritage – or living heritage – is the mainspring of our cultural diversity and its maintenance a guarantee for continuing creativity (UNESCO."What is Intangible Cultural Heritage?").

The Quebec Declaration in 2008 defined the spirit of the place as intangible place (buildings, sites, landscapes, routes, objects)and the intangible element (such as

memories, narratives, written documents, rituals, festivals, traditional knowledge, values, textures, colors, odors) that give meaning, value emotion and mystery to place. ICOMOS continued the declaration as part of a series of measures and actions to promote the spirit of place, namely their living, social and spiritual nature.

Article 2 – Definitions

The Purposes of this Convention:

1. The "intangible cultural heritage" means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. For the purposes of this Convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development (UNESCO, "Convention for the Safeguarding of the Intangible Cultural Heritage").

2. The "intangible cultural heritage", as defined in the paragraph above, is manifested inter alias in the following domains:

(a) oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
(b)performing arts;
(c) social practices, rituals and festive events;
(d) knowledge and practices concerning nature and the universe; and
(e) traditional craftsmanship.

UNESCO now recognizes a whole field of intangible heritage including the character or "feel" of a place, its aura, as well as custom. As the geographer Douglass Porteous has demonstrated, this experience is multi-sensory. It depends on the four Jungian supports of thought (mind), feeling (heart), intuition (soul) and sensation, (sound, smell and tactility); we smell places and we hear them, for example (Schofield, J. 2008, p.19). Mason's diagram focuses on the four factors that are, heart, mind, soul and senses related to intangible structure.
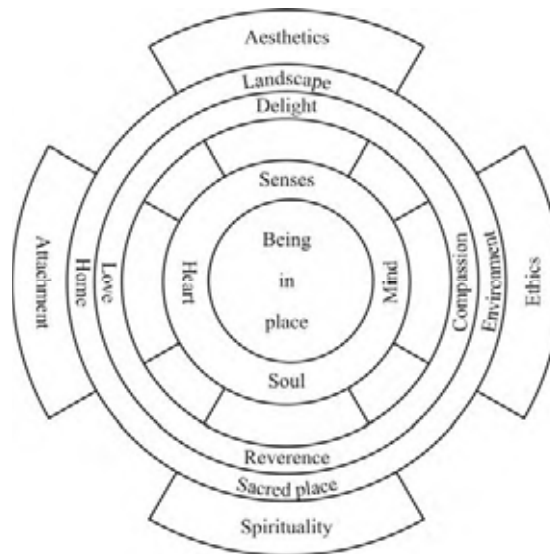
Figure 5 The diagram of Intangible relationships with environment
(Mason, R. 2008, p.20)

2.1.6 The told story, more than just telling story

Rebecca Yamin (2002) stated that "stories are a kind of hermeneutic exercise in drawing…strands of information into a coherent whole. The construction of a narrative vignette provides a methodological beginning point". Yamin here draws most data while Hodder's (1991) notion of "coherence" is the explanation that makes the most sense of most data. However, while Hodder (1989) argued that the narrative report should be a process of argument, Yamin (2002) uses narrative as a process of understanding and communicating. Each of the authors focused on telling a story rather than presenting data; in so doing they moved the interpretive process to center stage rather than the traditional form that leaves interpretation to the last, and too often least priority (McCarthy, J.P. 2008, pp.537-538).

2.1.7 Cultural mapping

Cultural mapping involves a community identifying and documenting local cultural resources and encourages community groups to diversify the range of cultural products or activities they have. The record should be done in the area, histories, art work, community garden or urban, thematic walk, schematic to improve design. Cultural mapping is the record of communities memorizing and celebrating their own cultural identity and heritage as represented in their behavior, value and aspiration (Commonwealth of Australia 1995, p. 31).

2.1.8 Old town revitalization

The management program should be done and related to tourism routes, this process will "wake the old town up". The linkage between old town functions and economic revitalization are assuming important relationships of conservation and

heritage presentation. The inner town revitalization is complex, involving many socio-economic aspects resulting from a variety of causative influences which vary locally. The town upgrading in residential areas is directly related to cultural institutions, environmental amenity and heritage architecture, and, the original cultural heritage (Fleming 1981 cited in Ashworth, G.J. 1991, p.100).

The term "living history", first used by the USA National Park Service, is the interpretation method mentioned in 1970 publication called '*Keep it Alive! Tips on Living History.*' (Kennon 1970 cited in Robertshaw, A. 2006, pp.41-42, 50). This method uses people, usually costumed, whether in an historical environment or not, to place artifacts, places or events in context against the background of the human environment in the past. It could be said that such method is a "time machine" which possibly brings back the past to a new generations today. To understand the potential value of live interpretation, we must consider the way in which the technique can enhance the visitors' experience. In 1957, Freeman Tilden in *'Interpreting Our Heritage'* stated that interpretation is an education activity which aims to reveal meaning and relationship through the use of original objects, by first hand experience and by illustrative media, rather than simple to communicate factual information (Tilden 1957, p.9 cited in Robertshaw, A. 2006, p.49).

Traffic and transportation management directly involve in the use of transport system to reach the destination and associate parking. They cover all forms of transportation system including cycle routes or waterways transport. The point and mode of arrival are very importance keys to planning orientation and the interpretation system.

For small tourist old towns, the private car has become such a global aspiration despite overcrowded roads, parking problems and growing environmental crises. The arrival of tourist's buses in to the center of old town is associated with mass tourism. They are often too large and disruptive in narrow traditional streets and a visual eyesore in their number. Calculated per person the bus group may be more environmentally friendly, but question arises as to how near an attraction these buses should come, with their associate obtrusive parking. The three things to concern, large buses, high buses within and historic environment can be seen. The environment care about engine running in shot stay case. The introduction are strict regulations may be published. Parking locations with transfer to the center on lighter local transportation system could be useful (Aylin Orbasli 2000, pp.177-178).

Waterfront revitalization is typically predicated upon the decline of port and related commercial and industrial waterfront land use and perceived environmental need s to correct the blight thus engendered and reduce water pollution. Overall, waterfront development and revitalization which is heavily and successfully tourist dependent, in part through the extension of the port function to meet tourist needs. Futuremore the waterfront and its immediate environs are virtually coextensive with the tourist historic town. Naturally, the town's longstanding links with the sea and with seaside visitors would trend to bias it thus, even without the strength and successful promotion of recent waterfront development (G.J Ashworth & J.E. Tunbridge 1990, pp.251-252).

2.2 Cultural Tourism

2.2.1 Cultural Tourism

The term "cultural tourism" has been used interchangeably with heritage tourism. However, one of the best definitions of cultural tourism has been provided by Richards who defined the cultural tourism as the movement of persons to cultural attractions away from their normal place of residence with the intention to gather new information and experiences to satisfy their cultural needs' (Cultural tourism, http://en.wikipedia.org/wiki/Cultural_tourism).

The preservation of cultural heritage and tourism development are not fundamentally opposed and should be seen as activities that can be mutually supporting. Particularly in Asia, tourism is a fast growing economic activity that can provide a strong motivation for the preservation of historic district (ICOMOS Regional Conference in Seoul 2005).

We now have a changed language in which we talk about the arts. We no longer discuss them as expressions of imagination or creativity—we talk about "product" we are no longer moved by the experiences the arts have to offer, we "consume" them. Culture has become a commodity (Hewision, 1988, p. 240 cited in Ho, P.S.Y. and McKercher, Bob 2004 p.255).

Culture can also be viewed as a 'product' of tourism. In contemporary society, heritage is often treated as a commodity for economic uses, especially for tourism. The term 'product' is often used to describe different type of cultural and heritage consumed by tourists. This may seem ridiculous and unacceptable to some cultural heritage experts. However, when considering the inherited nature of culture and heritage as a resource of economic and cultural capital (Graham, Ashworth and Tunbridge 2000 cited in Ho, P.S.Y. and McKercher, Bob 2004 p.255), one may notice the legitimacy of treating cultural heritage assets as products when they are used for tourism. One of the differences between the cultural heritage and tourism sectors is noted that "tourism is a market-driven industry and is more consumer-friendly while the cultural industry appears to be more product and supply oriented".

2.2.2 Cultural route

The new concept of cultural routes show the evolution of ideas with respect to the vision of cultural properties, as well as the growing importance of values related to their setting and territorial scale, and reveals the macrostructure of heritage on different levels. By respecting the intrinsic value of each individual element, the cultural route recognizes and emphasizes the value of all of its elements as substantive part of a whole. The term 'cultural route' is synonym of heritage route, the last expression is used by the ICOMOS International Scientific Committee on Cultural Route (CIIC) in 1998 (Alberto Martorell Carreňo, Icomos Peru p.3).

The defining elements of cultural route comprise context, content, cross cultural significance as a whole. The dynamic character and setting of cultural routes can be described as follows:

Context: Cultural routes occur in a natural and/or cultural context.

Content: A cultural route must necessarily be supported by tangible elements that bear witness to its cultural heritage and provide a physical confirmation of its existence.

Cross cultural significance as a whole: The concept of cultural route implies value as a whole which is greater than the sum of its parts and gives the route its meaning.

Cultural routes can be used to promote activities of social and economic interest. Sensitive issues should be considered in order to avoid confusion between the concepts of tourist route (even including those of cultural interest) and 'cultural routes'.

The development of a cultural route for tourism purposes should guarantee, in all cases that priority is given to participation of the local community and local and regional companies. Promotion of a cultural route should harmoniously integrate a supplementary infrastructure for tourist activities, access routes, information, interpretation and presentation. In addition, the authenticity and integrity of historic the value of cultural routes as key elements should be conveyed to visitors.

2.3 What is an interpretation plan?

Definitions of interpretation

Freeman Tilden is an important researcher who has made great impact on interpretation theory. He analyzed and synthesized what had been previously developed. Tilden published his book *Interpreting our Heritage* in 1957. It has been regarded as one of the fundamental titles in interpretation theory. He refers to the meaning of interpretation as summarized below (Melaine and Mike 2006, pp.231-232).

- An educational activity which aims to reveal meanings and relationships though the use of original objects, by firsthand experience, and by illustrative media, rather simply to communicate actual information
- Interpretation addressed to children say up to age 12, should be the same as the presentation to adults, but should follow a fundamentally different approach.
- Information as such is not 'interpretation'. Interpretation is revelation based on information, but they are different things. However, all interpretation includes information.
- Interpretation…include(s) any form of presentation of factual material that interprets meaning about a sites or other heritage item whether on site or off site. Brochures, web site, media coverage, and advertising campaigns all can be involved , as these provide'facts'that have been selected by someone, and presented in a chosen from using particular words and graphics. Thus, no presentation of material is objective or value free (Aplin G.2002 p.189).

2.4 Users and visitors

Ashworth mentioned that, in short, the tourist-historic town is normally a multifunctional town and or caters for a wide variety of consumer with an equally wide variety of motives. Different land-use is a central condition for the creation, character and development of the tourist-historic town itself. Most existing taxonomies divide users into a series of simple categories usually based upon a single motive. There are thus tourists, shoppers, workers or residents. Each must be individual identified from the rest, and moreover each user will have many current and future diverse characteristics.

The historic tourist attractions can entertain visitors, although they may also service residents. The two main types of users of the tourist historic attributes of the multifunctional tourist historic city are the 'intentional' users and 'incidental' users. The intentional user is to a greater or lesser degree enhanced by the tourist historic town. They are recreationists, at least at the moment of use, regardless of other activities or motives that may be combined in the particular trip. For the incidental user, the historic character of the town is a chance irrelevance. They are non-recreationists in a similar sense to the first group.

The complexity of visitors can identify in four groups as below;
1. Intentional users from outside the town region, who may be holiday-makers staying in the town or outside it using the town for excursions tourists and, in the case of these resources, quite specifically— Heritage tourists.
2. Intentional users from out-side the town region, making use of the town's recreation and entertainment facilities or merely enjoying its historic character while engaging in other activities— Recreating residents.
3. Incidental users from outside the town-region, which would include most business and congress visitors and those on family visits— Non recreating visitors.
4. Incidental users from inside the town-region, the most numerous group, being ordinary residents going about their ordinary affairs—Non recreating residents.

(G.J Ashworth & J.E. Tunbridge, 1990, pp.118-120)

2.5 "Whose heritage?"

It is necessary, somehow, to raise the question of who benefits from cultural landscape. To move beyond the simple aspirational answer—everyone—raise further questions. Thompson C.W. (2005, pp.95-96) stated that planning and designing our future landscapes takes place in a cultural context, and a culture is not monolithic. So whose culture, whose landscapes, are we conserving, enhancing or developing anew? The challenge in these terms reflects the condition of the western world as we enter a new millennium. Questions were asked—do we properly recognize the value of cultural landscapes, should we make implicit the cultural assumptions implicit in the way we manage landscapes; and how do we weigh the importance of developing new

cultural expressions against that of conserving the old? The European Landscape Convention, promulgated in 2000, lays emphasis on the contribution made by the landscape to the formation of local cultures, stating that it is "a basic component of European natural and cultural heritage, contributing to human well-being and consolidation of the European identity". Yet recent approaches to heritage studies have highlighted the contested histories of places, recognizing that there may be multiple views on the importance of a place's heritage and those who have contributed to it. Parallel with this is the recognition that design for the future must be inclusive yet properly respectful of diversity, both in people and in places.

2.6 What is cultural landscape safeguarding regulation and guideline?

2.6.1 Safeguarding regulation and guidelines

The concept of a buffer zone was first produced in 1977. The initial concept, then defined as one which "may be applied", appears as an optional inscription on state 26 of Operation guideline by UNESCO. This mentions that when setting the boundary of a property to be nominated to the list, the concept of buffer zone around the property may be applied where appropriate. Finally, the buffer zone itself is seen as a zone concept is strengthened where "should be foreseen" replaced "may be applied", and the buffer zone itself is seen as a zone to be managed, as it should be afforded the necessary protection.
 "…buffer zone around the property should afford the necessary protection.
A buffer zone can be defined as an area surrounding the property…"

After 1988, the concept of a buffer zone was modernized by the 2005 -2008 version of operational guidelines by UNESCO. According to the properties under criteria i-vi, boundaries should be drawn to include all those areas which are direct tangible expressions of the outstanding universal value of the property, as well as those areas which in the light of research possibilities offer potential to contribute to and enhance such understanding. Properties nominated under criteria vii-x are as follows:

"Where ever necessary for the proper conservation of the property,
     an adequate buffer zone should be provided."
"….buffer zone is an area surrounding the nominated property
      which has complementary legal and/or customary restrictions
      placed on its use and development to give an added layer of
      protection to the property, important view and other areas or
      attributes that are functionally importance as a support to
      the property and its protection."
"A clear explanation of how buffer zone protects the property
      should also be provided."
"Where no buffer zone is proposed the nomination should include
      a statement as to why a buffer zone is not required."

The ICOMOS has its own concept in buffer zone guidelines:

For the 2005 Xi'An Declaration on the importance of "setting", buffer zone was improved and defined to the larger of setting.

In November 2006, the ICOMOS experts attended on the World heritage convention related to the buffer zone in Hiroshima, Japan. Outcomes of buffer zone issues have been very important in world heritage, especially Japan's legal, socio-economic, environmental and political aspects as some article mentioned that "…future the issues of buffer zones and how they can be adequately protected and, in the process, support the cooperation of its relevant committees acting jointly, on buffer zone issues...to increase awareness of the existence, necessity and protection of buffer zone in Asia-Pacific region and localities…" These recommendations were adopted in Hiroshima, Japan on the World Heritage Convention and the buffer zone (UNESCO 2009, pp.27-39).

In the Asia-Pacific region, 75% of site managers declare that the extension and buffer zone areas of their sites are enough to protect them. Nevertheless, 11.5% of same managers declare the changes in the core area or buffer zone extension are being planned or discussed for the same site. 24% of managers indicate that the buffer zone of their site is not sufficient to guarantee its conservation. This is equivalent to 35% of managers declaring that the buffer zone area for their sites are being or should be modified (Alberto Martorell Carreño, Icomos Peru).

How to create buffer zone?
Recently the experts from the UNESCO and the council of Europe had to elaborate more comprehensive criteria for defining buffer zones for monument and site in Kosovo. The buffer zone, as one of the efficient tools for heritage protection, should include the following criteria:
Functionality: What is the function of the site, how it is developing, what are the connections with local community, are there conditions for social and economic sustainability in the context of circumstances?
Visual relations: Organic link with the environment (such as land and settings immediately around the monument, rivers, and roads) assessing the social aspect; and
Vulnerability: Development pressure, tourist flow, potential political or other type of intervention.

What are the key requirements for a successful buffer zone?
The key to create effective buffer zones includes the items below:
- A buffer zone should have a clear and effective protection.
- A buffer zone should have clear institutional links to the heritage site that it is designed to protect.
- A buffer zone should have clearly defined and appropriate boundaries.
- A buffer zone should be effectively managed.
- A buffer zone should be part of an integrated landscape approach to the conservation of nature, which includes interconnection with other natural areas.

- A buffer zone should support communities and help generate income for them for heritage property.

Is the buffer zone has own limitation?

The most serious aspect is that in many cases the buffer zone has no basis in national law or local codes. They have only a line on a heritage nomination map without legal backing to support them. Buffer zones need to be both effectively designed, and effectively managed to fulfill the function of protection, as well as contribute to an integrated approach to land use management.

2.6.2 Can the NGOs model be the key to success?

NGOs in Malaysia established their own forum and their own funding source. Malaysia National Trust in 1982 at Kuala Lumpur, the Atelier Sarawak in Kuching in 1986, and Penang heritage trust in 1989 were supported by American express. NGOs can provide support and inspiration to the heritage sites and nature sites ensuring they are protected.

The Quebec Declaration of 2008 were mentioned that modern digital technologies can be used efficiently and effective at low cost to develop multimedia inventories that integrate tangible and intangible elements of heritage. The Declaration strongly recommends more widely promoting heritage and their spirit in safeguarding terms. The most effective soft safeguarding can be by community involvement.

2.7 Sustainability principles for heritage conservation is trade-off?

Principles of sustainable development have proved quite useful, influential and robust, not only in environmental conservation and the fostering of ecological sensitivity in the development field but also, increasingly in the urban development field. Sustainability has already been proposed as an idea and as a guide to policy in the heritage field (English heritage 1997; US/ICOMOS 2000 cited in Mason, R. 2008, p.122). David Throsby proposed a set of sustainability principles that could form the basics of a useful set of guidelines and norms for decision making in the conservation-planning model (Throsby 2001; 2002 cited in Mason, R. 2008, p.122). The fact that sustainability principles are a flexible, negotiable set of standards could be seen as a weakness in the environment a sphere. Strong sustainability insists on immediate and total conformance to sustainability principles and is not negotiable, so it is generally seen as inflexible, and doesn't attempt to freeze things in place.

These two versions of sustainability parallel the notion of distinguishing 'sacred' versus 'tradeable' heritage, and the privileging of cultural values over economic value by preservationists (or vice versa by investors or policy makers). Whereas it is easy to insist on the total protection of things deemed sacred, in light of practical considerations, this is not always possible and becomes mere rhetoric. A more pragmatic strategy recognizes the need for trade-offs and recognizes that some heritage is in fact tradeable or convertible to other forms of capital (Mason, R. 2008, p.123.).

2.8 Related Literature

This section will present about the literatures relating to Songkhla and its history.

Srisamorn (1996) placed the emphasis on the influence of Siam on Songkhla. The history of Songkhla was stated as being in three periods namely, Ayuttaya period, the early and the late Rattanakosin periods. Moreover, it also talked about the impact of central politic on Songkhla.

More details about Songkhla's history were found in Dr.Srisuporn's thesis (2004). It focused on the three empires of Songkhla during 1842-1929. The main focus was on the Songkhla Boi-yang period and the economic growth during that time. Additionally, Dr. Srisuporn mentioned that Chinese immigrants were mainly the key factor in the prosperity in Songkhla Boi-yang period. They had both inbound and outbound commercial relationships with Singapore and Penang, who were the main traders with Songkhla Boi-yang. Dr.Supaporn studied Chinese family trees in Songkhla from generations to generations. She found that there were 4-5 trader groups in Songkhla and, that most of them had businesses such as giving out loan, bird's nest farming, rubber tree plantations and the mining industry. Moreover, Dr.Srisuporn made a further point about the development of Hadyai, a commercial city near Songkhla old town. Some traders in Songkhla moved to invest in Hadyai city after Hadyai railway station was built. It can be said that her thesis explains very well the history of Songkhla and Hadyai which is closely related to Chinese immigrant traders.

Anake and Jarus (2003, pp.79-261) collected some old photos of Songkhla and published a book about its heritage including the Maha Vajiravudh school. Most of them involve the Songkhla Boi-yang period. In the book, there were photos of the landscape perspective, people and some objects. These photos told a story which would vary according to the reader's background. Moreover, Anake and Jarus have even interviewed those who related to the photos. Again, in 2007, Anake published his own book about the heritage of Songkhla. It mainly focused on heritage objects and included old photos.

"The Junk Trade from Southeast Asia: Translations from the Tosen Fusetsu-gaki, 1674-1723" (2008) edited by Yoneo Ishii, referred to Songkhla from 1674-1723. Many times, his junk trade loaded and unloaded goods at Songkhla port. He wrote in his record that Songkhla was called by many names and its politic was influenced by Java and the Siam Empire. In addition, the record also explained about the character of the junk trade as well as the maintenance and performance of Songkhla port.

The Architecture Encyclopedia of Malaysia (1998, pp.62-66) explained the development of Malaysia from the early period until today. It provided information about shop houses in Melaka and Penang which closely relate to the Songkhla shop house style. The writers mentioned that the shop house characters reflected the

influence of Chinese and Malays and European colonialists which was called 'five foot way'. To illustrate the shop house ornament, the writers used pictures and 3D illustrations. The details of shop house were grouped according to their reflection and style—'transitional' in 1890, 'neoclassic' in 1920, 'Dutch patrician' in 1930, 'art deco' in 1930, and 'modern' in 1990. Also, the book mentioned to the five-foot way or the public walking area which has a 5 feet walkway outside the corridor to protect people from rain and sunshine. It was established by Sir Stamford Raffles in Singapore in 1882. The five foot walkways in front of each shop house were also found in Malaysia which consequently impacted on shop house characteristics in Songkhla later on.

2.9 The financing of urban conservation

The clear financial objectives for urban conservation in old towns are wide ranging for the funder:

1. Funding of heritage for history value: specifically for the preservation or restoration of recognized cultural object. The objective of funding is clearly the safeguarding of cultural heritage as being of national or international significance. The source ranges from central government to an international donor.

2. Funding of heritage for regeneration: in recognition of the role of cultural heritage in area based rehabilitation. The objective of funding is to support regeneration and the source could be national regeneration budgets, public private partnerships or international development aid.

3. Funding of heritage economic development. A conscious objectives of urban heritage is to develop cultural and tourism activity for income generation. The objective of funding is economic development. The sources of funding are various, including partnerships, local authority initiatives, the private sector and international investors.

4. Funding of heritage as a specific target for tourism: the use of cultural object purely for the purpose of tourism development. The object is profit, and funding is often from the private sector and externally generated (Aylin Orbasli 2000 pp.133-134).

2.10 Case Study

2.10.1 Penang, Malaysia: the success of Heritage Trust Model

Figure 6-7 The Penang Heritage Trust Office (PHT).
(http://www.pixgang.com/webboard/showthread.php?t=2591)

Project name: George town, the old town of shop-houses
Location: Penang Island, Malaysia

Site condition: It was once a commercial town of diversity in the style of colonial shop house architecture and now has a harmonious blend of old and new buildings.

Summary

Since Francis Light's arrival on Penang Island in 1786, the port of George Town was developed as a trans-shipment centre that attracted people to the region. Also, it created trade route between India and China, as well as Europe, America and the Middle East and contributed to the growth of the town. What came along with those international traders were building methods which were latterly adapted to be in the original style of the island.

The success of the colonial settlement continued to expand in Penang CBD. In 1957, however, the movement of nationalism began to be seen in the region. Since there had been a relocation of trading port in 1969, the new business center was established. The inner city became the places for working class. In 1990, with the support of the Government, the value of oldness was replaced by the idea of modernity. Most buildings in George's town were abandoned and the new buildings sprang up in the old town area which can obviously be seen in George town sky line.

This situation caused concern and worry among the conservationists who wanted to preserve the nation's heritage. As a result, they formed a group which functioned as NGOs and set up their own forum including their funding sources namely, Malaysia National Trust (The Badan Warisan Malaysia) in 1982 at Kuala Lumpur; the Atelier Sarawak in Kuching in 1986; and the Penang Heritage Trust in 1989 supported American Express.

In 1999, the UNESCO conference was held in Penang and Malacca with the objectives to integrate heritage site conservation and tourism management (Heritage tourism).The revitalization and conservation processes were held in the old town step by step. Many models of sustainable living heritage were brought to discuss. It could be pointed out that the two Government's policies—the policy of modern life and the new economic policy, were the main problems. Moreover, the lack of young conservative architects and the hybrid culture were another important issues to encounter. Having tried to promote the heritage value to every stakeholder, the group used the interpretation process and conducted a survey on the young generation living the inner town. The results showed that they viewed the conservation process an important issue for the nation. This could explain why the inner-town area was first chosen as the conservation site. In 2005, during the political problem, a new development plan of Penang Island (2005-2020) was issued. Nine years after proposing to UNESCO world heritage, George town and Malacca were eventually announced to be the historical towns in the World Heritage list in 2008 (Jenkins G. 2008, pp.23-29).

2.10.2 Malacca, Malaysia: the case study of stakeholders and tourism involved

Project name: Malacca, the historical site
Location: Malacca, Malaysia
Site's condition: Malacca, the only town in Malaysia that has the longest continuous recorded history in Malaysia, is a center of diverse cultural activities and has various colonial influences.
It is the town of olden festivals and celebrations.

Figure 8 The old town in Malacca (Taken by Jaray Suwannachart, 20/6/2008)

Summary

Malacca is one of the most popular tourist attractions in Malaysia. Approximately 40% of tourists prefer to visit the old town area, and the historic city is the second choice. Tourists using a tour operator are mostly Chinese and Japanese. No local respondents get knowledge about Malacca through guide books, unlike almost half of International respondents who obtain information from guide books. Most of the visitors walk around the heritage site on the inter-connected footpath systems that are in the area of museums. In 1999, Malacca earned 469,755 Rm. (4,697, 550 Baht) from museums entrance fees. However, this money was used to maintain the heritage buildings itself under Malacca museums corporation management. Most museums have been on focused preservation and conservation of cultural heritage enactment for the state of Malacca (1988). In discharging its responsibilities, the council acts on the direction of the state authority and the advice of the preservation and conversation committee. Under the enactment, the state authority (Malacca museums cooperation) is conferred with the authority to declare a certain cultural heritage site by notification in the gazette which by virtue of its appearance or significance is to be subject to preservation and conservation. Once cultural heritage is declared as such, it becomes a controlled heritage whereby the owner's freedom to deal with the property is somewhat restricted.

The parking fee, public toilet fee, and local taxes from hotels and restaurants provide incomes the municipality used to support the three mega shows each year—the Malaysian Drum Festival, Independence Day Celebration, and Water Festival. The municipality is spending more than 50,000 Rm. every year on these events. Tourists are quite pleased with the facilities in Malacca. Foreign tourists pay for the stuffs in the same price as the local without any extra charges. Most of the budget for specific conservation programs comes from the Federal Government through the

Ministry of Culture, Art and Tourism. The Municipality and Public Works Department provides road signs to all the major attractions including heritage sites and villages. The Department of Museums and Antiquities provides interpretative panels for each monument and site in two languages—Malay and English, the formal languages of Malaysia.

In 2000, the state started organizing tourism promotion at every level of Malacca's stakeholders. The eight sectors of tourism product— historic & cultural heritage, Eco-tourism, Sport, Shopping, Conventions, Education, Resort& hospitals and Agro-tourism, were introduced in the exhibition at the Twin Tower, KL. This activity was the first step UNESCO took before Malacca became the World Heritage site. The tour guides are local and registered under Malacca tour guide association (MTGA). Most of them are attached to local travel agencies; only a few are freelance. 95% of food outlets are owned and run by local Malaccans, the same as the hotels. Few foreigners were international hotel's owner. The heritage NGOs have been the important jigsaw; they established a heritage trust in 1999 which brought together all the related professionals and the local community from various ethnic groups.

Therefore, Malacca is outstanding in its local participation and high association in tourism management. The result of this local involvement is reflected in the nomination as a World Heritage site by UNESCO in 2008.

2.10.3 The Visitors center, the key of success in the interpretation of Singapore

Project name: Visitor Center and Chinatown interpretation center
Location: Orchard road and Chinatown
From: Own survey

Figure 9-10 Visitors Center in Singapore (Taken by Jaray Suwannachart, 23/6/2008)

Summary

An examination of two interpretation centers of Singapore, one on Orchard road and another in Chinatown provided the interesting information described below;

The visitor center at Orchard road is located in middle of the most famous shopping center. The building façade is obviously decorated with the large texts in English that said "VISITOR CENTER" along with the small text size in Chinese and

Arabic at the main entrance. The office is easily seen from the outside through the clear bay windows. When entering, a bell, which is a sound of singing bird, will be ring. This tells the staff to be ready for their duties, to provide assistance to the visitors. All kinds of leaflets or brochures such as tourist destinations, museum tour, the jungle and zoo trip, and medical tour are available in the large shelf around the room. Moreover, advertisements, short movies and documentaries about tourism in Singapore play in English.

At the service counter, the young trainees from the university are at their station to provide information about Singapore to the tourists. Behind the counter, there are the professional staff for Singapore tourism. In addition, souvenirs are also available for everyone to take home such as t-shirts, postcards and coffee cups. Electric massage chairs are also provided free of charge. Adjacent to the visitor center, there is a ticket counter which sells tickets for the sightseeing bus and boat around Singapore tourist attractions. What makes the buses outstanding is that they are attractively decorated in a variety shapes and styles such as a duck or the one that imitates the London's bus, to attract attention from visitors.

The other interpretation center is in Chinatown area. An old shop house was renovated to be used as the information center with the museum inside. Visitors can get information at service counters that are all around with brochure shelves. Inside, tourism information including historical information about Singapore during the WWII can be found from books in the shelves, as well as DVDs and souvenirs.

Figure 11-12 Chinatown Interpretation Center in Singapore
(Taken by Jaray Suwannachart, 23/6/2008)

Behind the visitor counter, there is the house museum which is partly decorated as a Chinese house from the past. It is fully equipped with interpretation. Here, visitors must pay for an entry fee. After visiting the museum, visitors would have more knowledge about the overall background about the Chinese people and Singapore before heading to Chinatown.

Chapter 3
Site Assessment

3.1 The original name of Songkhla

Figure 13 Songkhla's location in Google Earth map
(http://maps.google.co.th/maps?hl=th&q=%E0%B8%AA%E0%B8%87%E0%B8%82
%E0%B8%A5%E0%B8%B2&um=1&ie=UTF-8&sa=N&tab=wl)

Figure 14 The topology of Songkhla from Google Earth.
(Taken by Jaray Suwannachart, 27/03/2010)

Since the 12th century, Songkhla has been known as a port town. It was considered an ideal port with its ample shelters for large vessels. There were many names and different spellings used before the name, "Songkhla". The Saingor, Cingor, Singora as well as San gor or Sangora, were used as Songkhla's name during the 12th -17th century. As mentioned in John Jourdain's report in 1622, he wrote to the East India Company in Calcutta to recommend building a large warehouse in Songkhla (Ishii Yoneo 1998, p.143). Several literatures relating to "the appearances of Songkhla."

show that Songkhla has been called by many different names. It can be categorized in chronological order as follows:

1. In 1350, Songkhla's name appeared in Sriayuttaya kingdoms. It was one of the 16 colonial cities of Sriayuttaya at that time.

2. Between 1450 to1550, the Arab-Persia traders wrote Singur or Singora which referred to Songkhla in their memorandum (ยงยุทธ ชูแว่น 2529 น.34).

3. In the 'History and Politic of Siam' book by Nicolas, this area was introduced as Sink-korn town and the historian assumed that the original name would come from topography itself. Because the Arab-Persia traders thought this area appeared like crouching lions image in front of beach front of the "Sting" ancient town (before Songkhla old town). The Indian traders had called this area "Sing-lar" but the Muslim traders from Malaya had pronounced Sing-lar's name as "Sing-krol-lar" and western traders had pronounced it as "Singora". Finally, the last pronunciation by the locals is "Songkhla" as in the present (ศรีสมร ศรีเบญจพลางกูร 2544 น.1).

4. Between 1686 and1697, the Chinese trader "Fusetsu-gaki" from Xiamen wrote The Songkhla name in his report while he sailed between Nagasaki in Japan and another part in Asia. He also mentioned that, he was a trader between Songkhla and Japan (Gaki 1998, p.145).

5. King Rama 6th gave his opinion that, Songkhla's name is Malay wording as "Sing-ha-na-korn" in Malay, meaning the lion's city. This transformed to Cingor, Singor and finally at "Singora" following foreign pronunciation (ศรีสมร ศรีเบญจพลางกูร 2544 น.1).

6. It is possible that the name of this town was related to topography because, Singkorn (สิงขร) in Thai language means mountain. Because this town was settled in front of mount Daeng. Again, it was related to the town topography (*Ibid*).

3.2 History of Songkhla

3.2.1 The early settlement of Songkhla

The impetus of international trading and the cruel piracy in Java were reflected in Songkhla development in infrastructure work and the town protection system. The emphasis was on the protection system with 17 cannon towers along the Dang mount and two cannon bases in the sea, and the city wall and city moat were built. The protection system and cannons chosen were advised by the British.Singora exchanged the technology and materials for the establishment of a British commercial base at Songkhla (La marre 1687, ฝ่ายประมวลเอกสารและจดหมายเหตุ 2545 น. 56).

After gaining independence from Siam, the king of Songkhla promoted Singora to the new status of a tax free international port. As reported by a British trader, the established warehouse in Singora could save company's money because there was absolutely no tax. Only some presents were offered to Dato Molgun, the first King of

Singora as a compliment (ไพโรจน์ เกษมแม่นกิจ 2512 น. 176-177, ฝ่ายประมวลเอกสาร และจดหมาย เหตุ 2545 น. 56).This showed to the world that Songkhla was an independent town and had more advantages in commercial development. This economic short-cut policy, attracted many international traders to Songkhla and it finally made it became an international port. Therefore, the money used in trading were in different currencies— Thai, Arabic and Chinese. The historian wrote that the Singora's money had been used in the Muslim empire for 40 years (สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาภาณุพันธุวงศ์วรเดช 2504 น. 77, ศรีสมร ศรีเบญจพลางกูร 2544 น. 64).

Figure 15 The Map shows Songkhla in its early settlement
(อเนก นาวิกมูล และ จรัส จันทร์พรหมรัตน์ 2546, น.60)

In 1642 after the year of independence, King Prasarttong of Siam had sent troops to attack Songkhla but this failed because of Songkhla's good location and

secured protection system-- the high city wall with 20 cannon turrets along the mountain line and at the middle of the estuary. According to the report of Van Vliet (วัน วลิต), the representative of Dutch East India Co., Ltd. in Ayuttaya, he had visited Songkhla on February 3rd 1642 and wrote about the war as:

> "*King Prasattong of Siam had sent troopship from Ayuttaya (the capital city of Siam merged with Nakonsitummaraj troop (the Northern city of Singora)) to fight at Songkhla two times in two years but unsuccessful.*"

In 1680, King Narai of Siam sent a gunship and troops to surround Songkhla and planned to use traitors to let Siam soldiers through the back of the town to attack from inside. After that, the Songkhla was annihilated shortly. Siam burned down everything until it had nothing left, as commanded by King Narai (ประชุมพงศาวดาร เล่ม 25, น. 308, รศ.ทวีศักดิ์ ล้อมลิ้ม. 2534 น. 109).

In addition, some records about the details in Singora war describe it as:

> "*Siam troop from Ayuttaya had combined with Nakornsritumaraj troop, they surrounded the Singora, the phya Ramdacho (พระยารามเดโช) was the chief of the troop, and both troops had been fighting all day all night. Moreover, the Dutch crew at Dutch East India Co.Ltd. helped Dato Mogul fought against Siam soldiers as the written evidence at Dato Mogul's grave. The traitors burned down the houses by throwing fire from Dang Mountain at the back of village, flame had been spreading inside of city wall, and the vernacular had absolutely been destroyed. At the morning, the sons of Dato Mogul surrendered to Siam.*"

Finally, King Narai considered separating the Songkhla population to other places—the olders Songkhlakaen age over sixty were moved to the north, Chiya province, 500 kilometers far from Songkhla, and the Dato Mogul sons and younger people were moved to Ayuttaya. Also, some indigenous people continued to live near Songkhla and Lam-son village became the new area (สุภัทร สุคนธาภิรมย์ ณ พัทลุง, 2535 น. 159-160).

After Songkhla was destroyed in 1685, Ayuttaya had a policy to abandon this area and, for the political reasons, Songkhla was later offered to France as a base town. Having realized that Singora had been completely destroyed, they rejected the offer (หอสมุดแห่งชาติ 2507 น. 141, ฝ่ายประมวลเอกสาร และจดหมายเหตุ 2545 น. 59).

3.2.2 Songkhla "Lam-Son": The town before Songkhla today

After Singora was completely destroyed in 1680, the people had been separated in three groups—one moved to Ayuttaya, one moved to Chiya province, and the last group lived near the old area, in Lam-Son village. Because this town had no plan to be a town in the beginning, there was no surveying or any preparation. There was just the place to escape to after war-time, then the town was built with

contemporary materials and no town planning design. The Lam-Son village was located at the bottom of the Dang mount, opposite to the present Songkhla harbor. Because of the narrow land proportion, there was an impact when the town expanded—there was sandwich between Dang mount and Songkhla lake basin. Most people in this town were the ordinary people living in temporary housing. Lam-Son was under the Pattalung province. The first governor of this town, Mr.Yom, was selected by the local people. Simultaneously, Yeang How, a Chinese immigrant from Fujiant offered his money and valuable items to the King of Siam for permission to be a middleman trader. He asked for a concession from Siam for the bird's nest business in Lake Basin. Yeang How had become the bird's nest contractor at Si-Island and Ha-Island in Lake Basin (วิเชียรคีรี (ชม) 2506 น. 36-37, ฝ่ายประมวลเอกสาร และ จดหมายเหตุ 2545 น. 60). At the end of the seventeenth century, Songkhla Lam-Son had a population of several thousand, half of whom were Chinese (Gaki 1998, p.144).

The first Lam-Son governor administered Songkhla until 1774. The King of Siam considered his work was under standard. Thus, he was removed from the position. Instead, Mr.Yang How, who was a bird's nest contractor in Songkhla lake basin, was designated to be the next governor. This was the beginning of eight generations of Yang How families in later times. During Ratanakosin period, the normal role of Lam-Son town was to offer its own troop to cooperate in any battle by the King of Siam. Mostly, the fighting was between Muslim and Siam, especially in the seven Muslim towns, Pattani, Nong-jik, Yala, Raman, Ya-ring, Sai-bu-ree, and Stun. After the wars ended, the seven roads of Songkhla Boi-yang were named after the seven names of Muslim towns.

Due to the absence of urban planning in the beginning in Songkhla Lam-Son, there were many obstacles to solve—infertile landscape, less fresh water, narrow land for the town or road expansion, and sloping land. They were the tasks of town development. Thus, Yang How decided to move to the new area nearby and Songkhla Boi-yang was the best location, which was the opposite of the lake bank— the new location is Songkhla Boi- yang in the present day.
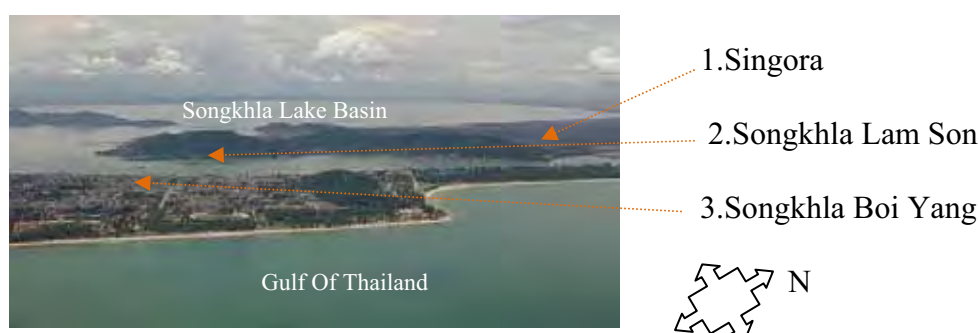
Figure 16 The three empires settlement before Songkhla today
(Source: http://www.gimyong.com/)

3.2.3 Songkhla "Boi -yang": The present settlement

Songkhla Boi-yang is the name of last town of Songkhla three empires. Yeang How developed Boi-yang following the Chinese architectural style. The old fort at Singora was demolished and the red rocks from it were taken to rebuild the Boi-yang city wall and fort. Yeang How spent many years creating the new port town. Begin with the construction of the city wall which was 1,200 meters long with ten city gates. After the city wall had finished in 1836, other buildings, temples, the Governor's house, city shrine and housing were also completed. The new Songkhla Boi- yang was celebrated at the city shrine in 1843 and this town was officially named as Songkhla Boi-yang.
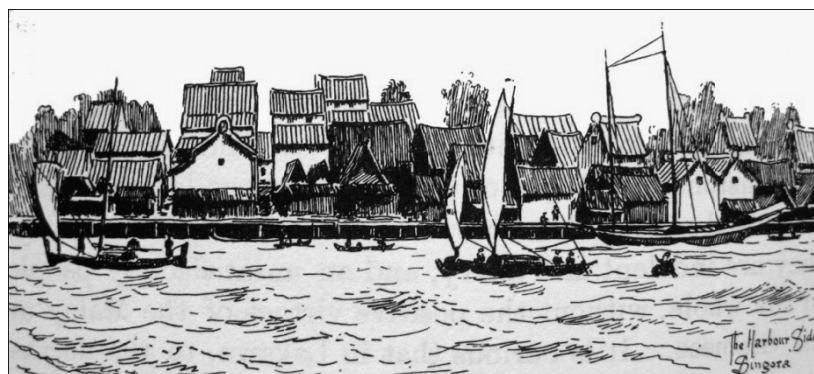
Figure 17 The Songkhla Boi-yang perspective sketched by H.Warring Smyth
(Five years in Siam from1891-1896. Vol.1 and 2, White
Lotus, Bangkok, p.96)

Yeang How passed away in 1865. Then, his older son, Tiean-Sang How became the next Songkhla (Boi-Yang) governor and he changed names from Chinese name to Vichiankeree (วิเชียรคีรี). This new name is a Thai word, it means the crystal mountain, related to town landscape .The new governor developed Songkhla town as multi-cultural town because the upper city was the Buddhist city Nakornsrithammarat and the lower part town of Songkhla Boi-yang is Pattani representative in pure Muslim—Songkhla had a role as the border town between two cultures. In fact Songkhla was multi- cultural and multi-religions from the beginning until the present day, as evidence on a stone inscription found at Kao-Seng area (เก้าเส้ง), written in three languages—Chinese, Thai and Muslim.

After one year of Vichiankeree government, King Rama IV of Thailand had on tour of inspection in Songkhla, and he donated money to build the stupa at the top of Tang-Kun hill that became the Songkhla landmark and province symbol of today (สงบ ส่งเมือง 2521 น. 67-70, ฝ่ายประมวลเอกสาร และจดหมายเหตุ 2545 น. 64).

During the period 1849-1896, Songkhla was under the politic of King Rama V. It was merged with a group of nine provinces—Nakornsithammarat, Pattalung and seven Muslim provinces and derived the new name as Nakornsithammarat. In addition, the state governor's office was established at Songkhla Boi-yang and the

Songkhla governor's role was reduced to be under the control of the state governor. Until this politic was changed in 1932, and Songkhla has been one of Thailand's Provinces from that time until the present day.

3.3 Sonkhla's history in chronological order

1350	Songkhla's name first appeared in Sriayuttaya kingdoms. It was one of 16 colonial cities of Sriayuttaya at that time.
	Songkhla Hao-Khoa-Dang
1450 -1550	The Arab-Persia traders referred to Songkhla as Singur or Singora in their memorandum (ยงยุทธ ชูแว่น 2529, น.34).
1593	Songkhla was placed under suzerainty of the re-unified Ayutthaya under the King Narasuen (Tosen 1998, pp.143-144).
1617	Mr. Cornaillis Fon Newrute (นายคอร์เนลิส ฟอน นิวรุท) from Dutch in Ayuttaya wrote about Songkhla port as "at the present the important traders had agreement to visit at Singora port" (Nuntana 1970, p.81).
1622	John Jourdain wrote to the East India Company in Calcutta to recommend building a large warehouse in Songkhla. (Ishii Yoneo 1998, p.143)
	The East India Company of British stated that the first Governor of Songkhla was "Dato Molgol" (ไพโรจน์ เกษแม่นกิจ 2512 ,น. 176, ฝ่ายประมวลเอกสารและจดหมายเหตุ 2545 น. 55).
1642	Songkhla was ruled by a Muslim, (Tosen 1998, p.143-144)
	In 17th century, the first Governor of Songkhla was a Muslim whose name was pronounced as 'Mogul' in Dutch and 'Mogun' in English. He established Songkhla at Hao-Khoa-Dang (สกรรจ์ จันทรัตน์ และสงบส่งเมือง 2532 น. 29, ฝ่ายประมวลเอกสารและจดหมายเหตุ 2545 น. 55).
1642	Sultan Mogul decided to rise against Siam and declared Singora's independence from Siam. Singora revolted against Ayutthaya under the King Prasattong. (1629-1656)
	Singora was ruled by a Muslim who was described by French visitors as "the King of Songkhla"(Ishii Yoneo 1998, p.144).
	The historian wrote, Singora's money was used in Muslim empire for 40 years (สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาภานุพันธุวงค์วรเดช 2504 น. 77, ศรีสมร ศรีเบญจพลางกูร 2544 น. 64).

1680	King Narai of Siam sent the gunboats and troops to surround Songkhla and had a plan to use a traitor in the war—the traitor let Siamese soldiers go through the back town and attack from the inside.
After1680	People were separated into three groups—one moved to Ayuttaya, one moved to Chiya province, and the last group lived near the old area which was called Lamson village.

Songkhla Lamson

At the end of the 17th century	Songkhla Lam-Son had a population of several thousand; half of them were Chinese (Ishii Yoneo 1998, p.144).
1774	Mr.Yang How, a bird's nest contractor in Songkhla lake basin, was promoted to be the next governor instead of the Yom. This was the beginning of the eight governor generations of Yang How families in later times.

Songkhla Boi-yang

1843	The new Songkhla Boi- yang was celebrated at the city shrine and this town was officially named as Songkhla Boi-yang.
1865	Yang How passed away and his older son, Tiean-Sang How became the next Songkhla (Boi-yang) governor and he had changed his name from Chinese name to Vichiankeree (วิเชียรคีรี) (สงบ ส่งเมือง 2521 น. 67-70,ฝ่าย ประมวลเอกสาร และ จดหมายเหตุ 2545 น. 64).
Around 1884	The Governor's residence was constructed and became the Songkhla National Museum in the present day.
1932	Songkhla was one of Thailand provinces until today.

3.4 Songkhla today

3.4.1 Social

In 2007, the Songkhla municipality had a population of 73,912 with 35,544 males and 38,368 females in 9.27 square kilometers. Most of the population (30%) is between 31-50 years old. The ratio between population per land is 7,973 people per square kilometer (Songkhla provincial statistical office, Provincial statistical report, 2008, p.3). Because the Songkhla municipality is also the center of education in the lower South, there are six schools, five colleges and three universities. It is expected that in 2002, Songkhla might have hidden 17,000 inhabitants such as these teenager population who live in the dormitories and apartments (สำนักงานสถิติจังหวัดสงขลา 2551, น. 66).

In 2005, there were many religious groups of people in Songkhla as reflected by the number of religious population namely 64.03% Buddhist, 32.84% Islam, Christian 2.37% and 0.76% other religions.

Table 1 The ratio of Songkhla religious groups

3.4.2 Understanding Songkhla population—"Songkhlakaen"

"Songkhlakaen" is a multicultural population. In the past, they were combined from three groups—local Thais, Chinese immigrants and Muslims from Java. Most of the Muslims stayed separate from the other two groups, living in Muslim villages called Kaw-Sang village, How-Kow Dang village and Ban-Bon town in Songkhla. The settlement of these three Muslim groups is close to the waterfront, thus they earn their living by fishing or becoming seafood traders. The local fishermen sail Ko-rae (กอแระ) boat in the night time and come back with fish for the family and for sale in the early morning.

Figure 18 Early Songkhlakiean took this photo at the City wall; all of them were Chinese immigrant with hair-cuts in the Chinese style
(อเนก นาวิกมูล และ จรัส จันทร์พรหมรัตน์ 2546 น.92)

Figure 19 Local Thais were sketched in early period (Smyth, H.W. 1994, p.95).

Local Thais   Local Muslim

Figure 20 The Songkhlakiean in the early settlement
(Taken from Siam Museum by Jaray Suwannachart, 15/1/2010)

The local Thais and old Chinese immigrants were living in the same area. Most of them had their own business such as noodle shops, drug stores and small restaurants in shop houses which were widely scattered in the town.

It can be said that ordinary Songkhlakiean live fairly frugally and work hard. This can be explained by the influence of the Chinese immigrant tradition. As the old Chinese generations did their own business, they were more likely to give the new generation a good education to help them in their business. Many children were sent to Penang for education and came back to help expand the family's business afterwards. In addition, local people living in villages did simple agriculture such as fruit orchards, rice fields and rubber plantations. They also engaged in agriculture for example by having fish ponds or shrimp farms.

3.4.3 The X&Y Generation in Songkhla

Today, Songkhla town becomes more complex because of its own function—
a fishing port, a government center, an education center, a tourist destination and an
oil company base. These new functions have an effect through increasing numbers of
temporary populations who are young and sometimes of mixed race between Thai
people and foreigners. Most young workers have high education, high income and
also different life styles from the past. Today, some of them start to settle down and
have their own house and become the new Songkhla population.

Figure 21 The Songkhlakiean in the present day
(http://www.abjsongkhla.go.th/th/v2/pashasumpun.php?pid=675)

Because Songkhla is a peaceful and quiet province, its economy is slowly
growing and expanding. As a result, many young businessmen who inherit thier
family business have decided to move and invest in nearby provinces such as Had
Yai, or as far as in Bangkok. Then, most of the X&Y generations in Songkhla are in
small business they own or are in government employees. As previously stated,
Songkhla is the center of education in lower South, and therefore some of the younger
population is made up of the students from colleges and universities. They have a
powerful potential to improve Songkhla's economy, especially for the Songkhla
residents' businesses.

3.4.4 Politics

Thailand is currently under the 10th National Economic and Social
Development Plan which focuses on the sustainable development of Thailand as
"green society" which has strategies to push Thais to change themselves to follow the
world in environmental initiatives.

In 2006, Songkhla had five assemblymen in the nation council, elected by
52,705 Songkhla people. Moreover, Songkhla has its own administrator and
municipality to manage the town. It is more effective to control and mange Songkhla
when the municipality has its own budgets from local taxes and the nation's budget.
These budgets can be managed by municipal councilors.

3.4.5 Economic

According to economic data from the Thailand Government in 2006, Songkhla people have a personal income of 22,093 baht per month. That brought local taxes to Songkhla municipality in 2004 of 466,301,358 baht and increasing in 2005 to 541,130,216 baht. The data above shows that Songkhla has good standard cost of living compared to another parts of Thailand (14,311 baht per month) (Songkhla Provincial Statistical Office, Provincial Statistical Report 2008, pp. 73-76).

3.4.6 Tourism

Songkhla town is a peaceful town in a tropical environment with the charm of its beach front that induces the local temperature to often be in the comfort zone of average 27.8 C°. Moreover, Songkhla has had deep history and diversity in its culture from generations to generations. From these reasons, Songkhla has attracted tourists from many places to visit. In 2007, around 2,144,479 tourists came to Songkhla district. International tourists were made up of 647,968 people who stayed around two days and spent approximately 2,486 bath per day for living cost. Tourists from South-East Asia –Malaysian (the largest), Singaporean, Japanese, Hong Kong (the smallest) have become the largest tourist population (Songkhla Provincial Statistical Office, Provincial statistical report 2008, pp. 141-144).

Table 2 Tourism Statistics of Songkhla province
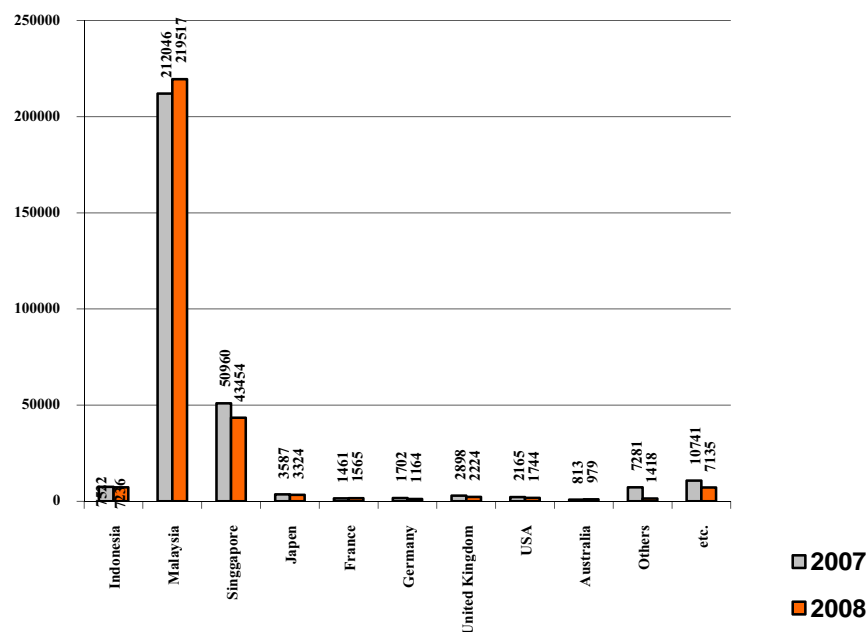
Table 3 The ratio between Thai and foreign tourists in Songkhla province
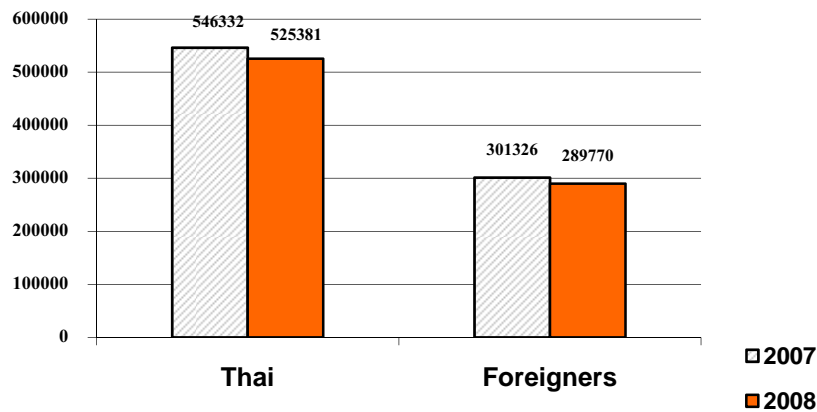
3.5 Cultural landscape in the old town of Songkhla

"The concept of cultural context is critical to an appreciation of the rich layering inherent in the cultural landscape idea. The theme of the 2005 International ICOMOS conference held in Xi'an, China stressed the importance of context within the parameters of the concept of setting in the practice of conserving cultural heritage in changing townscapes and landscapes: setting is not just about physical protection it may have cultural or social dimension" (Ken Taylor, 2009).

Songkhla is mix between natural sites and cultural site. Most of them are in the old town area. However, some associated areas located out of old town are also outstanding and popular places. They are as follows:

Natural environment
A1   Nu Island
A2   Maew Island
A3   Yor Island
A4   Noi hill
A5   Tang Kauan hill
A6   Samila beach
A7   Chalatas beach
A8   Son On beach
A9   Waterfront
A10 Waterfront
A11 Mermaid sculpture
A12 Songkhla Lake mouth
A13 Waterfront at Nakorn Nork
A14 Boat trips

Sacred places
B1   Jadi at the top of Tang Kuan hill
B2   Machimavas Temple
B3   City Pillar Shrine
B4   Chinese Shrines
B5   Mosque in the Muslim district
B6   Sacred sculpture
B7   Stone inscription in three
     languages, Thai, Chinese and Arabic

Cultural place
C1   Nakorn Nork, Nakorn Nai, the
     Architectural heritage district
C2   Nang-ngam Road
C3   Old governor's mansion
C4   Old city wall
C5   Sunday market

C6   Chinese opera theater
C7   Hub Ho Hin rice mill
C8   Japanese spy's house
C9   The house was bombed in WWII
C10   Mahavachirawut school
C11   Songkhla train station
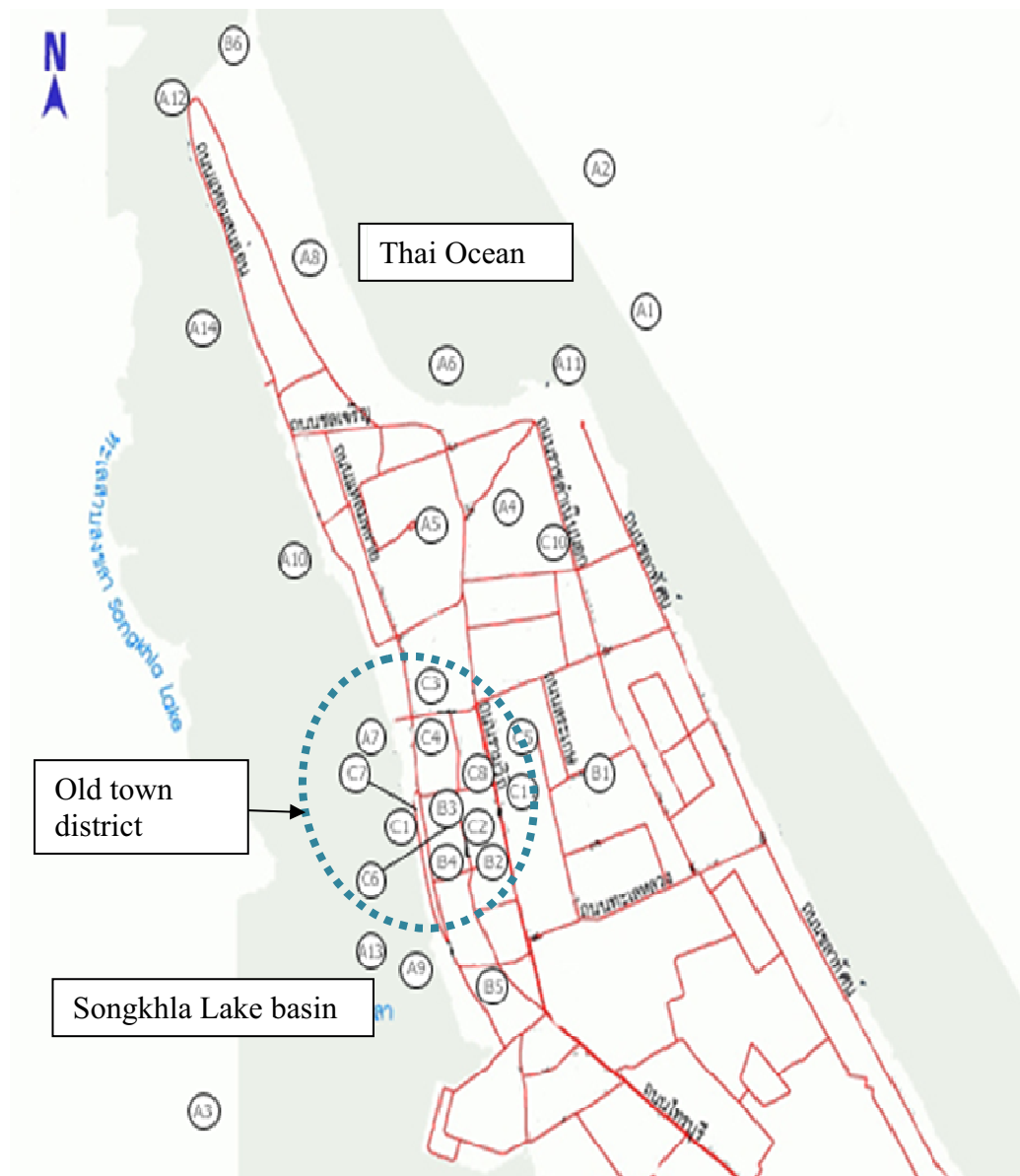
Figure 22 The overall cultural landscape and its associations in Songkhla

3.5.1 Nakorn Nork and Nakorn Nai Roads

Nakorn Nork and Nakron Nai Roads used to be the major commercial areas for trading with foreigners in the past. The record of Prasalidjanakorn (พระสฤษดิ์จนกรณ์) in 1894 noted that both sides of the roads were paved with stone blocks and there was a row of shop houses selling cloth and all types of other goods (สมปอง ยอดมฉี 2535, น. 65). When the western part of Songkhla city wall was demolished to expand the new road, Nakorn Nork Road, the land between the two roads (Nakorn Nork and Nakron Nai) became narrow and deep.

Nakorn Nork Road   Nakorn Nai Road
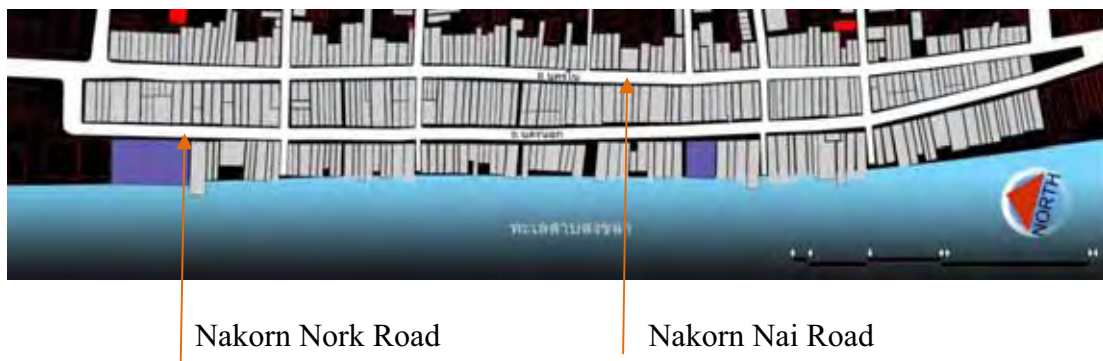
Figure 23 The Map of Nakorn Nork and Nakorn Nai Road
(Drawn by Mr.Somsak Porta, 17/09/2009)

The city wall was demolished for road expansion.

The inner area of city wall became Nakorn Nai meaning the inner city.

The outer area of city wall became Nakorn Nork meaning the outside city wall.
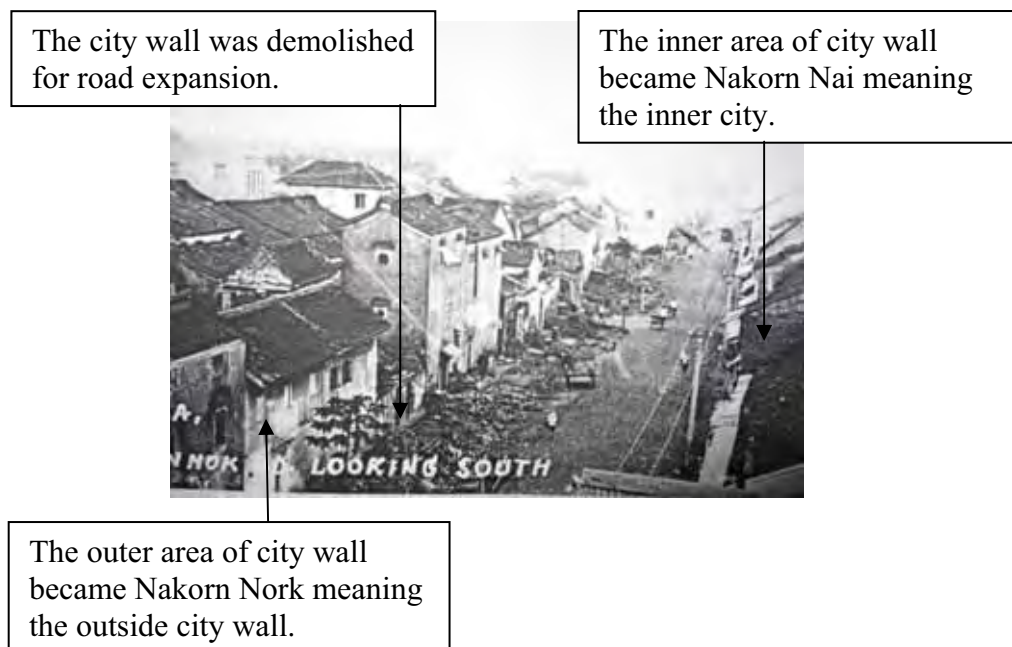
Figure 24 An old picture taken at Nakorn Nork Road
(อเนก นาวิกมูล และ จรัส จันทร์พรหมรัตน์ 2546, น.106)

Most residents in this area are descended from wealthy people from the first settlement period of Songkhla. They were Chinese merchants who gained an advantage in doing trade with foreigners by living close to the international port. Thus, it can be said that Songkhla had close relationship with Chinese merchants from different countries such as China, Singapore, Malacca, and Penang in Malaysia as well as Indonesia (สุภาวดี เชื้อพราหมณ์ 2546, น. 24-25). As a result, such trading relationship influenced on people's life-style and beliefs which can be seen from the architecture from that time until today. According to Supawadee, the architecture on Nakorn Nork and Nakorn Nai Roads can be categorized into three styles— namely, Thai, Chinese and mixed style.

Traditional Chinese style

Chinese style mixed with Western style
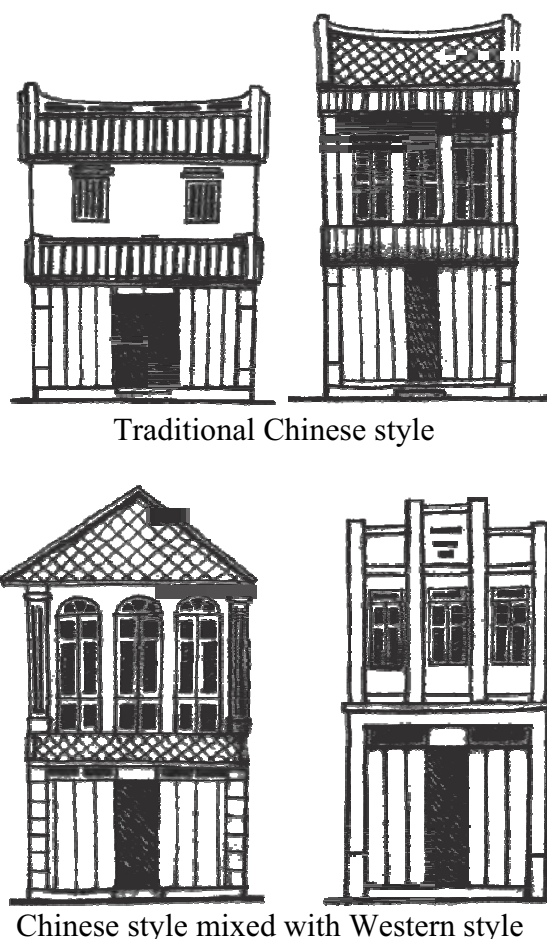
Figure 25 The four characteristics of Songkhla shop houses
(Drawn by Apichard Kuntachar, 12/9/2009)

In the Thai style, most houses were built with wood with brick columns as the foundation. Some houses had roof without the gable (หลังคาทรงปั้นหยา), others had a single roof, or as many roofs as desired. The material for the roof was tile made of local clay from Yor Island. Above the windows were many small ventilators for air circulation.

The local Thai shop houses were wooden or half wooden and half concrete. The upper half was made of wood with the roof having no gable or sloping roof. These buildings were built in the reign of King Rama III or 1836. It can be seen that the roof has high slope; however, this was changed during World War II, a time of economic recession when the roof was made with a low slope.

The traditional Chinese houses were built during the early settlement of Songkhla from 1836. According to the record of a Chinese merchant, half of Songkhla's residents were Chinese, so this clearly influenced the house style. (Ishii Yoneo, 1998, p. 146) Much of the architecture in Nakorn Nork and Nakorn Nai Road were in traditional Chinese style which can be categorized as living habitat, religious buildings and cemetery (สมปอง ยอดมณี 2535, น.65). The traditional Chinese houses were found in one or two-storey shop houses. The floor plan had an open area at the center in order to separate household activities. At the front, it was used for public purposes such as doing business and receiving guests. In contrast, the area at the back of the house was primarily for personal use such as the kitchen and the bedroom. Assistant Professor Kitti Anantapan, a lecturer at Rajamangala University of Technology Srivijaya, stated that the deepest part of the house would be used for the protection of their daughters in order not to be invaded by young men. Moreover, from Chinese beliefs, auspicious plants and animals were used to decorate the exterior.

Figure 26 The atmosphere of Nakorn Nai Road
(Taken by Rapeepan Chumnong, 26/6/2009)

3.5.2 Songkhla National Museum

Songkhla National Museum is a good example of the Chinese influence on Songkhla's architecture. It was originally built in Chinese style as the mansion of Songkhla's ruler. The original building was constructed around 1884. During 1917-1953 the building was used as the city hall of Songkhla town. The architectural style was mixed between Chinese and European style, and all buildings were restored between 1974 -1976. After restoration, the building was used as a museum and still is today.

Figure 27-28 The Songkhla National museum
(Taken by Apichat Kantachar, 26/6/ 2008)

The traditional Chinese religious buildings and cemetery were also significant and outstanding. They were the center of the community where different immigrants from other cities living here. The Chinese living in Songkhla were divided into different major groups namely Hakka, Hainan, Teochew and Cantonese. Thus, their influences on the religious buildings and cemetery were inevitably seen in the area.

3.5.3 Chinese shrines

The Chinese shrine was regarded as an important institution in the community. Most were built by the leaders of the community in order to express their worship and faith. Chinese people firmly believe in religion, so when they emigrated, they also brought their beliefs and practices along. As a result, the location of many Chinese shrines could be found at the center of the community, for the sake of their convenience. Chinese shrines can be divided into two types according to the time.

The first type involved those built before the reign of King Rama V. They were highly affected by the Chinese architectural style because the construction occurred during the time of Songkhla's governor, and most citizens who were Chinese descendents. The second type was built after the reign of King Rama V. The materials and the techniques used were modern, yet the style still remained traditional (สมปอง ยอดมณี 2535, น.66). As previously stated, the shrine's location was at the center of the community. Today, there are five Chinese shrines in the old town and another one that is out of this dissertation scope.

3.5.3.1 City Pillar Shrine (Siang Hong Lao Aie): This is highly respected shrine among the Hokkien Chinese. This shrine was constructed by Praya Vichienkiree (พระยาวิเชียรคีรี) the governor of Songkhla who was Hokkien Chinese. Most Hokkien Chinese feel a personal connection with this historic shrine.

Today, Hokkien Chinese people use the shrine as the meeting place. The Songkhla City Pillar Shrine is located on Nang Ngam Road and its construction record can be found in a manuscript which stated that: "In 1204 (Chulasakarat), King

Rama III gave the milestone in Songkhla and also gave the Cassia Agnes wood with sacred objects as well." Praya Songkhla (Tian Seng) used corvee labor to construct the City Pillar Shrine. Moreover the governor directed engineers to erect a building to cover the City Pillar Shrine and two adjacent shrines.

Mr.Nattakarn Techawanto, the secretary of Hokkien association, advised the Hokkien Chinese to go to the City Pillar Shrine if they became sick due to unknown causes. He said that if they were sick, they should go to "Zhou Shi Gong" (the god of medicine) to ask for identification of the cause of the disease and the best way to treat it. However at the present time, not many people go to ask "Zhou Shi Gong" about the cure for their disease because of the advances in modern medicine.

The Chinese ceremonies and prayers held during 2009 at City Pillar Shrine were:
- Monday 19th of January   Pray for "Lao Aie Jia Ti"
- Sunday 25th of January   Pray for "Kauy Ni Joi"
- Sunday 25th of January   Pray for "Shai Xin Aie"
                              (Between 03.00-04.59 am.)
- Monday 26th of January   Pray for "Ngong Tang Joi"
                              (Chinese New Year)
- Thursday 29th of January Pray for "Lao Sie Loa Ti"
- Tuesday 3rd of February Pray for "Ti Gong Xue"
- Saturday 4th of April   Pray in the "Cheng Meng Day"
- Thursday 3rd of September Pray for "Tong Ngong Joi"

3.5.3.2 The Kuan Uu Shrine (The Sam Leng Tien Kuan Tae Kun god): The Hokkien Chinese pay respect to Kuan Uu at this shrine. Belief in "Kaun Tae Kun god" (or "Kuan Uu") is a significant characteristic of the Hokkien people. Therefore they build a "Kaun Uu shrine" wherever they settle. In the old town of Songkhla, the Kuan Uu Shrine is located on Nang Ngam Road near the Songkhla City Pillar Shrine. Mr.Somsak Tantimaneerak, the Shrine Keeper, said that the Hokkien Chinese who sailed to Songkhla in the past faced numerous challenges; both during the voyage at sea, and after arrival in a town which viewed them as strangers. They always paid respect to Kuan Uu because he is the god of courage and patience.

The Kuan Uu shrine was constructed in BE 2422 or about 129 years ago. This shrine was built in the beginning of King Rama IV's reign; 37 years after the completion of the City Pillar Shrine. The Kuan Uu Shrine followed typical Chinese architectural style with the roof ridge curved like the bottom of the river boat and the edge of the roof decorated with green pearls. The roof of the shrine used earthenware tiles and the entrance used wooden doors. There are no windows or ventilation sources in the shrine. Both doors were decorated in Chinese style.

3.5.3.3 The Bun Tao Gong Shrine: This shrine is located on Nong Jik Road. The shrine looks like an ordinary Chinese house. It was built for Bun Tao Gong whose duty is to guard the mouth of the Songkhla Lake where ships arrive and depart.

The belief in Bun Tao Gong is most frequently found among Hokkien and Taejiew Chinese. According to belief, Bun Tao Gong has the same duty as Taud Hua Kao Daeng but Taud Hua Kao Daeng is a god while Bun Tao Gong is the Jao Mae Tub Tim's servant.

3.5.3.4 The Bo Aun Tian (Goi Sheng Aong) Shrine: This shrine is located on Yala Road. Goi Sheng Aong is the god of happiness and prosperity. He was the founder of the Zhang Zhou located in Hokkien Province in China. Most Chinese pay respect at this shrine as it represents their ancestors.

Miss Auranid Sakarin, a seventh generation Hokkien Chinese resident of Songkhla, said that she didn't know much about the biography of each god but thought that Bo Aun Tian is a sacred god that she should pay respect to. Mr.Santi Thongnampet, a fifth generation Hokkien Chinese resident, said during an interview that he didn't' know much about the biography of each god, but that he pays respect to each of them and has done this since he was young boy going to the shrine with his parents.

3.5.3.5 The Tang Sheng Aong Shrine: This family shrine has been at its present location for more than 10 years. Mr.Chertsak Tiewthanakit, the descendant of Tang Sheng Aong and the present Shrine keeper, said that this shrine was built long time ago. An investigation determined that the sculptors of the Tang Sheng Aong Shrine came directly from China with an early group of immigrants. However, there is no clear biography or history of Tang Sheng Aong. On Cheng Meng day, the descendants of Tang Sheng Aong come to the shrine and pay respect to their ancestors by offering sacred items including a big slice of pork, a boiled chicken, fried noodles, pa-lo soup and flowers. After completing the ceremony, the descendants will burn the "gong teck" (กงเต็ก) to send to their ancestors and light fireworks.

Figure 29 The Kuan Uu Shrine **Figure 30** The City Pillar Shrine **Figure 31** The Bo Aun Tian
(Taken by Jaray Suwannachart,1/9/2009)

Figure 32 Map showing the location of the five shrines location in old town.
(Drawn by Suriyun Kumjang, 1/6/2009)

Figure 33 The Tang Sheng Aong Shrine   **Figure 34** The Bun Tao Gong Shrine
(Taken by Jaray Suwannachart, 1/ 9 /2009)

Today, those shrines still receive visits from ethnic Chinese people, especially during times of celebration such as Chinese New Year, ancestor worship day and any other auspicious Chinese ceremonies. Most modern Chinese architecture in Songkhla was built from1957 – 1969, the time when Songkhla's economy turned into capitalism. There were the investments among the Chinese at this time and one popular business was giving out loans. There was even a saying that "Outsiders were driving a Mercedes Benz car to ask for loans from Songkhla people who were humbly riding on a bicycle". The fishing industry in Songkhla also made the economy of the old city grow. Old buildings and empty areas were replaced by high buildings. From Chinese beliefs, the older generation would not move out of their places, but would live with their family and relatives as an extended family. This practice resulted in the style of their house where there were many storeys to accommodate many family members. The outstanding characteristic of these buildings could be seen from the roof which

was made not too wide and long. People normally put the year of construction in front of their house.

Figure 35 The 5 feet walkway in front of a Shino-Portuguese shop house
(Taken by Jaray Suwannachart, 1/2/2009)

There were also Shino-Portuguese style shop houses which featured the Chinese and Portuguese art influenced by Western arts through Penang and Singapore from 1851. The Five-foot way or public walking area has a 5 feet walkway outside the corridor to protect people from rain and sunshine.

3.5.4 City wall and City gate

Figure 36-37 The old town city wall
(Taken by Jaray Suwannachart,1/2/2009)
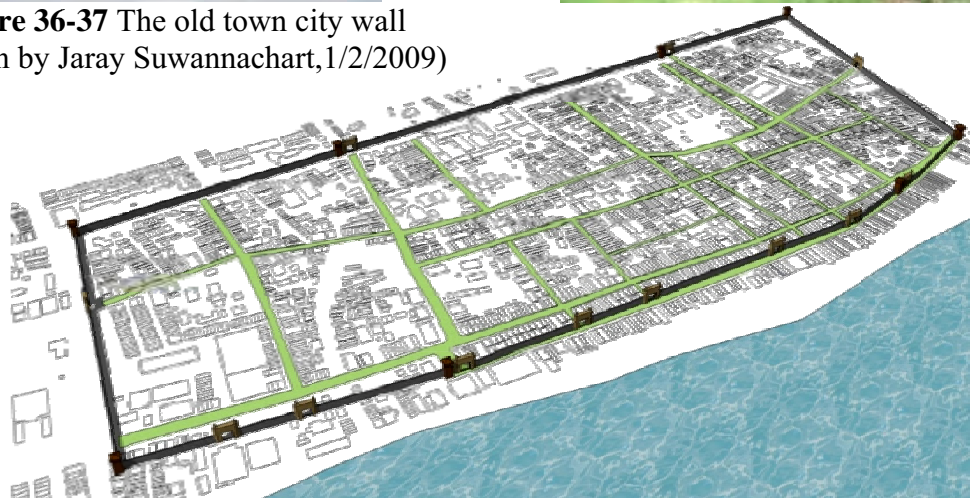
Figure 38 The layout of the city wall (Drawn by Suriyun Kumjang, 1/6/2009)

Figure 39 The old city gate that was demolished for road expansion
(อเนก นาวิกมูล และ จรัส จันทร์พรหมรัตน์ 2546 น.92)

The City wall and gate were primarily constructed for the town settlement. It was s in started in 1836 and finished in 1842. It is a massive wall with many bastions. This wall was constructed in rectangular plan with 10 large gates and 8 cannon turrets, and it was seven meters high. It is a pure Chinese style. The main materials were red rocks moved from Singora, the previous town. The small opening at the top of city wall was decorated with dark green ceramic bricks from China. Four gates were planned in west orientation facing to the port. The Songkhla city wall and gate reflected to international trading. At the present, most of city wall has been demolished for road expansion. Two walls still exist near Songkhla National Museum.

3.5.5 Rice mill plant

The Hub Ho Hin rice mill plant is a huge red building painted in original fabric. It is located at the waterfront connected to Songkhla Lake basin. Its location is relevant to the boat route and rice fields. In the beginning, people carried rice from the inner lake by boat and unloaded it at this rice mill. The rice mill owner used a steam engine from England. Today, it is used as a pier for fishing boats.

Figure 40 The last Rice mill at Nakorn Nork Road
(Taken by Jaray Suwannachart, 1/9/2008)

3.6 From Kow-Hong road to Nang-ngam road: the Foodscape of Songkhla

It is very interesting that the old name of this area is called "Kow-Hong road" meaning nine units of row -houses in Thai. This might explain the original landscape perspective where there are the nine row houses settled in this area. Nearby the nine units of row houses, there are Chinese shrines and the city shrine— the sacred places at the center of this road. Kow-Hong Road was changed to Nang-ngam Road at a later time.

Figure 41 A first unit of nine row houses at Nang-ngam Road.
(Taken by Jaray Suwannachart, 15/2/2008)

Figure 42 This building is under Fine Arts law protection.
(Taken by Jaray Suwannachart,9/9/2009)

"Nang-ngam" is a Thai word which means beautiful women. Asst. Prof. Srisupon Chuangsakul wrote in her dissertation about the background of Nang-ngam road that it was used to honor the first Songkhla beauty contest winning girl whose name is Ms. Nongyao Photisarn (Boonyasiwa, a former last name) or Dang as her nickname. She won a beauty contest at Songkhla in 1935. Because her house was settled at Kow-Hong road, so people started to call this road as Nang-ngam Road afterwards.

Nang-ngam Road lies in the east site of the old town. It is three kilometers long from north side until the end of road at south. The place is charming with various kinds of shops and restaurants such as local spicy Thai food restaurants, Chinese noodle, Chinese steamed stuff bun, white tea, Muslim rice and sweeties shops. People enjoy having meals in this road from the early morning until midnight. From this significance, Nang-ngam road is so-called as the "Foodscape of Songkhla".

Figure 43 - 44 The lively street life at Nang-ngam Road
(Taken by Jaray Suwannachart,13/6/ 2008)

The tea shop's owner is an 80 year-old Chinese lady who still has fresh memories about the beauty of Nang-ngam Road in the past. She calls this road a road of families because everyone living here feels closely related as a family. Today, she has tea shop and uses it as her guest room to welcome visitors. She enjoys chatting with customers of any age and any social level. There is an attempt to retain previous the condition in the shop—for example the marble round table and old furniture are still being used. Moreover, she dresses in the earlier dressing style as a Songkhlakean lady, a combination of Thai and Chinese dressing. Additionally, she expresses a little worry about Nang-ngam Road. Some old shop houses and the last hotel in this area have closed down. This was probably resulted from the new generation's lack of desire to continue the family business. When shop houses were abandoned and rented by outsiders, the new-comers would not really join in neighborhood activities and give less participation in local tradition.

Ratee is a Thai handicraft shop owned by Mrs. Ratee and her husband. Their shop sells the local handicrafts made from clay and tree leaf. Ratee talked about the Chinese shrine ceremony last year that it was organized by Chinese merchants. The organizers did not allow vehicles to pass Nang-ngam Road in the evening in order to make this road become a walking street where there were varieties of food sold such as old Chinese food, Muslim food, Thai local food and sweeties.

Figure 45-46 The City Pillar Shrine cerebration and walking street at Nang-ngam Road
(Taken by Jaray Suwannachart, 13/6/ 2008)

3.7 Pattalung Road: the Muslim district

Figure 47 The Mosque in Pattalung (A).   **Figure48** The Pattalung district (B).
(Taken by Jaray Suwannachart,10/9/2008)(Taken by Jaray Suwannachart,10/9/2008)

Figure 49 The Pattalung district, Muslim district at the south of the old town.
(Drawn by Suriyun Kumjang, 1/6/2009)

On the southern side of the old town, there is a Muslim area called "Ban-Bon district". It is a center of Muslim residents which is located along Pattalung road. They moved from Songkhla previous town and settled down in this area. The middle of Muslim residential area is the Asasul Islam Masjid or Mosque which was built in 1850. It reflects both Muslim and Thai architecture and emphasis the impact of location. The Mosque reflects southern architecture which has gable roof and rectangular plan. Mosque is enclosed with Muslim shop houses which were built with brick at the first floor and wood at second floor with roof tiles. The geometric wooden window shape and small wooden wall are the main characteristics of Muslim houses. All shop houses face to the road and open directly to Mosque at the rear side. This allows local people to walk cross the Mosque area to meet their friends at the other side of the road. The small walkway has joined the residents together and it links as a dense web system around the Mosque, with small houses along the walk-way.

Figure 50-53 The varities of Pattalung life
(Taken by Jaray Suwannachart,1/6/2009)

The Ban-bon district is becoming popular because of Muslim food—for example Muslim tea, roti, rice steamed in coconut milk mixed with chicken called Nasi Dagang or Kaw-mun-kang-kai in Thai. Muslim students and Muslim officials in Songkhla enjoy having a daily meal here.

3.8 The associated areas of the old town

3.8.1 The sacred hills in Songkhla

The sacred hills in Songkhla were built in order to be a memorial of a important incident. Tang Kuan hill and Noi hill are adjacent to each other. Right on top of Tang Kuan hill is an ancient pagoda, which its year of instruction and builder are unknown. The only evidence left is the rock inscription which stated its restoration record until the reign of King Rama IV.
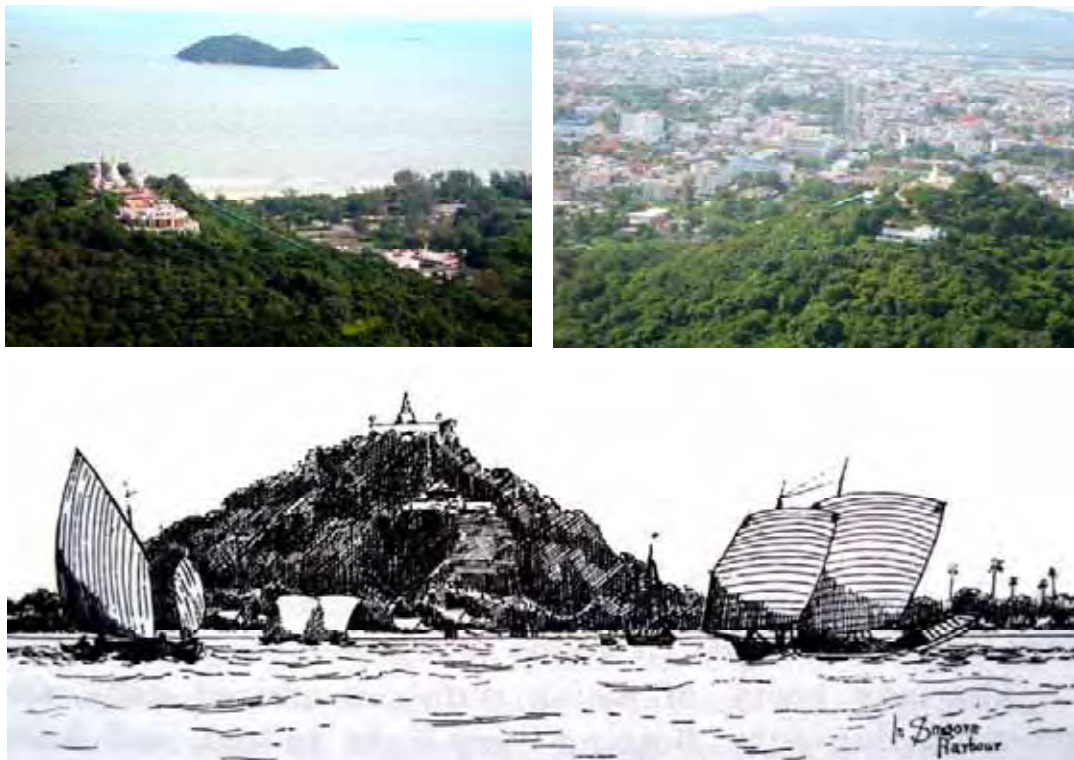
Figure 54-55 A picture of Tang Kuan hill and Noi hill taken from helicopter
(Taken by Jaray Suwannachart, 15/7/2009)
Figure 56 A sketch of Tang Kuan hill and waterfront (Smyth, H.W. 1994 ,p.96)

During the reign of King Rama IX, on December 23, 1996, the Buddha's relics were enclosed in the pagoda. In other words, a room inside the pagoda houses Buddha relics. In 2005, the image of Luang Pho Thuat, the hero monk of people in the south, was placed here for people and tourists to pay homage. At the end of Buddhist lent, Tang Kuan hill is a centre of religious merit making such as the ceremony of alms

offering called Tak Bat De Vo and the tradition of Songkhla people called Chak Phra festival. Now the landscape around the pagoda is under the responsibility of Songkhla Municipality. An elevator was built in order to transport people, especially the elderly and people in wheelchairs to the top. There is also food and beverage shop, a meeting room, and other facilities provided.

3.8.2 Light house on the top of Tang Kuan Hill.

In 1897, the lighthouse was built at the top of Tang Kuan Hill. Tower originally it was a round white stucco-clad brick; the lantern was removed and replaced with electric light afterwards. The lighthouse was built by Phraya Wichian Khiri in 1897. Early light lists give 1909 as the date of establishment, but that was the date when the Thai royal government assumed control of Songkhla province and the lighthouse. The historic tower has been restored and painted recently. It is located at the north end of a Buddhist temple complex on the highest point of a peninsula on the east side of the harbor entrance in Songkhla.
(http://www.unc.edu/~rowlett/lighthouse/tha.htm)

Figure57 A Light house
(Taken by Jaray Suwannachart,10/9/2008)

3.8.3 The Black Stupa and the White Stupa

On the top of Yod Muang Hill, there are two stupas called the Black Stupa and the White Stupa which were constructed to commemorate a good relationship between Siam and Singora, when Siam brought troops to fight against a rebellion in Singora. First, the Black Stupa was built by Chao Praya Klang (Dis Boon-nag) to honor his bravery when he brought the army troop to suppress the rebellion in Sai buri district in 1831. Later, in 1839, the White Stupa was constructed alongside the former by Prayasripatrattanaratkosa (พระยาศรีพัฒน์รัตนราชโกษา) (Tad Boon-nag). They both lie on the ridge of Dang Mountain which can be viewed from Songkhla town (สำนักนโยบาย และแผนสิ่งแวดล้อม 2536 น. 4-24). Songkhla Municipality has come up with a project to

build a cable car running over Songkhla Lake from Songkhla Boi-yang to the top of Dang Mountain. Such a project has already been studied for the environmental affects. People will soon be able to go up the mountains and conveniently visit the Black and White Stupa.
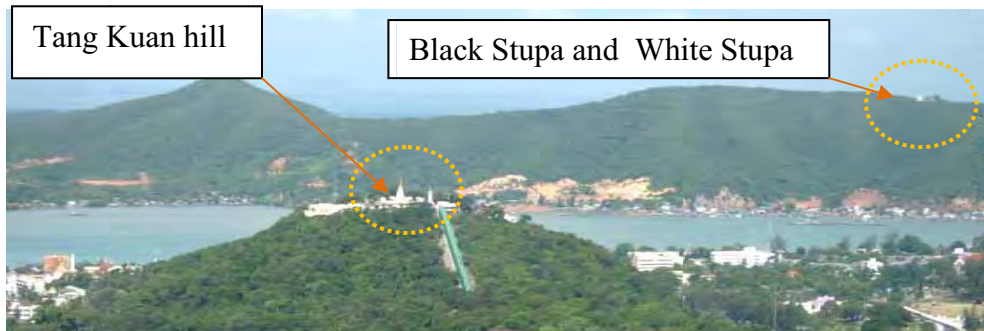
Figure 58 The Black Stupa and White Stupa from Tang Kuan hill
(Taken by Jaray Suwannachart, 15/7/2009)

3.8.4 Kao-Seng Hill

Kao-Seng, known as Kao-San in the past, is the hill made up of the two big rocks naturally overlapping each other. According to the legend, there was a man living in Songkhla named Nai Reang. He highly believed in Buddhism and wished to devote his fortune to build a stupa at Nakornsrithammarat province locating at the north of Songkhla. On the way, there was some problem delaying his journey. As the result, the stupa had already been finished before he arrived. With great sorrow, he put all the fortune, approximately 900,000 baht under the rock and lapped over with another as it appears today. The name was first called Kao-San which means 900,000 and later changed to Kao-Seng which is sill its name today.
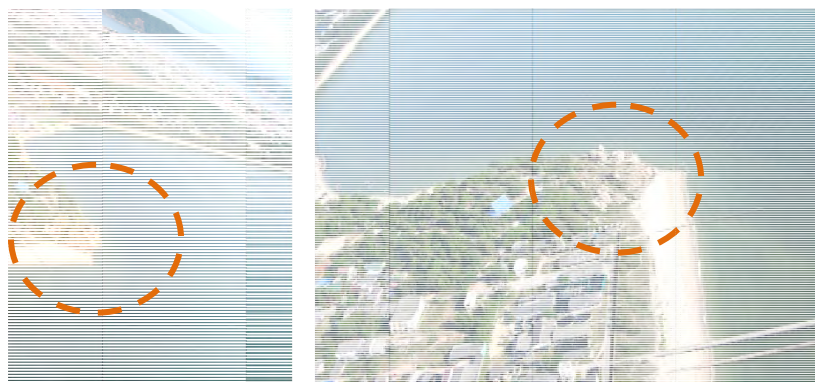
Figure 59-60 A picture showing the mountain which is believed to have 900,000 baht under the rock.(Taken by Jaray Suwannachart, 15/7/2009)

Under Kao-Seng hill, there is a Muslim village located along the beach called Kao-Seng community. This village is famous for its unique fishing boats called "Ko Rae". Later, the village expanded with more residents and there is a mosque at the center. Today, Kao-Seng has become a popular seafood market with Songkhla people.

3.8.5 Chalatas beach, Samila beach and Lam Son beach.

These three beaches connect together on the east side of Songkhla. They are well known among the locals and tourists. Pipe forest along the beach provides beautiful scenery which attracts people to visit and relax at the crisp white sand beaches. Also, the municipality has decorated the place with many sculptures as well as built a play ground for children. People love to do many activities such as picnic, painting and playing banana boat.

Figure 61-63 The relaxing activities on the beach
(Taken by Jaray Suwannachart, 1/6/2009)

Figure 64 Map showing Songkhla cultural landscape and its associations
(Taken by Jaray Suwannachart, 1/6/2009)

3.9. What are the intangible values in the old town and the associated areas?

3.9.1 Religion in everyday life

Ordinarily, Songkhla has been associated with the three population groups—indigenous people, Muslim and Chinese immigrants. Buddhism in Southeast-Asia and Songkhla was influenced by Srilanka through Indian traders. After the13[th] century, the Lanka-wong Buddhism (ลังกาวงศ์) from Ayutthaya has dominated Songkhla at the same time of the expanding of Ayutthaya politic through Nakornsithammarat Buddhism town. The obvious evidence of which can be seen from many old temples along the Songkhla lake basin. Muslim people from Pattani and Kadah also migrated to Songkhla in the late 14th century, and the first governor of Singora was Muslim.

Nowadays, Songkhla old town is very charming with multicultural diversity. Every morning, Songkhla old town starts its day by activities of the two religions. At 5 a.m., the Muslim people living south of the old town wake the town up with their praying voice, followed by the ringing bell of the monks in the temples.

3.9.2 Luang Pho Thuat: the Southern Hero

The most importance of southern hero is Luang Pho Thuat, a monk who had miraculous powers and was first recorded in Ayuttaya period. He was born in 1588 at Satingpura, the northern part of Songkhla today. He was ordained at Satingpura and

moved to Nakornsithammarat. After he was 21 years old, he decided to further his education at Ayutthaya where there were two major incidents occurring that made him become known to many people.

While Luang Pho Thuat was on board a ship to Ayutthaya, there was a heavy storm making the journey took so long that they had no fresh water left to consume. The captain blamed Luang Pho Thuat for some reason. Then, Luang Pho Thuat showed them miracle power by stepping out of the boat and changing sea water to become fresh water. This surprised the captain and all the crews who witnessed it. After the incident, the story about this astonishing event has been told and passed on to many people.

Figure 65 The Luang Pho Thuat sculpture on Tang Kuan Hill
(http://www.pixgang.com/webboard/showthread.php?p=46386)

Another story happened while he was studying at Ayutthaya. He was the only person who could answer the difficult Buddha's questions asked by a foreign philosopher. Most of the Thais and some foreign Buddhists knew so little about him; however, they regarded him as a hero until today. Many people respect and believe in Luang Pho Thuat's miracle and this has encouraged a new trend of religious tourism in Songkhla. Today, Buddhists who respect Luang Pho Thuat prefer to visit Pra Ko temple at Songkhla which is one of his established temples.

3.10 What is the narration and memory from oral history?

3.10.1 The World War II

At the beginning of World War II in 1939, according to Japanese military strategy, Thailand was used as a short-cut from the Gulf of Thailand to India, Malay peninsula and China. The Thai Government led by Marshal Por Pibunsongkram at that time decided to allow Japan troops to use the country as a passage way to nearby countries. However, Songkhla and the other southern provinces had not been informed by the Thai Government. As a result, it was involved in to small battles around the country for a short time. On November 8th, 1941 at 1 a.m, many fishermen saw Japanese gunships arrive at Songkhla at the Gulf of Thailand. Soldiers and

noncombatants resisted and fought against the Japanese troops along the beach, and Songkhla was bombed at that time. After, the announcement of the Thai Government, the resistance finished and the Japanese military settled their camps in Songkhla town.

The command to allow Japanese troop to pass through Songkhla was loudly announced on Military radio at 9.50 a.m. "Stop the fighting and allow Japanese soldiers to move their troops through and wait for the new command" (ถนอม พูนวงศ์ 2545, น.33). Having fear that Japanese troops might hijack their property and rape the women, the Chinese Thais and some local Thais were evacuated to the villages near Songkhla. Yor Island where there were fruit orchards and fishing farms was a perfect and beautiful island adjacent to Songkhla. Moreover, it was safe from Japanese troops at that time (ศุภการ สิริไพศาล 2550 น.45). The obvious evidence of the refugee's residences still appear at Tay-Yor temple. The fresh water pond and the large pool used during World War II were preserved by the monk named Nop Akkatummo.

3.10.2 Mazaoh Kae-sai: The Japanese spy

About one year before World War II started, there were some Japanese families living in Songkhla. One family has owned the dental clinic called the Mit-Sui-Bush-Sung Company, at Nakorn Nork Road opposite Leab temple and the drug store at Nang-ngam Road (*Ibid.*).
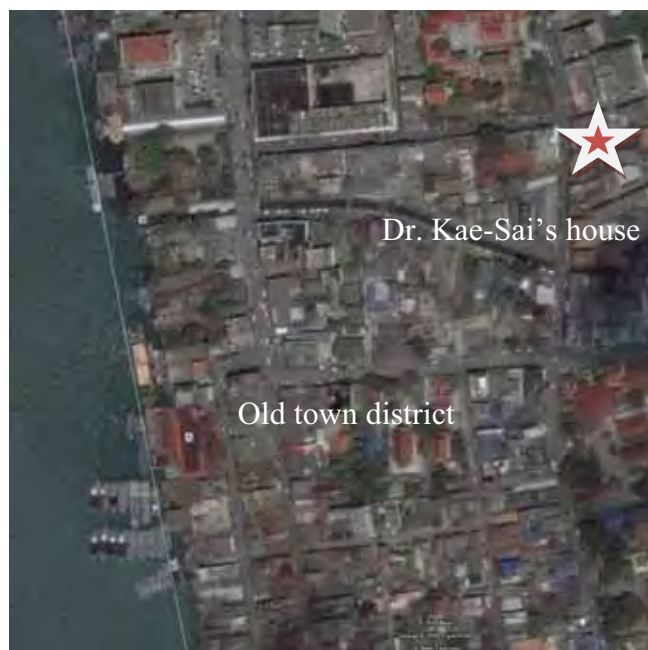
Figure 66 The map of Dr. Kae-sai's house and the old town district.
(http://maps.google.co.th/maps?hl=th&q=songkhla&tab=il)

Figure 67 An old photo of Dr. Kae-sai and Say-To in 1936
(เซโต, มาซาโอะ 2548, น. 29)

Figure 68 Dr. Kae-sai house taken in 1936 (เซโต, มาซาโอะ 2548, น.25)**.**
Figure 69 The Dr. Kae-sai house in the present compared with the past
(Taken by Jaray Suwannachart, 1/6/2009)

Dr. Kae-sai, a dentist lived in Songkhla with his family and owned a clinic facing Don-Lux temple. Normally, Dr. Kae-sai was very friendly and preferred to organize parties and go fishing. At the beginning of November 1941, or around half month before Japanese troop moved to Songkhla, Dr.Kae-sai's wife used Japanese cash to buy goods in the local market and told the sellers that it would be commonly used in Thailand in a few days. On November 5th, 1941, three days before troops arrived at Songkhla, the new Japanese consul invited Thai executive officials and officials from other countries near the province to join the party. There were about 100 guests at the party (Tanom 2005, p.24). The night before Japan troops attacked Songkhla, Dr.Kae-sai also invited Songkhlakaen to join in his party at Sa-ha Theater (อเนก นาวิกมูล และ จรัส จันทร์พรหมรัตน์ 2546 น.148). In the next morning, Dr. Kae-sai dressed in a Japanese army suit, and everyone realized that he was a Japanese spy. Not only did he do the dental clinic, but he also sent back military data to Japan including the sea-level derived from his hobby, fishing. Kae-sai's son named Say-To wrote in his book that when he was fishing with his father once, when he was about eight years old, Dr.Kae-sai marked the fishing string to check the sea-level at that time (เซโต, มาซาโอะ 2548, น. 48). The story of Mazaoh Kae-sai has always been a classic story among Songkhlakeanม while the scenario of World War II in Songkhla is fading from people's memory.

Figure 70 Mr. Say-To took photo in front of historic house
(เซโต, มาซาโอะ 2549, น. 291)

3.10.3 The Hero in World War II

There is a story about the house on Nakorn Nork Road which was once affected by a bomb. This house, located in an area with a large number Chinese resident, was a three-storey building called Buan Heng (อเนก นาวิกมูล และ จรัส จันทร์พรหม รัตน์ 2546 น. 271). According to Mrs. Yupa Limpokpan, a former nurse at Songkhla hospital, the bomb caused the daughter of the house's owner to die. Many people questioned what made Allies decide to drop bombs on people's residences like houses and temples— as it is clear that those places were not locations of military significance. There have been many discussions and debates over the bombing. It can be assumed that it was because the Japanese army had invaded and taken control of some of the government's buildings such as Mahavajiravudh Songkhla School as well as people's houses which were later used as bases for the Japanese military. For these reasons they could possibly be targets for the air raid.

Figure 71 The bombed house has now been replaced with a garage
(Taken by Jaray Suwannachrt,1/6/2009)

Another assumption is based on my own research. Having used search engine 'Google' with the key word 'Raid on Singora', the results were found in Wikipedia.com and the website of the BBC that there were 32 recipients of the Victoria Cross, the highest and most prestigious award for gallantry in the face of the enemy that can be awarded to British and Commonwealth forces during World War II. They both coincidently stated that Arthur Stewart King Scarf, leader of the raid, had been ordered to make a daylight raid on Singora (Songkhla in the present) on 9 December 1941 from Butterworth, Malaysia.

Figure 72 Arthur Scarf's Bristol Blenheim Mark I fighter at Sembawang Airbase, Singapore, June 1941. The pilot looking out of the cockpit could be Squadron Leader Scarf. (http://en.wikipedia.org/wiki/Arthur_Stewart_King_Scarf)

Figure 73 Arthur Stewart King Scarf
(http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=8170671)

Scarft's aircraft was the only one that successfully managed to drop a bomb in the city center. Despite being attacked from roving fighters, he completed his bombing run and was on his way back when his aircraft became riddled with bullets and he was severely wounded in his left arm and back. Unable to control the engine, he decided to crash-land the Blenheim at Alor Star, Malaysia without causing injury to his crew. Finally, he was taken to the hospital where he died two hours later. For most prestigious gallantry, he was posthumously awarded the Victoria Cross Medal June, 1946.
(http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=8170671)

Figure 74-75 Arthur Stewart King Scarf's gravestone at Taiping war cemetery, Perak State, Malaysia.
(http://www.findagrave.com/cgibin/fg.cgi?page=cr&GRid=8170671&CRid=1972008&)

From this incident, it could be pointed out that the injury of Arthur Stewart King Scarf may be the cause of death of civilians such as the daughter of Buan Heng's and the others. The air raid may not intentionally be on the innocent people. Because of the severe injury, he was unable to fly the aircraft and may inaccurately hit the wrong target located nearby, which brought the tragedy in the end.

Chapter 4
Implementation

4.1 Policy for Cultural Heritage

According to the concept of cultural landscape and heritage are regarded as complicated and diverse. Cultural landscape refers to the tangible and intangible form of the natural environment and built environment as stated in Hoi An protocols, Nara charter and Burra charter.

4.2 Strategy plan applied from Hoi An protocols Asia issue

The five stages of planning are as follows:
1. Recording, exams mapping of cultural space taking, photographs as well as collecting data by doing surveys to compile information about the place and people in the past. This stage is previously mentioned in chapter three.
2. Defining the old town area and its associate areas including natural site and man-made environment. Establishing a pilot area which will be applied with the interpretative work and regulations.
3. Adopting an interpretation plan for the place, including, perhaps, setting up an interpretation centre which is linked to the other associated heritage sites.
4. Implementing a conservation plan in the old town area as "The tourist-Historic town" by emphasizing on the guidelines of urban conservation in core zone and buffer zone.
5. Monitoring and implementing. All processes are related.

4.3 Cultural mapping

The condition of the structures, making up the built components of the cultural landscape and its components should be carefully recorded before any intervention, as well as all materials used in treatment, in accordance with article 16 of Venice Charter and ICOMOS principles for the recording of monuments, group of building and sites. All pertinent documentation, including characteristic samples of redundant materials or members removed from the structure, and information about relevant traditional skills and technologies, should be collected, catalogued, securely stored and made accessible as appropriate. The documentation should also include the specific reasons given for choice of materials and methods in preservation plan.

Chapter three showed that Songkhla is a living heritage where people are embraced with the charm and beauty of the tangible and intangible heritage. The foodscape, old architecture, local events and storytelling are abundantly seen and found in the area. The cultural mapping of the old town and the associated area can illustrate many important sites to all visitors. From 100 questionnaires conducted in the City Pillar Shrine ceremony in middle of 2009 as mentioned in Chapter 3, it was

found that visitors are interested in the old town's cultural landscape in the following areas:

- Architectural heritage
- Foodscape
- Town's events and activities
- Natural sites

Information from these four areas can be used for cultural mapping showing all of the heritage sites in the old town area. Most of them are in Nakorn Nork Road, Nakorn Nai Roads, Nang Ngam Road and Ban Bon, a Muslim town as shown in the map below.

Figure 76 Songkla viewed from the West coast. (Taken by Jaray Suwannachart, 15/7/2009)

Figure77 Songkla viewed from the East coast.
(Taken by Jaray Suwannachart, 15/7/2009)　　　**Figure78** Map of Songkhla
　　　　　　　　　　　　　　　　　　　　(Drawn by Songkhla municipality staff, 2009)

Figure 79 A section of Songkla old town from East coast to West coast.
(Drawn by Apichart Kantachar, 22/5/ 2009)
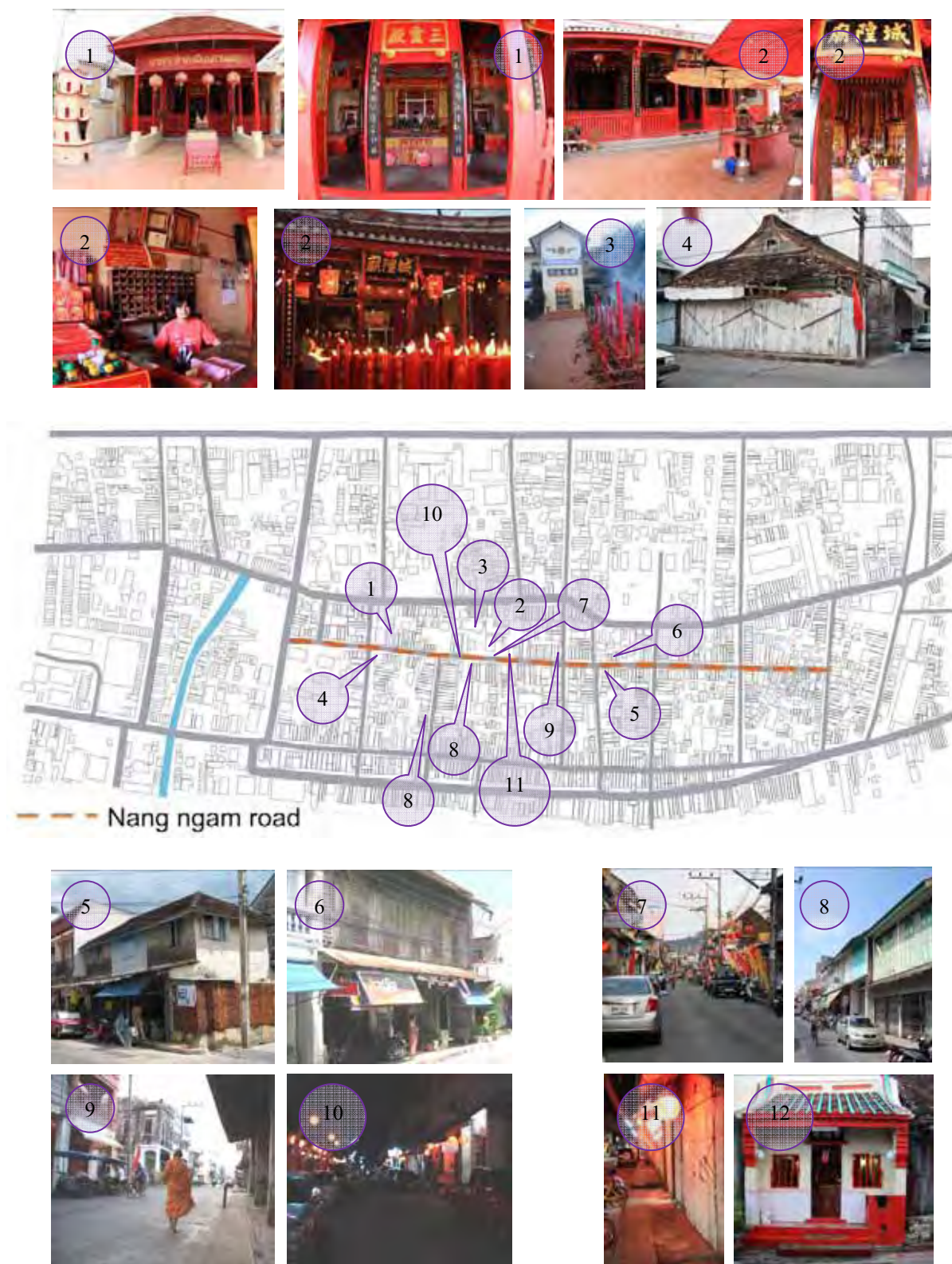
Figure 80-96 The cultural landscape of Nang Ngam Road.
(Taken by Jaray Suwannachart, 03/2009)

Figure 97-111 The cultural landscape of Nakorn Nai Road.
(Taken by Jaray Suwannachart, 03/2009)
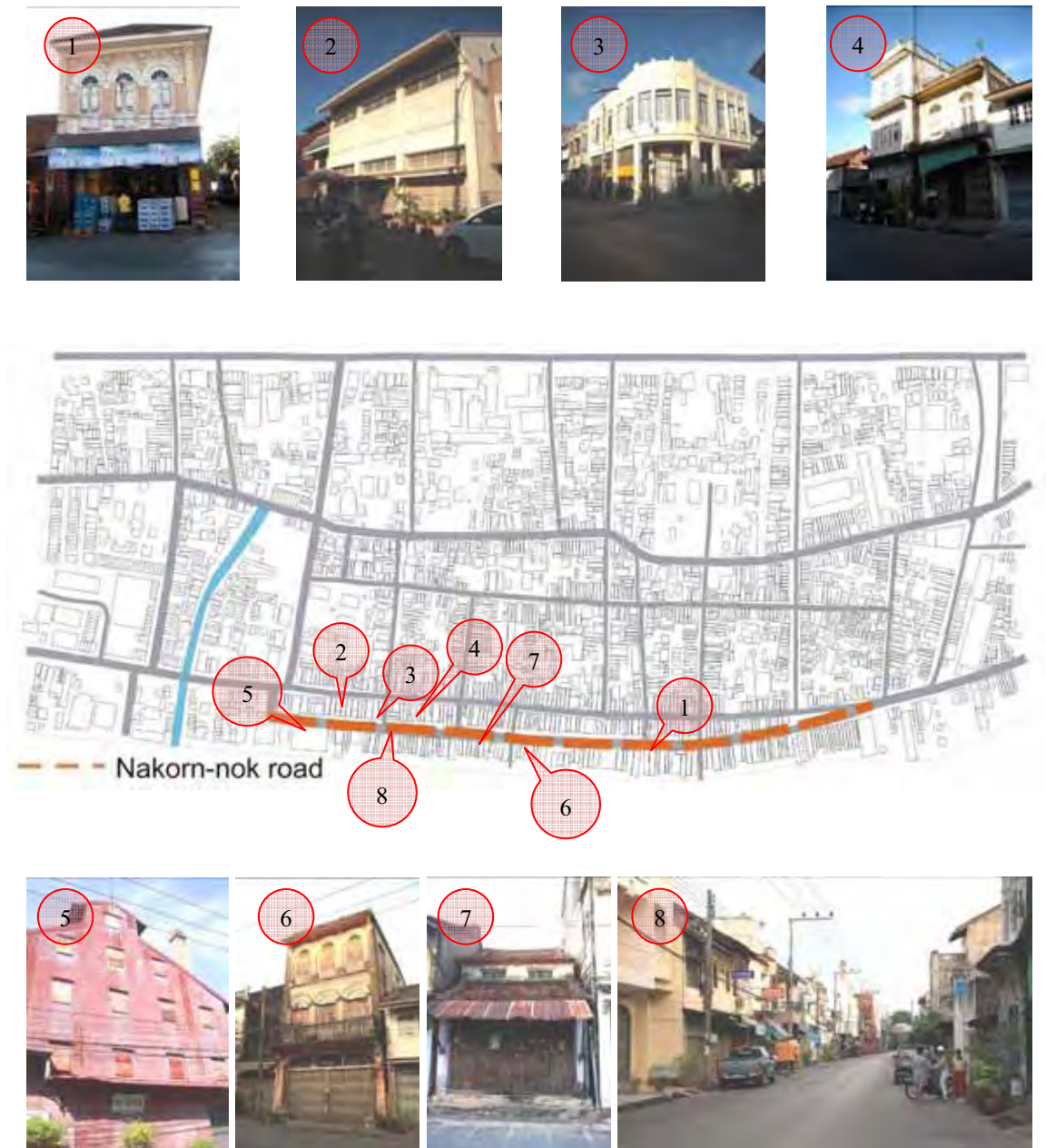
Figure 112-120 The cultural landscape of Nakorn Nork Road.
(Taken by Jaray Suwannachart, 02/2009)
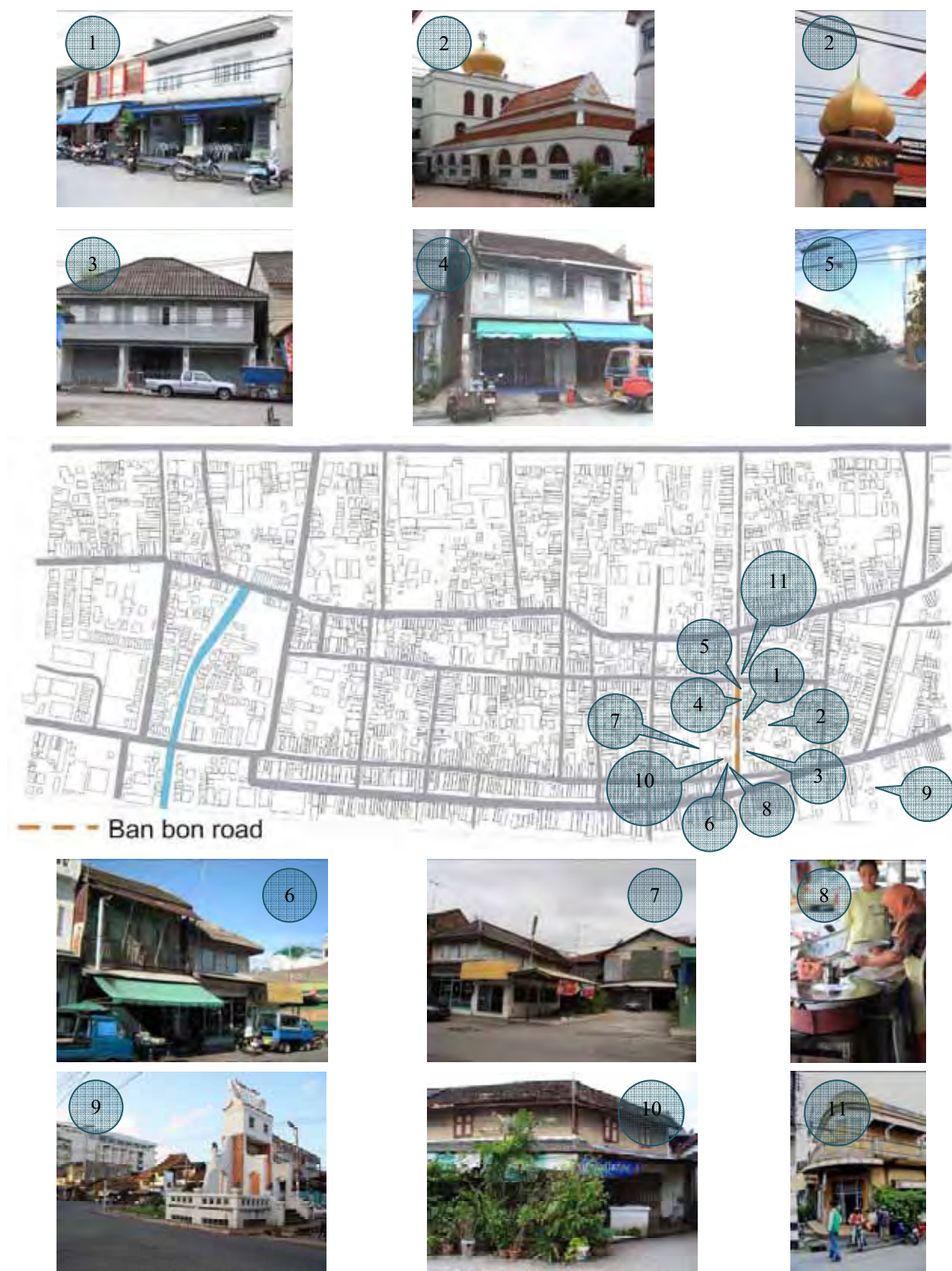
Figure 121-133 The cultural landscape of Ban Bon, the Muslim district.
(Taken by Jaray Suwannachart, 03/2009)

Figure 134-151 The food-scape of Nang-ngam Road.
(Taken by Jaray Suwannachart, 03/2009)

4.4 Cultural landscape analysis

In order to have a sound understanding of cultural landscape, we might need to have a closer look at some conclusion about how it is different or similar to the other places. In addition, evaluating cultural landscape for conservation purposes also means to establish its cultural significance. Criteria for assessment of cultural significance have been set in the *Burra Charter* (McCann 1992 p.136). They are historic, social, scientific, aesthetic values for the past, present or future generations. These systematic concepts are related to Songkhla as follows (The Burra Charter 1999, p.12):

Table 4 An analysis of Songkhla's cultural significance

Fabric	Historic Value	Social Value	Aesthetic Value	Scientific Value
'Singora' (Associated area)	The primary settlement of Songkhla.	The settlement of Muslim and Chinese in Songkhla.	The combination beauty of shore and the remaining trace of the town settlement.	Singora is an important archeology site of technology transferred between Western and Eastern.
Songkhla Lam-Son area. (Associated area)	The secondary empire of Songkhla.	The simple history of Lam-Son indicates the weak condition of the town after the war.	The fascinating perspective of the fishing village that exists on the old town layer.	Lam-Son area is the compact land that narrates the previous settlement of Songkhla.
Songkhla old town or "Songkhla Boi-yang" has been a living heritage and has a complexity of cultural landscape as follows :				

Fabric	Historic Value	Social Value	Aesthetic Value	Scientific Value
Nakorn Nork Nakorn Nai Districts Songkhla National Museum	The large mansion once belonged to Songkhla governors before becoming Songkhla National Museum.	The mansion is a memory and symbol that can illustrate the Chinese-Thai root in Songkhla.	This Chinese architectural mansion is colorfully decorated with red and white.	The rarity value of the mansion in Chinese Fang Shui symbolic is under the renovation process and protected by Fine Arts law.
Hub Ho Hin Rice mill	It is the remaining rice mill which still exists in Nakorn Nork road.	The rice mill reflects how rice farming is flourishing in the area and it can predict the career of Songkhlakiean.	The wonderful proportion and red color of the rice mill attracts many people in Nakorn Nork district.	The main character and facade of the rice mill has been conserved as its original style while the inner function had been changed.
Shop house (Original Chinese Architecture)	The Chinese - style shop house is influenced by Thai and Chinese trading in Songkhla.	The Chinese-style shophouse is transformed from China mainland for 100 years old and it represents the root of Songkhlakiean.	Songkhla Chinese shop houses represent the same characteristics of shop houses in China. The buildings attract many Chinese people to Songkhla surroundings.	The shop house was first introduced by the Chinese immigrants. They made a short-cut transformation in proportion, scale, color, materials, and building technology from China.

Fabric	Historic Value	Social Value	Aesthetic Value	Scientific Value
Shop house (Chinese and commercial style)	This building style is more than 80 years old. It was built before the World War II and belonged to the second generation of Songkhlakiean.	This shop house style reflects the influence of trading route between Thai and Chinese. The belief in fang-shui is decreasing so it is less likely to be seen on façade.	Shop houses in Chinese and commercial style have simplifying design. The emphasis is on the elegant façade by adding luxury windows and shading devices. The age of the building is put at the top of façade as the decoration.	This shop house is designed to follow the new technology. The post and beam structure are used to replace wall baring structure.
Shop house (Chinese and Western Colony design)	The Chinese and western colony shop house style indicates the strong relationship between Thai and colony countries, Malaysia and Singapore. Some building ornaments were imported as a fashion.	The shop house characteristics were brought in by the new generation at that time. It is because the young merchants graduated from Penang. They can communicate in two languages, Chinese and English.	The Chinese and western colony shop house reflects the popularity of ornament decoration on the façade and colorful paint. These buildings represent the prosperity of Songkhla.	The Chinese& western colony shop house is decorated with low relief sculpture of flowers and animals in Fang-shui belief. Façade designs are blended between Chinese and western style. The French window is the outstanding design of this style.

Fabric	Historic Value	Social Value	Aesthetic Value	Scientific Value
City wall	The main material of the city wall is red rock taken from Singora, the primary town.	The city wall was built by Songkhlakiean to protect their property. Later, it was demolished for the road expansion. It is commonly known as Nakorn Nork Road, meaning the outer city's road.	The last city wall leaves the imagination of how large Songkhla old town was.	The last evidence showing the significance of the city wall with many fortresses that were constructed in rectangular plan with 10 large gates, 8 cannon turrets. It is 7 meters high. It is a pure Chinese style.
Train station and its railway.	Train was once used in Songkhla as the main transportation.	The story of train in Songkhla has been told from generation to generation.	The train station and its railway recall memory of the elders who had experience about train transportation in Songkhla.	Tools and equipments from the train station and the railway become the heritage of Songkhla. They are going to be conserved in later time.
Chinese shrine	Each Chinese shrine is the center of different Chinese groups.	The Chinese shrine is not only a sacred place but also a center for social activities in their own group.	Chinese shrines still welcome people –ethnic Chinese— as a sacred place. They helps full fill the Chinese spirit same as in their mother land, China.	The six Chinese shrines are differently decorated depend on their belief.

Fabric	Historic Value	Social Value	Aesthetic Value	Scientific Value
Kow-Hong to Nang Ngam, the Foodscape of Songkhla.				
City Pillar shrine	The original setting of City pillar.	King Rama Ⅲ brought the wood pillar to establish Songkhla.	The City Pillar shrine Architecture is beautiful in Chinese style.	The building technology was induce from China mainland.
Ratee shop, the Thai handicraft shop.	The stuffs at Ratee shop are locally made handicraft toy and household items. This shop is popular and attracts many visitors. It interprets local living life style.	The handicraft shop represents social wisdom. Local people feel closely related and familiar with all the products displayed in the shop.	Most of products are local handicrafts which have been using as toy for a long time. Older generations can recall their memory of once seeing them.	The handicrafts are made from clay and tree leaves. They represent local innovations.
Restaurants in Nang Ngam Road	Nang Ngam Road has always been the food venue for Chinese restaurants for a long time. Some restaurants have been selling for more than 50 years. This makes people regard Nang Ngam Road as the foodscape of Songkhla.	Chinese restaurants in Nang Ngam Road are the family heritage. They belong to the older generations.	A wide variety of restaurants makes Nang Ngam road attractive to people who enjoy having meal all day and night.	Nang Ngam Road is food district where people can find food selling in the cart to Chinese restaurants. The sellers have passed down their own recipe from generation to generation.

Fabric	Historic Value	Social Value	Aesthetic Value	Scientific Value
Pattalung Road is the Muslim area whose name is "Ban-Bon district"				
Muslim Restaurants	Muslim restaurants have been settled in Pattalung road for a long time.	Muslim food has attracted many Muslim to this area.	There are a wide variety of Muslim food and beverage selling on this Road. People enjoy having white tea while chatting with friends.	The local food called Kaw-Mun-Kang-Kai or chicken curry eaten with rice and small fish is sold in Pattalung Road. It is very much like Nasi ayam in Penang, Malaysia.
Mosque	The Mosque serves as important evidence of proves the beginning of Muslim settlement.	The Mosque is community's center where there are many small and narrow walk ways connecting the Mosque which is in the middle to people's houses.	The beauty of Muslim and local Thai style are reflected in Mosque architecture.	

Figure 152 Map showing architectural styles of the old town district.
(See key below at Table 5)
(Drawn by Somsak Porta, 28/5/2009)

Table 5 The portion of Architectural styles in the old town district.
(Drawn by Yuttana Yabaji, 28/5/2009)
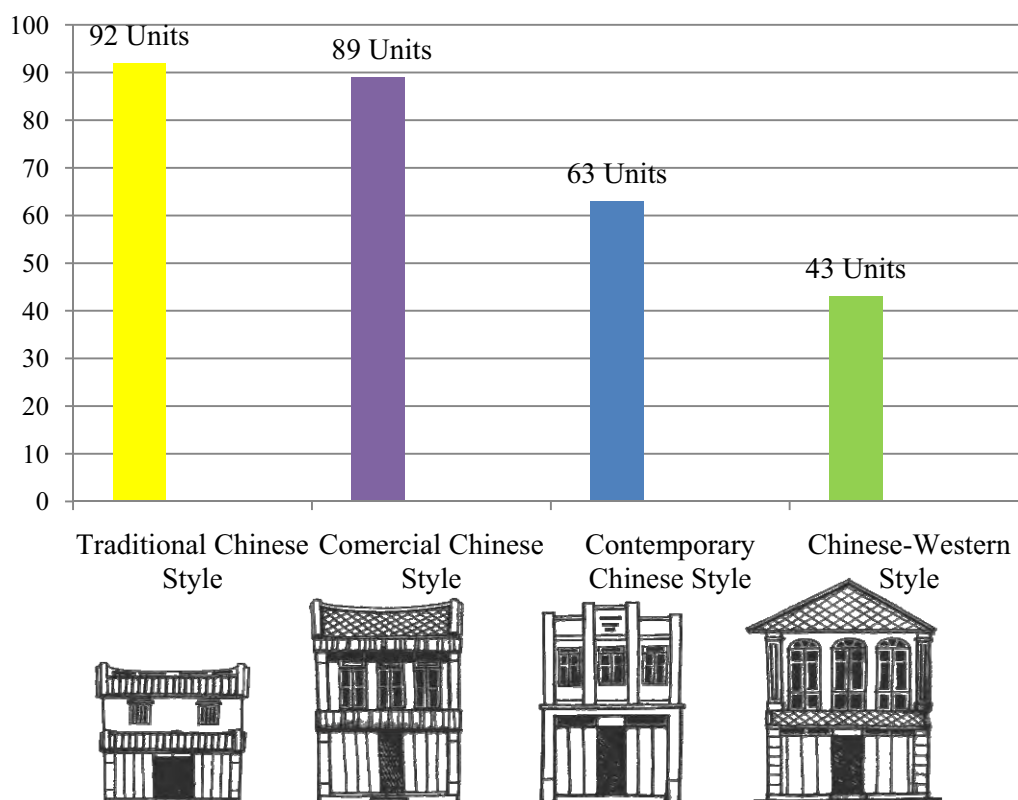
Figure 153 An analysis in architecture style of the old town.
(Drawn by Jaray Suwannachart, 29/5/2009)

Figure 154   The map of the condition of shop-houses condition.
(Drawn by Somsak Porta, 1/6/2009)

Table 6 The portion of shop-houses condition in the old town district.
(Drawn by Yuttana Yabaji, 3/6/2009)
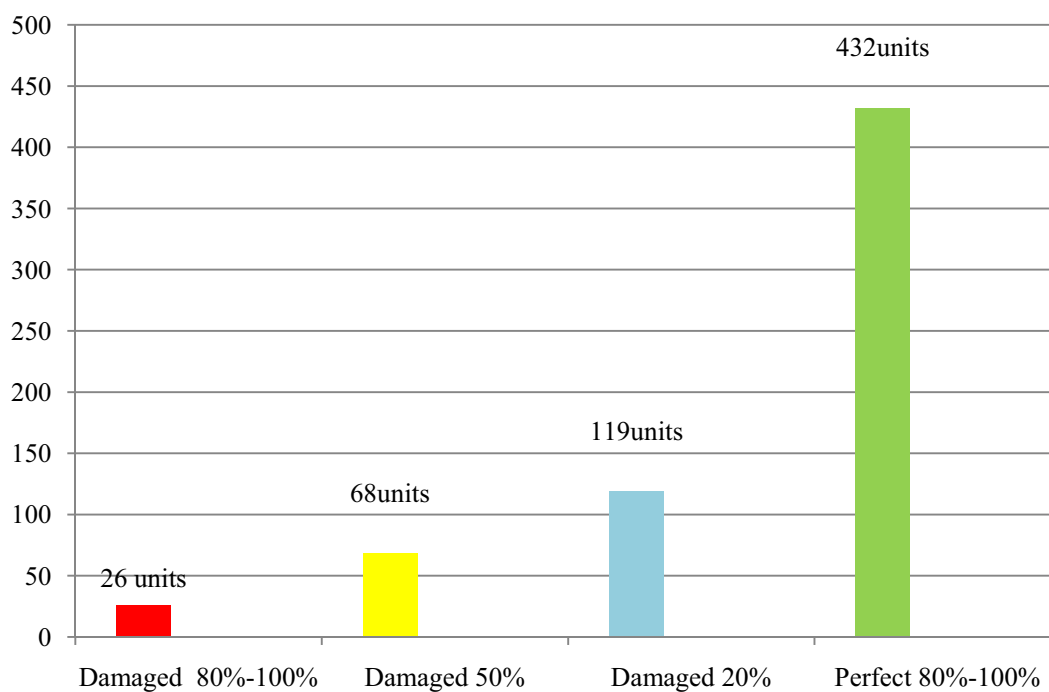
	Original fabric, high Architectural value, integrity and authenticity.
	Old façade character.
	Old façade character with new materials.
	No data

Figure 155 An analysis of the Songkhla old town's condition.
(Drawn by Somsak Porta, 26/5/2009)

4.4.1   Aesthetic value

Aesthetic value is considered by the form, scale, color, texture and materials of the fabric and the smells and sounds associated with the place and its usage.
- From the questionnaires, local people agreed that Songkhla is charming with its gorgeous beach front as well as the beautiful landscape of the old town.
- Songkhla is located at the cape at the mouth of Lake Basin which connects two sides of sea front and lake front together. This makes Songkhla becomes enriched with beautiful natural environment between salt water and brackish water.
- Songkhla was once called "a slow motion town" by traders in the past. This name reflects everyday life and sense of the place in Songkhla.

4.4.2   Historic Value

- Songkhla historic significance contains the layers of existing landscape, its uniqueness and rarity which still can be seen in the present.
- Songkhla used to be the international port town which attracted many immigrants such as the Muslim from Indonesia and Chinese to settle down in the area. Besides, a multi-layer of archeology since the 12th century has also been discovered.
- The complexity of trading society brought international traders who marked Songkhla in the maps and showed it to the world in many languages.
- The fact that Songkhla had the history about World War II makes the town an interesting place, and this can be interpreted by many techniques.

4.4.3   Scientific Value

- The Chinese urban planning and shop house designs reflect the influence of trading between Chinese and Western who transferred the knowledge and technology of construction and architectural design to Songkhla.
- The architecture and local life style in the old town are highly unique. The shop house has been used by many generations and still maintains the Fang Shui belief. The auspicious flower and Chinese symbolic are decorated at Western façade style. These characteristics were called by local as "Chino-Portuguese style". It had a strong influence on modern living residences to the present day.

4.4.4   Social Values

- Songkhla is a multi-cultural town consisting of Muslim, Thai and Chinese people. However, the varied cultures have integrated and become one unique Songkhlakiean living style.

4.5   Statement of significance

According Taylor and Tallents, significance when applied to cultural landscapes does not lend itself to being ranked, although some conservation studies do attempt to rank places. (Taylor K. and Tallents C. 1996, p. 141). The *Burra charter* (3.4) states, it is essential that the statement be clear and pithy, expressing simply why Songkhla is of value (*Burra Charter1988*).

4.5.1   Justification for outstanding significance

The grading of significance of Songkhla is "high level" and is justified in high degree because of its original fabric. It can be thus said that:

Songkhla has a high degree of authenticity in terms of original fabric and town transformation under unique topography. The remaining local Thai, Chinese and Muslim life style has been reflected in their cultural landscape.

4.5.2   The authentic and Integrity of Cultural landscape fabric

The remaining evidence of the early period can best explain about a sense of place, and the stream of time. It is seen that all buildings are in original fabric condition which show the tradition, culture and wisdom of the people. From the study, it was found that 645 houses in the old town are all influenced by the Chinese architecture, especially from Fujian, China. The setting of Songkhla old town is different from the other part of southern provinces. There are no walking ways called "five foot way" in Phuket, Singapore, or Malaysia. The narrow roads and open court are the remarkable characteristics of shop houses in Songkhla. There are 92 shophouses in original Chinese style, 89 commercial style, 63 contemporary style, 43 Chinese-Western style and the rest are those have been recently modified .

4.5.3   Songkhla when compared to UNESCO criteria

UNESCO classifies cultural landscape value in two types— namely natural value and cultural value. The international value is the most important criteria while the local value is less significant. The experts made changes in the criteria for cultural landscape judgment in 1992 and revived it again in 2004 by incorporating the cultural criteria and natural criteria together as shown below.

Cultural heritage

(iii) Songkhla old town and the associated areas bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is still living or has disappeared. The relationship and dynamic functions present in cultural landscapes, historic town or other living properties should be maintained.

 (v) Songkhla old town and the associated areas are the outstanding examples of a traditional human settlement or land-use which is representative of culture; especially this could become vulnerable under the impact of irreversible change.

(vi) Songkhla old town and the associated areas are directly or tangibly associated with events or living traditions, with ideas or with beliefs, or with artistic and literary works of outstanding universal significances (a criterion used only in exceptional circumstances, and together with other criteria)

Natural properties

(ix) Songkhla old town and the associated areas are the outstanding examples representing significant ongoing ecological and biological process in the evolution and development of terrestrial, fresh water, coastal marine ecosystems and communities of plants and animals. These processes on long term conservation of the ecological and biological

diversity they contain that represent on the perfect natural diversity of two mountains, at the CBD and natural sand beach.

4.6 Is Songkhla old town a living heritage?

Living heritage, known as intangible cultural heritage, is handed down from generation to generation. Basically, they include oral traditions, social practices, rituals, performing arts, festive events, knowledge and traditional craftsmanship. However, the Asia Declaration on Cultural Heritage 2000 extended the meaning of the word "intangible" by adding more concepts into it such as concept oral folk heritage, myths, customs and beliefs, living tradition, popular culture, television, cyber arts in technologically-oriented urbanized communities (Gwynn J. 2009, p.9).

Apart from the above-mentioned concepts, there are other things that can remind the visitors to have the feeling about the sense of place or the taste of food. This can also be called intangible value and can be found in Songkhla as follows;

- The high respect and deep loyalty of the people to His Majesty King Bhumibol Adulyadej, the present King of Thailand.
- Buddhism is main portion of all religions.
- A lively food-scape is evident.
- Chinese opera and shows in the City Pillar's Shrine.
- Thai's handicrafts from suburbs are sold in the old town.
- History of World War II and the telling story.
- The sound "tick-tack" of Raleigh bicycle or tricycle.

Table 7 The traditions and events in Songkhla old town.

Month	Event	Activity	Level
January	New Year celebration	There are many activities and celebrations.	National
	Chinese celebration		
February	Makha Bucha Day	The temple based festival is held in full moon. It was nine months after the Buddha got the enlightenment to 1,250 monks. Temple goers circumambulate the temple three times with candles in ceremony.	National
April	Songkran Festival	Once a Thai new year in the past. Thai people normally go back home to cerebrate Songkran festival with their family. They will make merit in the morning before splashing water for wishing good luck.	National
July	Buddhist Lent	The Buddhist Lent, commonly known as Khao Phansa, is a time when Buddhist monks devoted to study and meditate. Buddhist monks remain within the temple grounds and do not venture out for a period of three months starting from the first day of the waning moon of the eighth lunar month (in July)	

		to the fifteenth day of the waxing moon of the eleventh lunar month (in October). http://www.thaibuddhist.com/khaophansa.htm Chak Phra festival Chak Phra literally means "pulling of the Buddhist monks" and it is celebrated in many southern provinces. It portrays the event of Lord Buddha's return to earth and annually take place immediately after the end of the 3-months Rains Retreat. The Chak Phra festival then concludes with an exciting boat race and a traditional game. http://kruket.igetweb.com/index.php?mo=3&art=246575	
September	Sart day	The Thai Sart Day refers to merit-making activities in the middle of the traditional Thai year, and if counted by the lunar calendar, falls on the fifteenth day of the waning moon of the tenth lunar month (usually some time during September). http://kruket.igetweb.com/index.php?mo=3&art=246572	Local
	Hari Raya	Muslim celebrated this festival after the end of Ramadan. On this day celebration, new moon is sighted and Thai Muslims wear new Islamic clothes, cook delicacies and visit their loved ones to greet them, with gifts and sweets.	Local
October	Vegetarian Festival	Vegetarian Festival is an annual event held during the ninth lunar month of the Chinese calendar. It is believed that the vegetarian festival and its accompanying sacred rituals bestow good fortune upon those who religiously observe this rite. During this time, local residents of Chinese ancestry strictly observe a 10-day vegetarian or vegan diet for the purposes of spiritual cleansing and merit-making. http://www.phuketvegetarian.com/	Chinese group
November	Loy Kratong	Loy Kratong is held in full moon. "Loi" means "to float". "Krathong" is a raft about a handspan in diameter traditionally made from a section of banana tree trunk (although modern-day versions use specially made bread 'flowers' and may use fome, decorated with elaborately-folded banana leaves, flowers, candles, incense sticks etc. During the night of the full moon, many people will release a small raft like this on a river. http://en.wikipedia.org/wiki/Loy_Krathong	Nation

Songkhla old town is enriched with living heritage and living monument as many countries in Asia who are custodians of important heritage sites reflecting religions difference from those of the modern stage. The Nara Document on Authenticity states that cultural diversity exits in time and space, and demands respect for other culture and all aspects on their brief systems. It is therefore incumbent on modern states to preserve and protect the heritage of other religious with the same standards and rigor which they apply to their own (Hoi An Protocols April 2005).

Because Songkhla old town is harmoniously blended with three cultures— Thai, Muslim and Chinese, it is said that Songkhla has delightful season with events and religious ceremony all year round. Older people visit the temples for praying or making merit. On some special occasions, China town and Muslim town are decorated with glowing lanterns and beautifully colorful papers. This lightens up the area and attracts many visitors into the area.

Moreover, the old town is famous for its food and sweets. The diversity in Chinese food, various kinds of noodles, sweets, ice cream, butter cakes and rice stew are commonly found in a great numbers of restaurants along the old town. Especially, at lunch time, they are crowded with customers who enjoy their delicious meal in restaurants and from food carts. Most of the businesses and restaurants are the heritage handed down from their ancestors. It is likely to be an economic cycle among acquaintances. This means money is flowing from friends to friends, from business to business and it is rather a complicated system. The outcomes of their benefits are complex but finally some of them have been donated to Chinese organizations. The characteristics of the economic structure in Southeast Asian Cities is a mixture of Western capitalism, represented by the Chinese loan associations and the indigenous population's mobile street markets (Geetz 1965 as cited by McGee 1967,Haryadi).

4.7 Brief background of Heritage Discourse

4.7.1 Songkhla old town today when compared to Hoi An Protocols

The expansion of road networks and other infrastructure works associated with development in rural areas of Asia is impacting on archaeological cites, cultural landscapes and heritage monuments. It is important that a system of cultural impact assessments be developed for Asia and the Pacific to precede such developments in order to identify threats to heritage and fine ways to mitigate damage (Hoi An Protocols 2005 in Asia issues).

At the present, as the result of development stream, Songkhla old town has been affected by development projects many times. Most of them are primarily the infrastructure development projects and road system management that are the responsibility of Songkhla municipality. From the study, it was found that there were three major projects that gave the most impact on the urban area. The city wall was destroyed in order to expand the inner road, the road level was elevated and the surface was changed many times.

From 1894 -1905, in the Deputy Governor Praya Vichit Warrasan period, the city wall was demolished for road expansion. It was further destroyed to built a new telephone office branch in 1941. After the city wall was down, people called the inner road that was in city wall's area as "Nakorn Nai" Road and the outside is "Nakorn Nork" Road. The two new roads brought Songkhla a new town image.

In addition, the new function of the old town area as a fishing pier, has introduced heavy trucks into the old town and nearby districts. The old road is too small for heavy transport and eventually causes traffic jam, no parking area and, the trucks possibly do harm to the old buildings in the area. These are the major problems which really need to be addressed.

According to the Hoi An Protocols, unrestricted traffic within urban historic areas poses serious threats in terms of pollution, access, encroachment and physical damage to heritage resources. When an area is defined as an historical urban assembly, a transport study should be undertaken by professional to integrate conservation with infrastructure and urban planning (Hoi An protocols 2005).

When the city wall was demolished, Songkhla municipality took no action on this situation, even though they hold three laws relating to conservation term, urban zoning code, building law and fine art rule for monuments protection. Songkhla municipality did nothing about it. They were more likely to pay attention to the development project rather than the conservation plan.

Custodianship of heritage site should stay in the hands of traditional custodians who should be empowered and assisted carry out authentic conservation. "Responsibility for cultural heritage and the management of it belongs, in the first place, to the cultural community that has generated it, and subsequently to that which cares for it"(Nara Document on Authenticity, 8).

Songkhla is too complex and multifunctional to allow the isolation of any one set of activities or function— especially in the old town where there is a combination between town functions and people's activities. However, during the last ten years, the demographics have changed. More and more Burmese and Khmer workers are working in Thai fishing business, and they have been living in the old town area near their fishing pier. Most of them live in the boats or rented a room in an apartment. Some of the owners simply bought a shop house and renovated it as their own dock. This situation surely caused conflict between fishing business owners and the local residents of the old town. Because there were more workers, the old town image was notoriously changed to be unsafe and a dirty place. According to the statistics from the town's rescue organization, serious crimes occurred three times a month. Moreover, there were more karaoke pubs and prostitutes in the area. Thus, many of the residents decided to move out to the safer place.

As urban space is obviously finite, the most obvious problem is the actual physical land-use conflict between different users of the space upon which historical sites and monuments are located (Graham, 2004, pp49-57).

Some of the negative impacts of the increasing immigrant population in a finite space have been threatening behavior, foul-smells from waste and poor sanitation systems, heavy transportation, and crime problems. All these cases derive from the fishing industry and are destroying the old town's urban environment and tourist atmosphere.

A new fishing port has been established in order to restructure the urban development; however, the fishermen are unwilling to move, even if the urban zoning in which they live in is illegal. This has created serious conflicts between them and the municipality.

Figure 156 New fishing port area.
Figure 157 Burmese fishermen stay in shop houses or their boats.
Figure 158 Heavy trucks pass through the sensitive heritage district.
(Taken by Jaray Suwannchart, 28/07/2009)

4.7.2 Nakorn Nork: a loss of waterfront and heritage stock

Generally, when a place has been lost from people's vision for a long time they forget and become unaware of it— this is called a loss asset of heritage stock. The waterfront at Nakorn Nork Road has been blocked by shop houses for many years. The youngest shop house in Nakorn Nork is around 30 years old and it is long enough to make people forget what is behind it. Although the space between rows of shop houses provides small open spaces, the owners use it to load and unload fishing items. So, it really blocks the vision of water front behind the buildings.

Moreover, the small-walk way space at the water front is mostly taken over by the immigrant fishing laborers so many people think that it is unsafe and they pay less attention to it until they don't realize its existence. According to the questionnaires, more than 90% of local population have neglected this place.
A small meeting group held in October 2009 found the reasons why those fishermen chose to stay at Nakorn Nork was because of the low efficiency of Songkhla fishing docks, low facility service, and bad smells from the city's water treatment pollution. This drove them to the place at Nakorn Nork.

However, along the back of Nakorn Nork shop houses, there is beautiful waterfront environment. People are able to see the beautiful lake and mountain behind as panorama perspective. If the abandoned shop houses are under management plan, it might return to be valuable "heritage stock."
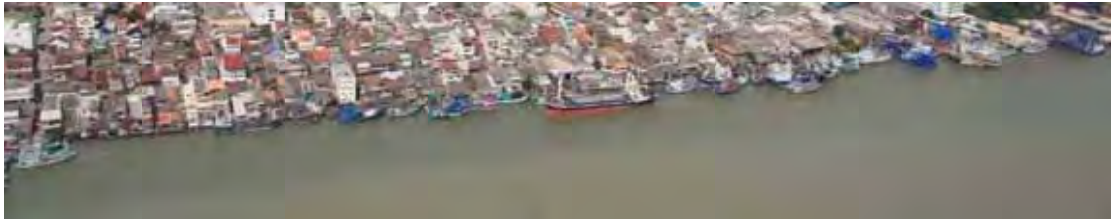
Figure 159 The waterfront at Nakorn-nork district today.
(Taken by Jaray Suwannachart, 15/7/2009)

The idea of upgrading by adding walkway and pier at the rear of shop house can be buffer zone between residents and fishing boats

Figure 160 The concept of waterfront adding in old town area that can be the buffer zone between housing and fishing boat. This idea might decrease the contested space between local and fishing industry. However, the sustainable way is to move all boats to the fishing dock— this could be the best solution. (Drawn by Apichart Kantachar, 22/6/2009)

Figure 161 The concept of waterfront upgrading by adding walkway behind shop-houses at Nakorn Nork Road—this could change the rear side of shop-houses to be the front side. (Drawn by Apichart Kantachar, 25/6/2009)
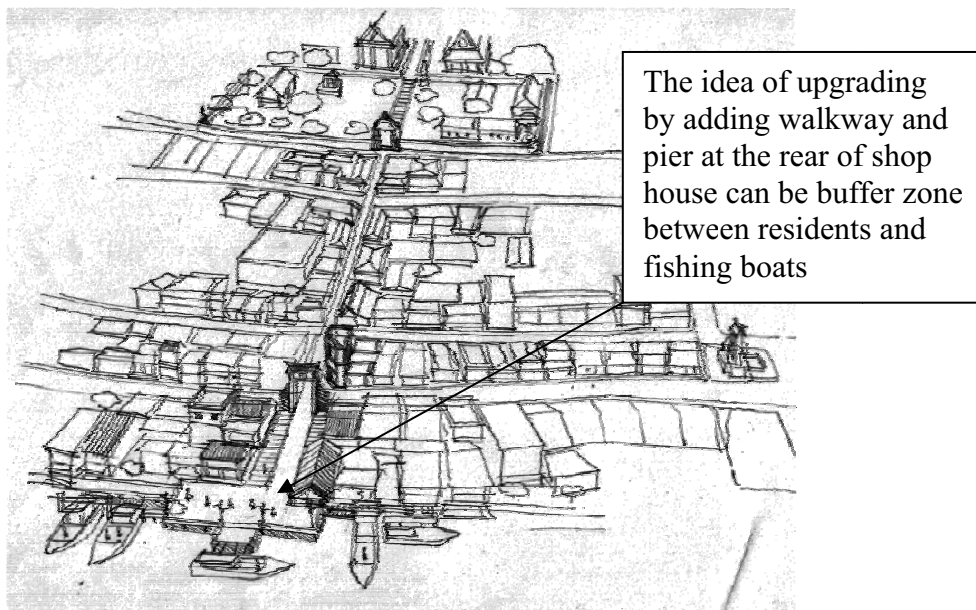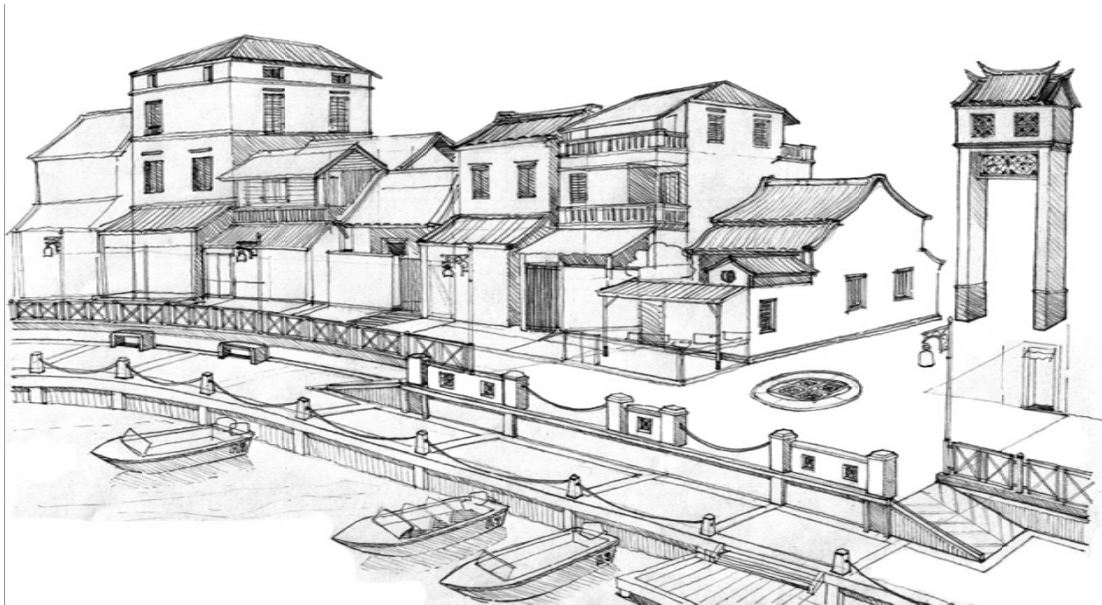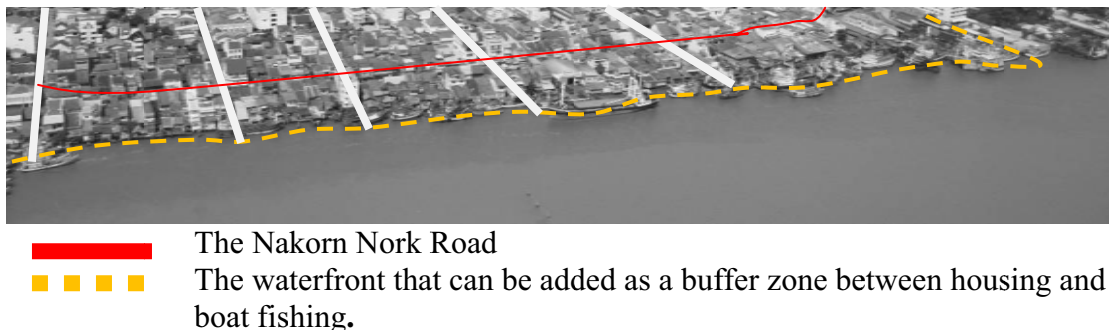

━━━━ The Nakorn Nork Road
▪ ▪ ▪ ▪ The waterfront that can be added as a buffer zone between housing and boat fishing**.**

Figure 162 The idea for a walkway that can be added to waterfront at Nakorn Nork. (Drawn by Jaray Suwannachart, 15/7/2009)

4.8 Can "live interpretation" revitalize the Songkhla cultural landscape?

Many young people have an interest in history. When reading novels, it seems like the readers travel back into time. As Jay Anderson stated about time machine, it is not about machine, but "living history", an interpretative method. The question is what is "live interpretation"? In fact, the term "living history" was first used in the USA and spread around the world. The technique of living history or live interpretation is related to people background, clothes, facts, events and the historic environment. In some occasion, interpretation is set in an open-air museum as Arthur Hazelius did in 1873. He used musicians, crafts people and created architecture park involved with activity and ways of life in 1998 (Robertshaw A. 2006, pp.41-42).

In 2004, the Songkhla Nation Museum organized an event to promote the old town called "Songkhla Tae Raek" meaning "Songkhla back to the past". It is very much about "time machine" theme. They decorated around the museum with a small exhibition displaying the old town's background. Mobile shops were set up and sold old products. At small stage nearby the walkway, speakers interpreted old photos by using an LCD projector and let the audiences share their opinions. The event didn't receive much attention from the people because of a lack of advertisement, and had small budget. However, about 200 teenagers joined in the event, and most of them were architect students.

Again in 2005, the Songkhla Jazz Music Festival was held in the park near the museum building. The organizational committee was the same as the first event. However, participants had to pay 300 baht for entry fee. As usual, there was the mobile market selling all kinds of things such as local food and sweets, souvenirs about the old town such as postcards, CDs and old products. The event was advertised by posters, radio announcements and by word of mouth. Songkhla is a small town which made it easy to spread the news. This event attracted more of the younger generation than in 2004. However, the event had a lack of background interpretation of the old town, as the Jazz band from Phuket had no idea about Songkhla so the music and show had nothing to do with the old town (even though the organizers had displayed Songkhla's pictures by LCD projector behind the music band).

The walking street fair in Nang Ngam Road was the last activity organized in June 2008 by the Chinese association during the celebration of the City Pillar Shire. This made the local people excited and they wanted to cooperate in the activities. The municipality decorated the walking street with red lanterns in authentic Chinese color. Most of the shop houses opened until 11 p.m., which was later than usual. Old pictures, old products, local sweets and Chinese food can be found along the walk way. From the event, it can be said that the key to its success were mainly the large budget and a good management plan. Moreover, the town decoration was another factor that helped refresh the overall atmosphere. By having the red lanterns and the light from the shop houses' façades, the town instantly became charming place. This can be compared to Phuket walking street at Talang Road with its twinkling light decoration along the road. Visitors really enjoyed it.

Figure 163 The walking street at Talang road, Phuket.
(Taken by Jaray Suwannachart,15/05/2007)

After the celebration, the locals had good attitudes towards the event and felt refreshed from many activities held there. The three events and celebrations in the old town can be the case study of how to revitalize Songkhla by their culture and what they had in the community. It might be a sustainable and sufficiency approach to wake up the quiet town to be lively again.

4.9 Interpretation management plan

4.9.1 Interpretation Strategic Planning

- First, establish the committees which consist of external stakeholders and old town members cooperating together to set, organize, and follow a management plan.
- Second, set up an interpretation center as a hub of commercialization within the community.
- Then, examine all attraction sites and intangible heritage.
- Finally, produce all media works to promote attraction site as the destinations for tourists.

4.9.2 Development of the program

4.9.2.1 Set up the interpretation offices

Songkhla is a large area full of historical details and made charming by the cultural landscape. However, the lack of background information may cause confusion to the tourists. The idea of an interpretation center should be planned for today and future of all Songkhla heritage sites. As the Songkhla cultural landscape is quite complex, the interpretation system should be planned from the first start to the last points of traveling routes step by step.

Beginning with parking lots location where the first foot steps and final places of mass tourism. There should be the starting and finished point of interpretative trail. From the site examination in chapter three, it was found that 60% of Songkhla land belongs to the government such as the land at the treasury department, Songkhla Municipality, and others. Since these lands and scattered all over and are abandoned, it might be a great idea to develop them to be used as parking lot. Beginning with the large empty land in front of Songkhla National Museum which belongs to Songkhla Municipality, it could be used as a parking lot for tourist buses. It is convenient to walk to the visitor center at the museum. There, tourists can travel around by tricycle or by walking. The center can be a starting and finishing point for their trip. The second place is a land of rectangular shape located next to Songkhla fire station. It is very easy for tourists to access to the old town from there and the associated areas by walking and riding on a tricycle. Thus it is ideal to use as a parking lot. Because two parking lots are close to water front, they can possibly be renovated to be used as tourism piers. It will be convenient to access to both the inner lake and the sea front.

Establish the Interpretation System

Because Songkhla has no interpretation plan, the visitor center at Samila beach that set in middle of 2009 is the only one formal information center in the Municipality. The brochures and information are simply provided here. Most of the brochures and information media merely introduce the popular places such as aquarium, restaurants not the historic places. So, visitors have few alternatives for sightseeing trip and, tend to go the same old places over and over.

In comparison, Singapore has many visitor centers that effectively interpret their history including other topics to visitors. Likewise, Songkhla needs to set up the small interpretation centers that are linked together as follows:

Songkhla National Museum could be the historic interpretation center of Songkhla's background and history. It has a good location to be historic interpretation center because it is located in the middle of heritage area. The National Museum, belonging to Songkhla Municipality, is the big building in the large area connecting waterfront to main streets. It is possible that the building will be changed to include a parking lot and tourism pier. As the staff at the museum have good knowledge of archeology, they can work here to interpret and give information about Songkhla's history. Office hours start from 8.30 – 16.00 every day, except Monday.

Fundamentally, we must realize that the interpretation of the archaeological record for general audiences, as well as it protection, is simply too importance to leave to others (McManamon F. P. 2008, p.458). The main building of the Songkhla Museum is now under renovation and it is going to be completed in 2010. The full interpretation center should be added, and have relocation of archeological items. The interior should be planned for the full interpretation work as well as the interactive media.
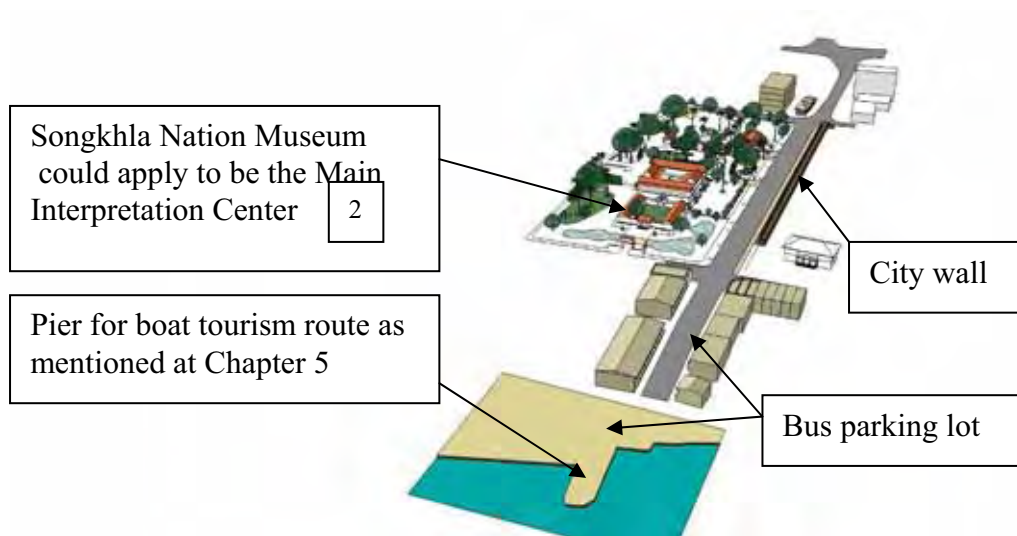
Songkhla Nation Museum could apply to be the Main Interpretation Center | 2

City wall

Pier for boat tourism route as mentioned at Chapter 5

Bus parking lot

Figure 164 The Songkhla National Museum that could be set as Songkhla historiccenter following an interpretation system.
(3D created by Mongkol Chanintorn , 25/4/2009)

However, the museum has its own limitation. From the Fine Art Department code, the original fabric is not flexible enough to service mass interpretation especially for groups. Thus, more sites for interpretation work under the theme of cultural landscape may be the best solution. They should include a combination of natural and cultural interpretation site as well as the living heritage of the old town area. The idea of small interpretation sites in the study area can be classified as follows:

-Natural interpretation site at Samila visitor center redesigned to be under the concept of "how the beach front is important."

Figure 165 The visitor center at Samila beach at present
(Taken by Jaray Suwannachart, 12/01/2010)

-A natural interpretation site that is recommended in the interpretation map should be made; however, there is no detail about it as it is out of the dissertation scope.
-Chinatown heritage center could include interpretation sites in the old town as the case study of Singapore Chinatown heritage center as discussed in chapter 2. This concept could be applied to the abandoned shop houses around the area.
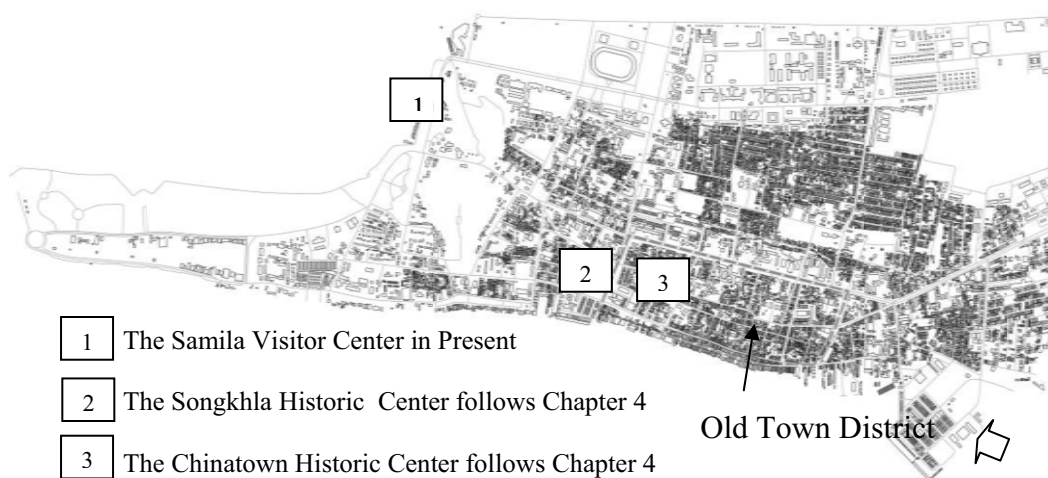

1 | The Samila Visitor Center in Present
2 | The Songkhla Historic Center follows Chapter 4
3 | The Chinatown Historic Center follows Chapter 4

Figure 166 The map of Interpretation system follows Dissertation concept.
(Drawn by Jaray Suwannachart 12/12/2009)

The small base of the interpretation site in Kow Hong Road should be set up in varied concepts as presented in the map. Because it is private land, Songkhla municipality should make a long term rental contract within ten years. This location is not far from all heritage sites as well as the main parking lot at the north side of the town. The damaged heritage should be restored as monument with the redecoration of landscape and lighting. The outdoor interpretation center should be established in the historic park including the small office and coffee area. Visitor can learn about history of the town from this place, and at the same time they will get to see the real and original heritage site in front of them. Moreover, it is convenient for them to get more information from all types of media at the information box provided at the center.
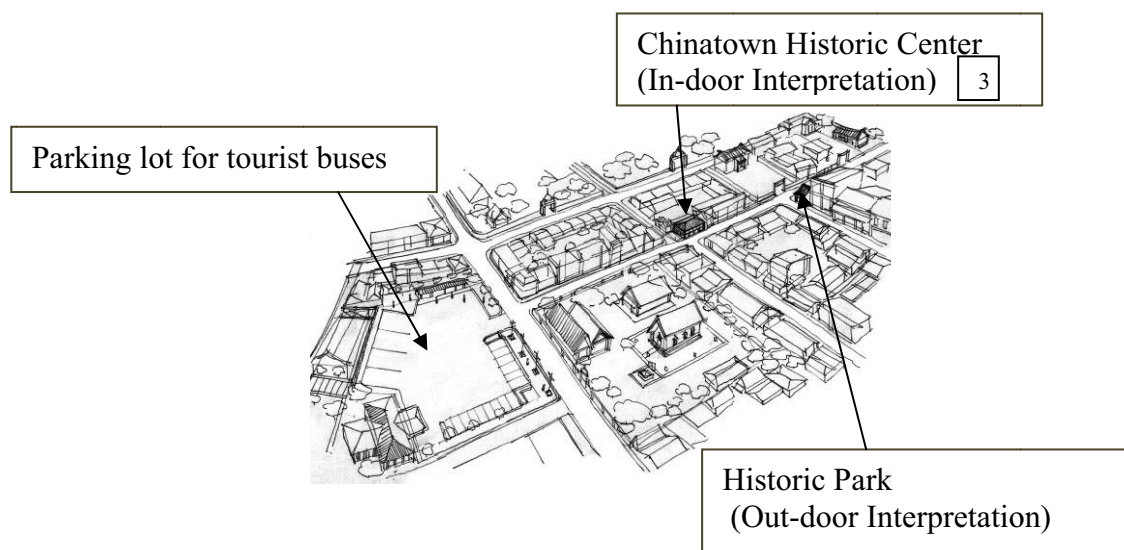

Figure 167 The Idea of Interpretation System in Kow Hong Road of the Old Town District. (Drawn by Apichart Kantachar, 12/8/2009)
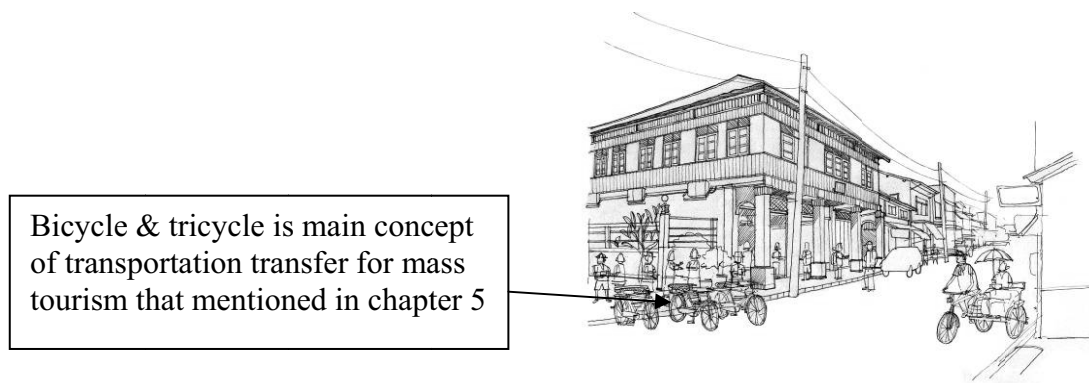

Figure 168 The Chinatown Historic Center (Interpretation Center of Old Town District) (Drawn by Apichart Kantachar, 15/8/2009)

Figure 169 The abandoned first house in Songkhla can be applied to be part of Historic park in interpretation system.(Taken by Jaray Suwannachart, 9/9/2009)
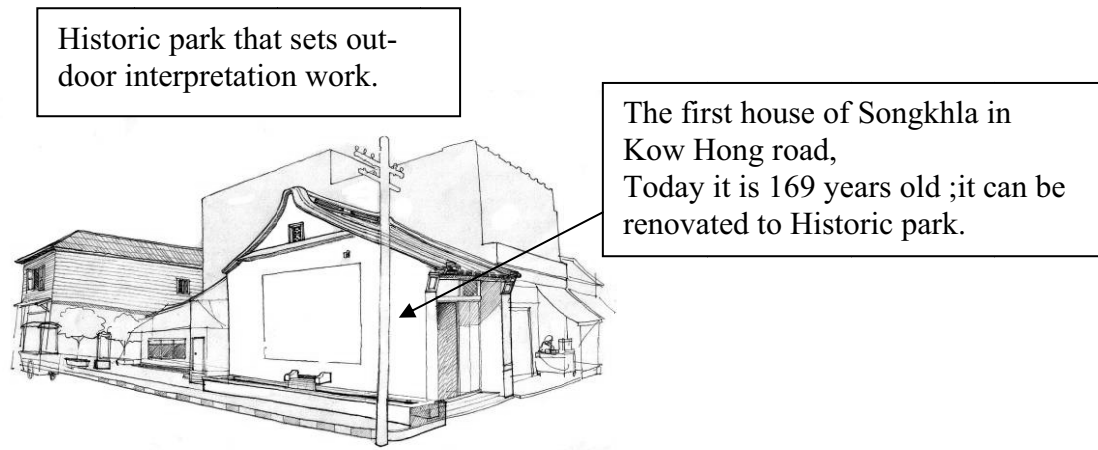
Historic park that sets out-door interpretation work.

The first house of Songkhla in Kow Hong road,
Today it is 169 years old ;it can be renovated to Historic park.

Figure 170 The 24 hours Historic park concept that is in-situ interpretation site in old town. (Drawn by Apichart Kantachar, 19/8/2009)

4.9.2.2 The cultural interpretation sites in the old town (Kow Hong Road)

It is normally believed that in order to have effective and successful work in Thailand, support should come from both the government and the private sector. Songkhla heritage center can possibly start from this idea when compared to the case of Penang heritage trust. George Town is world heritage started from the small trust that offered knowledge, funding, alliance and volunteer work. This sharing of ideas may be suitable for the Thai way. The combination of funding from local taxes supported by the government, and private funds from public donations are the major concern. From these ideas, it can be said that rules and regulations are likely to be lessen and the processes can be shorten than when it is done alone by the government.

1. Begin with the powerful alliance
The Songkhla heritage associated alliance can include government stakeholders and private organizations such as NGOs. The government stakeholders have power in administration work and funding sources, but they are more likely to follow long term province policy, while NGOs and private stakeholders are more

flexible to work in events or short term tasks. These two kinds of organizations related to the interpretation work will support each other.

   2. Emphasize the alliance's duties by establishing their office
   The office for alliance should be separated from the interpretation center. However, it can be the same place but have a different role. The main function of alliance's office should involve with every task about old town development without any restriction from the outside while the government interpretation office will have limited responsibility as stated in the job description. From the study, it was found that the three storey shop house is appropriate to be renovated and used as the interpretation office and heritage office in the project. Having large inner space, the building is in the middle of the old town area and is easy to assess from walking trail and boat route. The long term rental contact should be made. Finally, the interpretation work might be done in full interactive in 24 hours interchangeably between in-door and out-door interpretation

Table 8 The stakeholders of interpretation work.

Level of stakeholders	Private stakeholders	Government stakeholders	Function
Local level	-Songkhla heritage society -Five Chinese organizations -The representative group of people in the old town area. -Tricycle group -Rotary group -City pillar shrine -Chinese school -Songkhla Chamber of Commerce -Oil companies and their supplier in Songkhla base -Banks in Songkhla	-Songkhla old town people -Songkhla Municipality -Songkhla Nation Museum -Universities -Schools. -Songkhla province -Songkhla provincial administrative organization. -TAT, Songkhla branch	-Manage and give service in all events. - Cooperate in any town activities and events. -Funding sources -Support units -Leader of the town event and activities.
National level	-Thai Airways International -Happy Airline the new Airline from Phuket-Songkhla-Penang.	-Fine Art Department -TAT, Thailand -Office of Tourism	-Promote tourism in a nation level -Provide funding used for the advertisement

Level of stakeholders	Private stakeholders	Government stakeholders	Function
International level	-Travel agencies that are related to Songkhla -International organization -International NGOs group. -International Airline to Songkhla.	-The Malaysian Consulate, Singaporean Consulate, Indonesian Consulate and Chinese Consulate in Songkhla	-Promote the Songkhla cultural landscape.

4.9.2.3 Media work the on site and off site interpretative media

Interpretative work requires imagination and creativity and should be implemented under professional advice. In basic terms, it should include websites, brochures, guide books, and maps. Some are in monotone color for the large group of public, and the color versions are for tourists in many different languages such as Thai, English, Chinese and Bahasa. Because the interpretation site is in the old town, media design should be represented in the way which brings the charming feeling of the heritage and reflecting the relaxation of beach as well as the foodscape in the historic town. Thus, in the brochure of natural attractions, main thematic colors would be the marine blue color representing the sea while the deep orange shows the ordinary roof tile of Chinese old town will be used in historic sites. Tourism promotion programmers should bear in mind that they must provide a wider distribution of benefits to cover all tourist attractions, not only the popular sites which could be the cause of overcrowding and bump groups (Tabraham C. 2006, p.61). According to Tabraham, the advertisement and types of media have an effect on the audiences that are

10% of what they hear;
30% of what they read;
50% of what they see;
90% of what they do.

How to access to widely visitors hear, read, see and do

First, promote the program about off site media which have low investment but world wide such as website publishing. This must link Songklha to the other well known destinations such as Phuket, Penang and Had Yai as suggested in theory of primary and secondary place. Tourists will be able to plan their own trip relating to Songkhla. The next important step that can put Songkhla on the map is by having Songkhla exist on search engine on the internet like Google or Yahoo under the topics of historic places and natural site attraction.

Table 9 The idea of interpretation work in the old town and the associations.

Location	Interpretation work in the present	Analysis	Recommendations
Museum	Sign boards	-Poor design and receive low attraction and uninteresting.	Songkhla museum should redesign all board system and create it more interactive by using audio walk.
City wall	Writing panel	-Poor design and is needed to have better maintenance. -Lack of interpretation work from historic background	-The writing should be redesigned and increases the numbers of signboard as well as launching the free Bluetooth signal in the MP4 system. So that tourists can download any information by their mobile phones. -The lighting system and infrastructure such as garbage, toilet and town's map, drinking water stations, bicycle parking should be provided in this area.

Previous old town interpretation work at Lam Son on waterfront	Naga's Sculpture	There is no interpretation work and it destroys historic background by a huge Naga sculpture that imitates the Merlion in Singapore. It has an adverse visual impact on cultural landscape.	The interpretation work should be provided as in-situ theme by writing panel, sculpture and art work, hard-scape and playground for the children including Bluetooth signal. The bicycle renting station, toilet, lighting and waking trail should be prepared here.
Tang Kuan Hill	Writing board	Poor design and lack of historic perception. It is needed to be maintained.	This destination is the best place to see the town's perspective. Then it should provide the site attraction map and interactive media that interpret overall history and all destinations of Songkhla.
Stupa and Light house at the top of Tang Kuan hill.	Writing panel	Construction of new buildings and communication tower damage the heritage value. This lessens the stupa's identity because of lighting of the new buildings in the night time that is lit more than the stupa and light house.	-The new building should be covered with plants such as ivy. - Put this place to be the landmark in all interpretation medias - Redesign of all lighting system so that the light house and the stupa are more outstanding and still be the major landmark in the area during the night.

4.9.2.4 Design guidelines for in-situ interpretation

Information boards and signs

Information boards and signs are commonly seen in tourism areas. They should conveniently attract readers at all ages, even the kids. The heritage trails, MP4 device, GPS and maps should have inner link with information presented on these boards.

Billboards and sign system

To make it different from other media, they should be designed as handmade media in order to reflect local culture. The message includes 'What, Where, How' about the places and web site address. The billboard should communicate well to people of all ages as shown below.

Bluetooth& Audio walk

Figure 171 The example of billboards designed for every age and every technique. (Drawn by Apichart Kantachar, 19/8/2009)

Walkway should be added for public use

All street furniture can be redesigned in Chinese style

Street stamp can be The Road's name

Parking lot should be upgraded

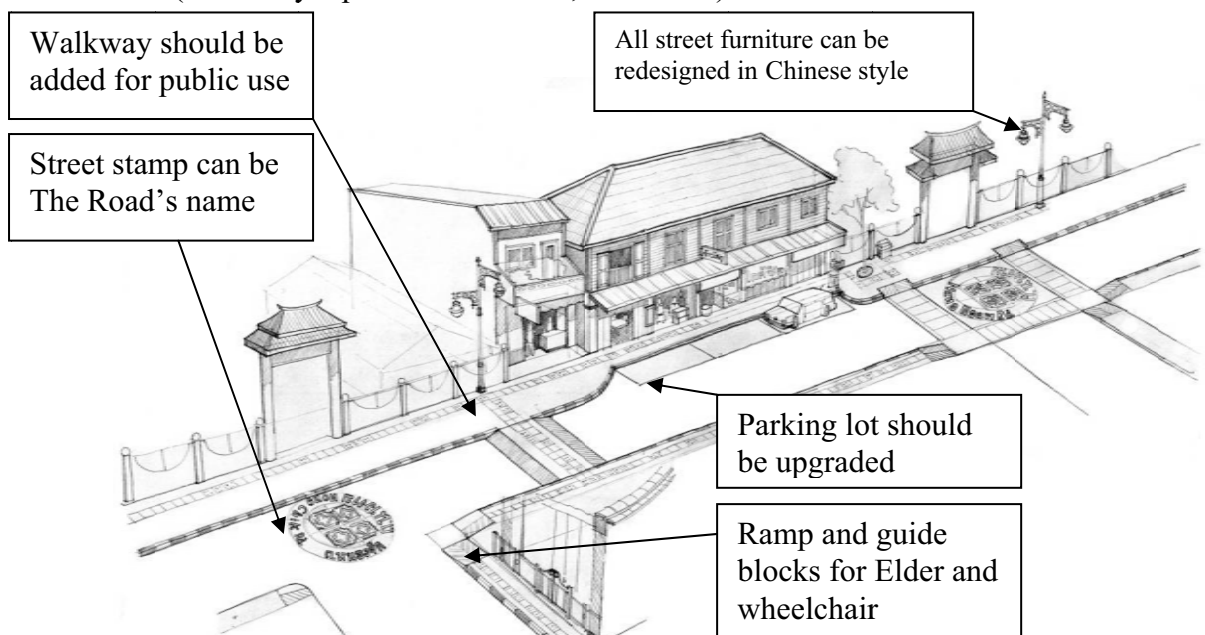Ramp and guide blocks for Elder and wheelchair

Figure 172 The idea of interpretation work and street furniture upgrading in old town. (Drawn by Apichart Kantachar, 20/8/2009)

Brochures and guide books

Brochures should have important details and present the value of cultural landscape such as natural site attractions, architectural heritage and foodscape. Brochures should include primary places as a landmark that was previously mentioned. All brochures should address the airport, train stations and bus terminals. The suggestion is that to promote Songkhla to become known, updated information can be sent to *Lonely Planet*, a well-known guidebook.

Grand opening

After the process of town development has been completed, the grand opening is considered important since it will promote the place to the world. The grand opening should involve with all parts of the Songkhla. It will create the great impact and be interesting for people to participate in the event. Before the event, it should be carefully planned in advance. All journalists from local and international, representatives from Consular, travel agencies and hotels should be invited to the occasion and they must be put in the invitation list for the next events. A yearly planned schedule could also be handed out to participants.

Figure 173 The 2010 Chinese New Year grand opening atmosphere at shrine in old town. (Taken by Yuttana Yabaji,18/1/2010)

Heritage trail and hotel established route linkage
The Interpretation center and other significant items in the old town will decrease crowding problem. A written guide book should be available for self-guided walking trails, boat rides, and bike trails to promote the heritage trail. Hotels are also a sustainable method to balance and distribute tourism benefits between the interpretation center and community because Thailand has already had hotel association whose main policy is to return the benefits back to society.

4.9.3 Community training program

Community prepares to transfer tourists to the town with fantastic routes. Tourism program should encourage the training and employment of guides and site interpreters from the host community to enhance the skill of local people in the presentation and interpretation of their cultural values (Icomos 1999).

Local guides are necessary stakeholders. They may be citizens, students, novice monks or monks. Local guides should be trained in short training program rather than having the qualification test program. This would attract local people to be interested. The local guide can be the key success of interpretation by the onsite method.

From the case study of Malacca, all communities who are one of interpretation or conservation team must pass the short course they desire as follows:
- Conservation work shop
- An intensive course of Chinese and English communication
- Songkhla's history workshop

Figure 174 Students from local university in the workshop program. They learned about theory in the first half of the day and did practice at the real site during the afternoon. (Taken by Jaray Suwannachart, 21/3/2006)

4.10 Conservation management plan

4.10.1 The Stakeholders, their motivations and arguments

Heritage is a communicative encounter between visitors, museum, personel and exhibitions. Visitors are not on the receiving end of message emanating from within the exhibition; rather, messages are constructed in their interaction with the texts (Dicks B. 2000, p.217). And continually mentioned in the Nara document is that custodianship of heritage sites should stay in the hands of traditional custodians who should be empowered and assist carry out authentic conservation. "Responsibility for cultural heritage and the management of it belongs, in the first place, to the cultural community that has generated it, and subsequently to that which cares for it." (Nara document on Authenticity, p.8) Again in ICOMOS, the concept of an historic monument embraces not only the single architectural work, but also the urban and rural setting in which is found the evidence of particular civilization, a significant development or historic event (Icomos 1971). The heritage alliances should take role

to continue conservation plan after they know exactly how much heritage value and how many heritage places ?

4.10.2 Buffer zone and guidelines are important methods to conserve cultural landscape

4.10.2.1 Core area

The core area of any heritage route or cultural route is formed first by its physical path. Songkhla routes were used as walkways in the old town and the associated heritage area. The secondary area of special significance refers to the heritage site that is not located on the core route but is meaningful and related to the core area.

4.10.2.2 Buffer zone

Buffer zones are clearly delineated areas outside heritage property, adjacent to its boundaries where they contribute to the protection, management, integrity, authenticity and sustainability of the outstanding value property. In August 2008, the Songkhla buffer zone was introduced to the old town committee which was a combination of governors, government officers and local authorities. The committee played role in considering and approving safeguarding area of the old town. The draft guidelines were introduced as a model by the consultancy company, and they would be changed and approved by the committee later. Being one member in the committee, I proposed two buffer zones according to UNESCO guidelines. The core zone, has the restricted regulation that protects heritage zone while the buffer zone is soft guidelines used to control the heritage surroundings.

Thailand has no direct laws and regulations to enforce buffer zone area. However, the urban code, *Fine Arts Act*, and regulations by the Office of Natural Resources and Environmental Policy and Planning have their own law and regulation related to buffer zones. The main problem is that all government organizations have their own management plans, so they tend to work or operate individually. As many organizations work according to the top down policy which represents the centralized management, many projects lack coordination between stakeholders. This would cause overlap between works, and not much work being done.

4.10.2 .3 Can the integrated plan and bottom up policy be a solution?

The concept of decentralization has been written in the national constitution. As a result, every province can issue their own regulations. However, the slow administrative work of the government can be the major problem which delays the work. The local level integration between *Fine Arts Act*, local regulations and local codes can be the best solution when Thailand has no buffer zone law.

The Fine Arts Acts is the direct force to heritage building or heritage fabric but does not force to surroundings and the associated areas. This law appropriately

enforces heritage building in core zone more than buffer zone, hence some buildings in the old town area and few historic buildings around the old town should apply this law. As the *Fine Arts Act* empowers safeguarding heritage, it is a hard method but appropriate to serious case or heritage at risk. This law does not allow heritage's owner to change any heritage fabrics, but forces private heritage owners without management plans and funds to continue conservation process so it just freezes heritage. That might induce heritage owners to be disappointed and ignore participation.

The Building and City Plan Control Section, Songkhla Municipality Offices has major responsibility in controlling every buildings' styles in Songkhla old town and its associations to follow the local regulation. The building owner must submit blueprints to the municipality for consideration before construction. The municipality has the right to implement its regulation to force all buildings and its associated projects in the old town or core zone to comply. However, they may issue the local regulation which is beneficial to the building owner who can maintain original architecture, but the function can be adapted to be used with modern life style.

For example, the municipality may grant local tax exemption or allow the owner to have more space than the others if the owner applies original architectural style with their buildings.

Figure 175 This old building is replaced with new building.
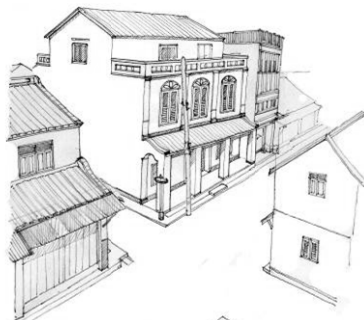(Drawn by Apichart Kantachar,11/7/2009)

Figure 176 The new building can be built with full area under old facade design condition, this idea can motivate and permit by municipality regulation.
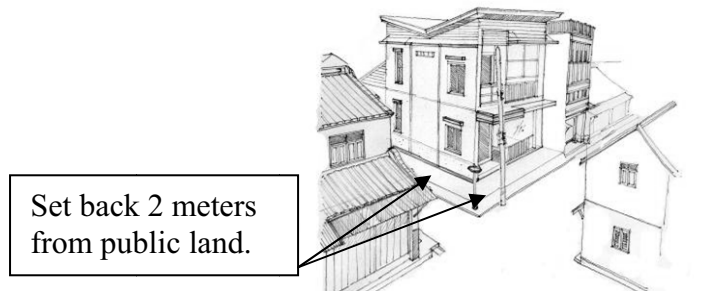(Drawn by Apichart Kantachar,15/7/2009)

Set back 2 meters
from public land.

Figure 177 The new building with modern façade is separate from Architecture
context must set back under municipality regulation.
(Draw by Apichart Kantachar,16/7/2009)

Urban Code and Land Use has been authorized by the Department of Public
Work & Country Planning, Ministry of Interior. Songkhla old town and its associated
areas are now under the current urban code where the density housing has been
represented in red color in the land use map while brown color represents old
buildings which have high historical value. It means these buildings must be
preserved and cannot be modified or reconstructed. In addition, the Fine Arts
Department is another institution that can issue the regulation to control historic
buildings as previously mentioned in the case of the first house of Kow Hong.
Thus, if Songkhla municipality, Ministry of Interior and Fine Arts Department can
create cooperation in terms of persuading building owners to participate in the
conservation process, it will provide advantages.

The conservation areas can be divided into two parts—core zone, the old town area
which is marked important, and buffer zone, an area covers the old town border and
its surroundings. Office of Natural Resources and Environmental Policy and Planning
must declare core zone by focusing on the old town, the old city wall and the water
front. Then Songkhla municipality can issue local code and other regulations that will
persuade building owners to maintain their original architecture.
Buffer zone covers the old town border and the associated areas. It was a combination
of natural site and resident area. The long beach around Songkhla will be protected by
the buffer zone. The guidelines for building characters, building codes and land use
codes should be drafted to support core zone and buffer zone announcement.
However, these two practices must have a public hearing as well as a clear
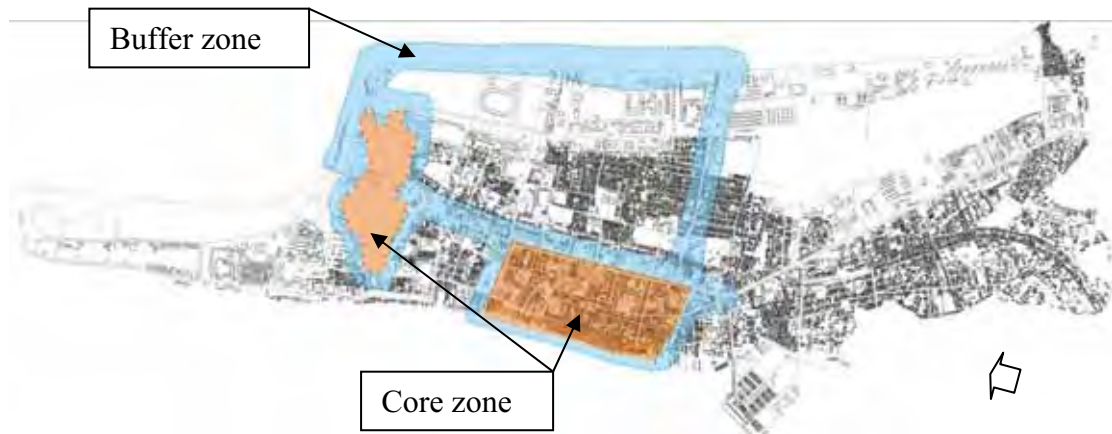explanation and clarification of the objectives to the people.

Figure 178 The idea of core zone and buffer zone in Songkhla old town and its associations. (Drawn by Jaray Suwannachart, 21/12/2009)

Chapter 5
Implementation Strategies

5.1 Sustainable tourism

The Global Partnership for Sustainable Tourism Criteria (GSTC Partnership) is a coalition of over 40 organizations working together to foster the understanding of sustainable tourism practices and the adoption of universal sustainable tourism principles. The Partnership, which was initiated by Rainforest Alliance, the United Nations Environment Programmed (UNEP), the United Nations Foundation, and the United Nations World Tourism Organization (UNWTO), launched the Sustainable Tourism Criteria at the World Conservation Congress in October 2008. These criteria will be the minimum standard that any tourism business should aspire to reach in order to protect and sustain the world's natural and cultural resources while ensuring tourism meets its potential as a tool for poverty alleviation (http://www.sustainabletourismcriteria.org/index.php?option=com_content&task=view&id=13&Itemid=47).

1. Demonstrate effective sustainable management.
2. Maximize social and economic benefits to the local community and minimize negative impacts.
3. Maximize benefits to cultural heritage and minimize negative impacts.
4. Maximize benefits to the environment and minimize negative impacts.
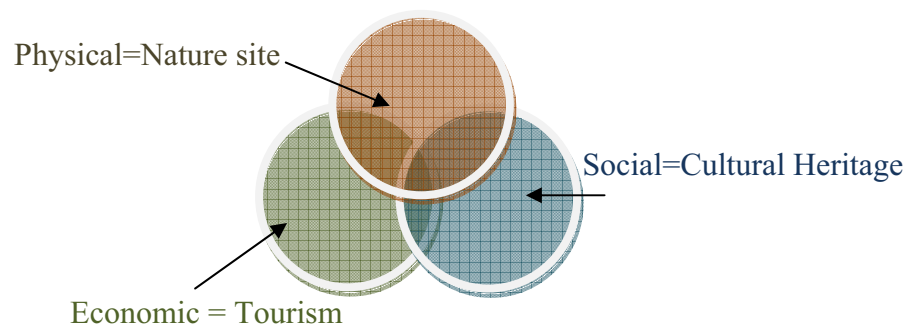

Physical=Nature site

Social=Cultural Heritage

Economic = Tourism

Figure 179 The idea of sustainable tourism
(Drawn by Jaray Suwannachart, 15/6/2009)

5.2 Applying sustainable tourism to Songkhla: the seven green approaches

John Urry (1995 cited in Richards, G. and Hall, D. 2000, p.5) points out that one of the most important consequences of this reflexivity is an increased concern for environment, and growing awareness of the link between local and global environment.

In 2007, the Thailand tourism industry held Academic seminars concerning the Global Warming crisis. The three seminars were held in Phuket, Chang-mai and Bangkok respectively. Again in 2008, a talk on Bangkok climate change was held in Bangkok before seeking further agreement in the Kyoto Protocol in 2012. The last international conference between Asia Pacific regions (PATA CEO Challenge 2008) concerning tourism and climate change was held in April 2008 by TAT (Tourism Authority of Thailand 2009, p. 2).

To follow the global criteria for sustainable tourism, TAT continues to provide a conceptual framework and establishes practical guidelines to keep balance between tourism promotion and the sustainable environment including reducing global warming. It facilitates the formation of strategic partnerships and provides a cooperative framework for the implementation of green initiatives in the following seven areas (http://www.tatnews.org/tat_news/3852.asp).

5.2.1 Green heart: This initiative aims to urge tourists to be socially responsible for and environmentally aware of environment. In addition, it also aims at encouraging them to be a part of global efforts to help protect and to preserve environment at every tourist attraction. In Songkhla, there are few activities supporting environmental preservation. Thus, the travel brochures should include guidelines about how to help save the environment. For example, people should support local products which use less unsustainable resources such as the plastic material. Reuse of bath towel in the hotel and switching off the lights when going out should be encouraged.

Table 10 An example of green heart problem and the solution.

Concept	Problem	The illustrated idea
Local product should be environment friendly.	**Figure 180** The plastic container has long term impact on environment and health. (Taken by Jaray Suwannachart, 25/11/2009)	**Figure 181** The biodegradable food container is the best solution to decreases environmental effect and reflect the cheerful old culture.

5.2.2 Green logistics: This relates to controversy in the old town. Traffic jams and big trucks are the main problem that causes conflict between fishermen and the old town residents. Under core zone and buffer zone codes, the municipality can propose traffic code or regulation to restrict the size of vehicles to be in the area. Big buses and trucks should not be allowed and should be changed to small vans and pick-

up cars when passing through the heritage area. Low noise and no vibration are vital for the old town, which might encourage the more environmentally-friendly tourism.

Table 11 An example of green logistics problem and the solution.

Concept	Problem	The illustrated idea
The small vehicle is better for sensitive heritage site than bus. It reduce problem from transportation.	**Figure 182** Large buses impact on Songkhla town. (Taken by Jaray Suwannachart, 12/5/2008)	**Figure 183** The one day trip by bicycle by Greenpeace in Songkhla. It good alternative transportation that less impact to town as mention in Chapter 4. (http://www.greenpeace.org/seasia/th/photosvideos/videos/rainbow-warrior-biking080705)

        5.2.3 Green destinations: Any tourist places that give an importance to the environment such as hotel or restaurant should be promoted and supported. The place must have a plan to get rid of plastic waste, no illegal labours etc. And the standard of them should be representing on standard sign board at main entrance.

Table 12 An example of green destinations problem and the solution.

Concept	Problem	The illustrated idea
The hotel standard sign board should promote environmental strategies.	No standard sign in tourism site. Visitors are not sure of service quality.	**Figure 184** The three stars standard template is show at hotel reception and restaurant in China. It might apply in Songkhla that relate to tourism and environment standard. (Taken by Jaray Suwannachart, 25/3/2004)

5.2.4 Green communities: To support community-based tourism in the urban and rural areas that place greater importance on responsible tourism management, and promote conservation of the environment, local traditions and ways of life.

Table 13 An example of green communities problem and the solution.

Concept	Problem	The illustrated idea.	
The community responsibility on environment should promotion.	The environment responsibility is done by Municipality with less cooperation by community.		**Figure 185** The beach cleanup activity that held at Samila beach, Songkhla is good example.
		(www.oknation.net/blog/thephoto/2009/04/12/entry-1)	

5.2.5 Green activities: This initiative aims to promote tourism activities that are well-suited to local communities. These provide visitors with engaging and culturally-enriching experiences without compromising the integrity of the environment.

Table 14 The example of green activities problem and the solution.

Concept	Problem	The illustrated idea	
Promote local tradition.	The bar and Karaoke in old town is increasing. It is favor used by foreign laborers.		**Figure 186** The cultural should promote in routine program. It can be the alternative
		experience for foreign workers and should be supported by their company, for example the 'CSR policy'. (see below) (www.picgang .com)	

5.2.6 Green service: This aims to urge all tourism-related service providers to create positive first impressions to visitors, and to win their hearts and minds by attaining higher quality assurance standards whilst demonstrating respect, care and concern for the environment.

5.2.7 Green [Plus] +: This aims to encourage Corporate Social Responsibility (CSR) among operators by encouraging them to give back to the communities in which they operate. For example, by refraining from undertaking any acts that might cause environmental damage. It also includes seeking their active participation in various activities and seeking their support for tourism business operators, manufacturers and organizations that promote energy-saving initiatives or develop

renewable energy sources and environmentally-friendly products
(http://www.tatnews.org/tat_news/3852.asp).

Beck U. (1992 cited in Richards, G. and Hall, D. 2000, p.5) mentions that the need for development to be sustainable becomes paramount. Local communities become not only important in terms of actions taken to preserve their own immediate environment, but also form part of wider alliances to preserve the environment globally (act local, think global). He also adds that the NGOs are important stakeholders to raise awareness about environment. This could be illustrated by the case of Penang, Malaysia which first established heritage trust by NGOs under the support of American Express until it became a UNESCO's historic town today.

In Songkhla, there are no NGOs involving major concern to tourism, archeology site and heritage fabric. Most of them are only aware of the natural environment and Songkhla Lake. However, teenagers in university are seen as the new force of overall environmental monitoring. Training and funding support is necessary. The three universities in Songkhla—Rajamangala University of technology Srivijaya, Songkhla Rajabhat University and Taksin University are local universities expert in tourism, engineering, environment and architecture. Students can work as young NGOs under supervision with funding support from their university. Moreover, the five Chinese organizations living and working in heritage area can also help preserve their own heritage as NGOs as well.

5.3 Assessing the impacts of tourism

Tourism has impact on built heritage and cultural heritage through its effects on authenticity, character and the demand for new elements. Tourism also lead to the cross-culture interaction where, in case, there is a lack of understanding and appreciation of the differences in society, offence can be given and cultural heritage can be negatively impacted.

The concept of authenticity is a controversial and complex notion. It may apply to build heritage such as monasteries, palace, houses, public monuments and town also intangible heritage including handicrafts, cooking method, rituals and tradition (UNESCO 2004, p.54).   Songkhla old town, a place of high authenticity, has its own intangible heritage maintained by the generation in the past. However, the place is recently affected by the businesses which are supposedly opened to attract the illegal fishermen who live in the area. There are karaoke pub, bar and poor condition restaurants along the waterfront. Many of the façades has been changed and redecorated. This truly damages the authentic as well as integrity value of the built heritage. The place which was once a quiet and slow town becomes entertaining place. From this, the authenticity and integrity are major criteria of conservation charters.

Figure 187 The impact of fishing industry behind old town area.
(Taken by Jaray Suwannachart, 15/7/2009)

Another case is also affected by the tourism boom. There is the development project which has many huge sculptures around the beachfront. Some of them have no context relating to historic background such as the Naga sculptures, the great serpent of Buddhist legend, whose body is divided into three parts and each part is located in three different locations so that tourists will enjoy searching for the head, the body and the tail, respectively. It can be said that this project relates to the Buddhist context. But, it does not relate to Songkhla historic associations or traditions.

Figure 188 The Naga sculptures at point of Lake moth.
(Taken by Jaray Suwannachart, 15/12/2008)

Another project is the elevator at Tang Kuan Hill which is meant to accommodate tourists. There is a large elevator with roof made from metal sheet covering the elevator's rail from the bottom to the top of the hill. Surely, it gives new skyline perspective, but fails to blend with the natural surroundings. On the top of the hill, there are a restaurant, a conference room, toilets and a large open area provided for tourists. These could ruin the integrity and authenticity of the stupa there. Even worse, the large building becomes a new landmark instead of the stupa which is the sacred place. The academic see it differently. They noted that cultural heritage must be presented in an authentic manner or its values can be undermined for both tourists and the local community (UNESCO 2004, p.54).

Figure 189 The elevator rail at Tang Kuan Hill is clearly seen.
(Taken by Jaray Suwannachart, 15/7/2009)

Figure 190 The gondola becoming next project to support tourism.
(www.abjsongkhla.go.th/th/v2/home.php)

Tourism also has an effect on natural site as there are more buildings in the city. Many tourism projects such as Songkhla aquarium, restaurants, pubs, hotel and the upcoming cable cars were or are to be built at the beachfront and the nearby area. It is more convenient to have the projects built at the beachfront because there is no owner and Songkhla has a lack of the awareness of the NGO. These projects have replaced the natural site and changed sense of the place that was held in the past. All of the projects above are only for promoting the tourism industry; they have no relationships to ordinary living style.

In 2009, there was a new pub opening in the middle of Nang-ngam Road—it is in a western style where music, drink, and girls could be found. From the observation, most of customers are oil company staff working and living in Songkhla. It was a shocking experience for the residents seeing foreigners and strangers wandering around in the neighborhood during the night. Normally, the pub is closed after midnight while the locals are sleeping early at night. Fortunately, there are only a small number of pubs in this area at the moment, and people still don't get much disturbance from noises. However, if there is no regulation controlling it, it is possible that there will be more pubs opening in the area and eventually cause adverse impact to the old town.

Mrs.Ratree, an owner of a souvenir shop in Nang-ngam Road, said that after tourism had come to this area, the way of selling products was changed. She said that all handicraft products were no longer made by the locals. Instead, they were mainly made by small manufacturers. She bought the products from those producers and sold them to the customers as the middle man. Additionally, staff from the visitor center at Samila beach also stated that some local products can be found in other part of Thailand in a different brand name. Thus, the product's uniqueness will eventually disappear.   Also, local menus in restaurants are adapted and adjusted to be appropriate for tourists. For example, local curry was replaced by the well-known Thai dishes such as Tom Yam Kung (spicy shrimp soup) or green curry. Recently, the local seafood restaurant decorated in local style was changed to Balinese style.

It is undeniable that prices of goods and affordability are increasing in Songkhla as a result of tourism. To estimate the living cost standard, it is more convenient when comparing it with the food prices. For example, one bowl of noodle or one dish of rice is around 35-40 baht. A glass of iced water was increasing from one baht to two baht in 2009 which is the same price as those in Bangkok, ChiangMai or Phuket. This affects the poor, and students who have a low income, who need to pay for consumer goods at the same prices as tourists (UNESCO 2004, p.64).

Table 15   The following table shows the issues and problems affected by tourism. Also, suggestions are provided to the problems.

Impact issue	Problem	Suggestion	The involving company
Built heritage	-Projects do not relate to basic living style. -Modern façade has emerged in the old town area.	-All projects should study the impact and it must be approved by local universities and Architecture Department of Songkhla Municipality. They should have authority to work as a team to considerate all large projects.	-Songkhla (SKL.) Municipality -SKL. Province -Universities in SKL.
	-The dizzy layout of scatter parking lots around heritage site. It can't supply tourism.	-Songkhla Municipality should prepare the large parking lot for mass tourism and provide transfer vehicles. Besides, they should publish the guidelines for tourists and travels agency.	-SKL municipality. -TAT. SKL branch. -Travel agency.

	-Sense of heritage place identity is going to lose from advertisement signs, especially from vinyl board. -Cultural change	-In the peak season, temporary parking lot should be prepared. -Create more opportunity for the locals to participate in heritage identity protection and publish guidelines for heritage owners. -Register the heritage owners.	-TAT. SKL branch -Universities in SKL. -Fine Art Department, SKL. -Heritage owners
Natural heritage	- Natural sites are replaced by large buildings. -Sacred places are damaged by environmental project.	-Municipality should set up a committee that consists of officers from Municipality and outer stakeholders. This committee is able to reconsider all projects which affect the sensitive natural site. The protection guidelines should be published in this process.	-SKL. Municipality -Universities in SKL. -Specialists and experts
Cultural impact	-Culture shock	-Songkhla Culture Office should take action about the cultural promotion. There should be a book, "Do's and Don'ts in SKL", distributed to foreign companies, travel agencies and associate companies. The aim of cross cultural learning should be added to both Thai and English language. -The right culture should be promoted to public via many medias. -Promote and support the locals to give participation in cultural activities and local events.	-SKL. Province, Cultural office -TAT., SKL branch. -Songkhla province employment office. -SKL. Municipality.

5.4 Cultural Tourism

The preservation of cultural heritage and tourism development are not fundamentally opposed and should be seen as activities that can be mutually supporting. Particularly in Asia, tourism is a fast growing economic activity that can provide a strong motivation for the preservation of historic district.
www.international.icomos.org/centre_documentation/tourism-seoul2005.pdf)
We already have a changed language in which we talk about the art. We no longer discuss them as expressions of imagination or creativity, we talk about "product" we are no longer moved by the experiences the arts have to of offer, we "consume" them. Cultural has become a commodity (Hewision, 1988, p. 240 cited in Ho, P.S.Y. and McKercher, B. 2004).

In contemporary society, heritage is often treated as a commodity for economic uses, especially for tourism. The term of product is often used to describe different types of cultural and heritage consumed by tourists. This may seem ridiculous and unacceptable to some cultural heritage experts. However, when considering the inherited nature of cultural and heritage as a resource of economic and cultural capital (Graham, Ashworth and Tunbridge 2000 cited in Ho, P.S.Y. and McKercher, Bob 2004), one may notice the legitimacy of treating cultural heritage assets as products when they are use for tourism. One of the differences between the cultural heritage and tourism sectors as noted as "tourism is a market-driven industry and is more consumer-friendly while the cultural industry appears to be more product and supply oriented".

5.5 Suitable site for tourism products

There are many different limitations to each tourism site, depending on the type of place (government or private site), opening times, entry fees and visitor's age.

Built heritage product

Old town area
It is appropriate for all ages and genders. It is convenient for visitors to walk or ride on the tricycle. Tourists can have old town sightseeing, enjoy food and souvenirs there.

Historic buildings around Songkhla
Visitors can visit these places by tracking or riding on the bicycles. They induce the Stupa on the top of Tang Kuan hill, the Chinese mansion at the National Museum, the Japanese spy's shop-house and Khao Noi, the governor house.

Elevator station at Tang Kuan Hill
This is a building project that was built to offer tourists the tourism route. This elevator offers convenience for the elderly and children who want to go up to the mountain. On the top, there is a souvenir shop selling high quality products. The opening hours are 8.30 a.m.-6.00 p.m.

Figure 191 The Elevator station at bottom of Tang Kuan Hill (Taken by Jaray
Suwannachart, 3/4/2008)
Figure 192 The town perspective from the top of Tang Kuan Hill (Taken by Jaray
Suwannachart, 3/4/2008)

Japanese spy's house is now being renovated and will be used as a World War II museum. Now, this house is private; however, the government should take responsibility by giving financial support to help establish the museum.

Parking lot is an important facility that was described in detail at chapter 4 *Natural attraction*s. From the questionnaires, visitors enjoy the environment at the beach front. Songkhla has two sides of the beach front, the west and the east. Visitors are impressed by the beauty of the sun rise and the sunset here. The most romantic place for viewing the sunset is at Lam Son, close to the Naga sculture. On the other hand, if visitors want to see a beautiful sun rise, they can visit at Kao Seng beach where there are many fishing boats decorated in Muslim style. Moreover, the top of Tang Kuan hill is the best place to see the amazing scenery of the town perspective. The cool temperature and panorama perspective do give the great charm to the place.

Sunset at old town
Foodscape
Seafood
Architectural heritage
Pine trees
Tang Kuan Hill
Sunrise at long beach

Yor Island
Songkhla Lake
Water front
Old town district
China town
Muslim town
Long Beach

Figure 193 Various tourism sites in Songkhla
(Taken by Jaray Suwannachart, 15/7/2009)

Sea food restaurants are abundantly found along the beach in Songkhla. Because it is the fishing town, the price of sea food dishes is reasonable. However, if visitors would like to taste Chinese or local food, they can go to restaurants in the old town.

Natural heritage product
Waterfront: the sunset scenery. At the west side of the old town, there is the waterfront where visitors can enjoy viewing the great view fishing boats sailing with Dang mount at background. The best time to visit here is sunset time, especially in

summer. Visitors will see the clear sky painted with orange mixed with dark blue while the red big sun is gradually declining from the skyline.

Figure 194 The sunset at Songkhla Lake basin behind old town.
(www.pixgang.com /22/3/2009)

Beachfront: the sunrise scenery. Songkhla has a long beach at the east side where the locals love to picnic and play sea-sports such as beach volleyball, knife swift and boat sailing. The atmosphere is nice and cool with the light sea breeze. The beauty of the beaches can be viewed from the west to the north coast such as Chalatat beach, Samila beach and Lam Son beach. Additionally, Songkhla Municipality has designed the jogging tracks, exercise stations and bike lanes for those sport lovers. Visitors can find the four star beach hotels right next to the beach and appreciate the gorgeous view of the sunset from their hotel.

Figure 195 The sunrise atmosphere at Samila beach
(www.pixgang.com/ 22/3/2009)

5.6 What is Theme of tourism in Songkhla old town?

In the City's Pillar Shrine festival, the largest festival in old town area, questionnaires were distributed to one hundred people. The questionnaire proposed 32 site attractions to visitors and asked them to arrange them by preference. The result showed two groups of Songkhla site attractions. The first is popular natural site and the second is cultural site attractions. They are interested in the beach environment, old town area and town events. This makes Songkhla fall into the theme of "Songkhla living Heritage". In addition, after 20.00 pm. Songkhla is a quiet town.

Figure 196 The daytime atmosphere in Songkhla
(Taken by Jaray Suwannachart,14/5/2009)

Figure 197 The night life atmosphere in Songkhla
(Taken by Jaray Suwannachart, 14/5/2009)

Table 16 The map of cultural landscape sites in Songkhla town

Natural Environment	
A1	Nu Island
A2	Maew Island
A3	Yor Island
A4	Noi hill
A5	Tang Kauan hill
A6	Samila beach
A7	Chalatas beach
A8	Son on beach
A9	Waterfront
A10	Waterfront
A11	Mermaid sculpture
A12	Songkhla Lake mouth
A13	Waterfront at Nakorn nok
A14	Boat trip

Sacred place	
B1	Jadi
B2	Machimavas Temple
B3	City pillar shrine
B4	Shrine
B5	Mosque
B6	Sacred sculpture
B7	Stone inscription

Cultural place	
C1	Nakorn-Nork, Nakorn Nai (Architectural heritage district)
C2	Nang-ngam road
C3	Old governor mansion
C4	Old city wall
C5	Sunday market
C6	Chinese opera theater
C7	Hub Ho Hin the rice mill
C8	Japanese spy's house
C9	The house was bomb in WW2.
C10	Mahavachirawut school
C11	Songkhla train station

Table 17 The column graph showing the popular Natural sites in Songkhla as ranked by a survey of 100 people.
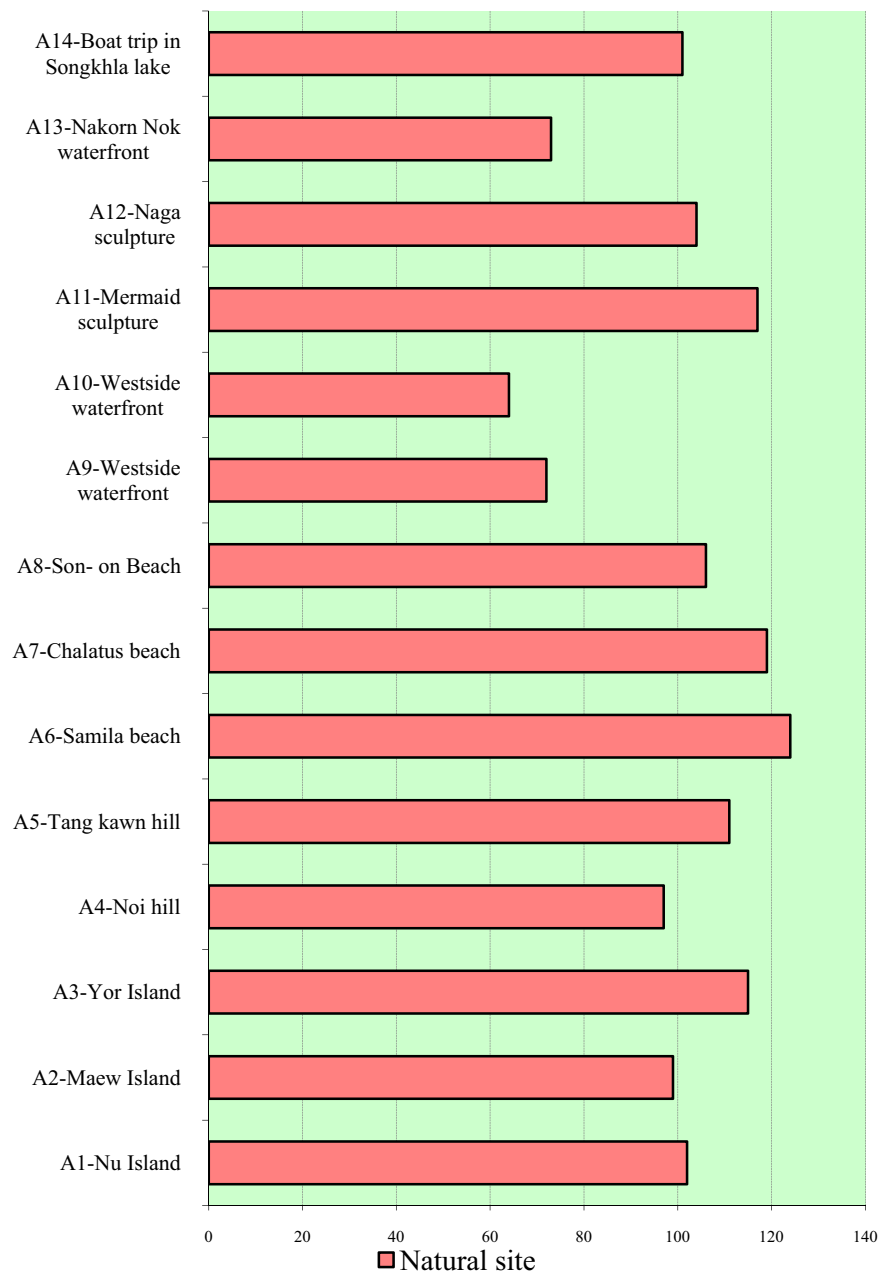
Table 18 The column graph showing the popular Architectural heritage sites in Songkhla as ranked in a survey of 100 people.

■ Architectural heritage sites
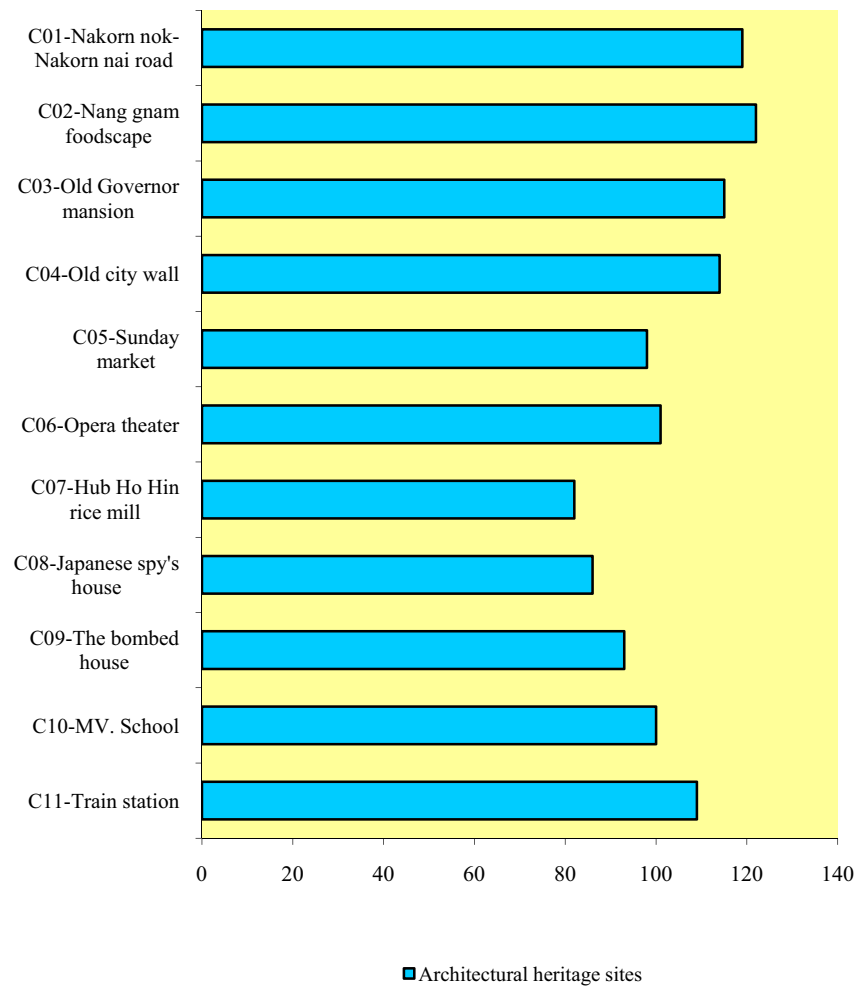
5.7 SWOT Analysis in the old town area

Strength	Weakness
1. High value of natural site and uniqueness. 2. Cultural diversity and rich in traditions. 3. High value of Architecture rarity. 4. Outstanding of cultural landscape characteristics. A combination of Architecture. 5. The five Chinese society groups have high authority to support any activities in the old town.	1. The lack of port town's sense of place in present. 2. The fragment of cultural route between three Songkhla empires. 3. The old town is getting old and need maintenance. 4. Contested space between the old town and fishing industry with the crowded illegal migrant labor makes it unsafe for the locals. 5. The old town is affected by trucks from the fishing industry.
Opportunities	Threat
1. Songkhla province is a border province between Thailand and Malaysia. Visitors can take one hour from the old town to the border and three hours to Penang, the historic town in Malaysia. 2. Most of the shop house owners have high income career, and are in good conditions 3. Because the locals are families and relatives so it reflects the inner relationship between private organizations, Chinese social groups and NGOs.	1. The tourism management plan is the success key which will become the mapping for local track. 2. The interpretation plan is the most important to represent how Songkhla cultural landscape is important. 3. The tourism in historic town like Songkhla is becoming a new trend and booming in Thailand. 4. Returned benefits from tourism are used to maintain physical urban environment.

There is no wish for Songkhla to be considered as a kind of urban museum—a cultured 'Disneyland' whose inhabitants act as museum attendants or small stall keepers for visitors who come to steep themselves for a few hours in the somewhat folkloric and decadent atmosphere of an 'art city' (van den Abeele 1975). According to Robershaw in the book, *"Live interpretation"* mentioned about the cultural landscape as background context of out-door interpretation is one of effective technique to interpret (Robertshaw 2006, p.41).

Songkhla has natural beauty of nature site along the fishing dock and it is lively with its scenario of the old town and fishing boat movements. That integrates to every tourism plan. In the summer season, Songkhla faces mass tourism from Malaysian with tourists who come from 80 kilometer nearby country. However, they simply follow the tour guide trail that spends time on the east beach side and in the tourist restaurants before going back to Had-Yai—the entertainment city. Songkhla has been getting less benefit from this tour group scenario for a long time.

5.8 Plan to load tourists from primary place

The concept of primary and secondary place is introduced to this work because Songkhla is not a center of transportation as it used to be in the past. At present, transportation is changing from boat, which was the way people traveled in the past, to today's transport such as plane, bus and train to Hadyai which is 30 kilometers from Songkhla. Here, it is the primary place for visitors. Songkhla should come up with a plan to load visitors from Hadyai. It is presented as follows;

1. Plan to load visitors from vans and the bus terminal

Hadyai bus terminal is a large bus station accommodating many buses from different cities such as Bangkok, Samui Island, Phuket Island, Satun province and Trang province, as well as international bus lines from Penang and another parts of Malaysia and Singapore. As it merely takes 30 minutes from Hadyai bus terminal to Songkhla, the van or bus route should be extended and end at Songkhla. Songkhla can be a new destination added to the bus time table, especially during the festivals or events in Songkhla. Passengers need to arrive there before the evening in order to enjoy the beautiful sunset atmosphere along the beach.

2. Free transfer from the airport and train station

Free airport and train transfer to Songkhla may be provided especially during special events and festivals in Songkhla. Because of the large cost, the organizer might pay for taxi and bus transfer that run directly between Hadyai air port and the train station to Songkhla old town. The average charge for taxi is 550 baht. In addition, the taxi speed limit and car's condition should be controlled.

This plan will offer visitors convenience to visit Songkhla free of charge, especially during the promotion of the high season and events. However, if there is a large number of visitors and their numbers continue to grow, it might impact on the investment fund. Therefore, the taxi charge might be better to happen in the low season.

5.9 Plan for mass tourism

The municipality policy tries to promote Songkhla as "the living and tourism town" even there are some situations, especially from mass tourism, that might affect the place. For example, in the Hari raya festival, visitors from the nearby provinces love to have picnics at Samila beach. Of course, the local residents have to face the traffic problem. And after visitors have gone home, they leave the locals with rubbish. Thus, the plan should be directed at issue for those people who are affected by mass tourism. The tourism design should support organized tourism to prevent the problems of crowed places, traffic jams, and fabric damages from big buses in the old town.

Tricycle tour is the best solution to reduce mass tourists

At the east side of the National museum the tricycle rider office provides tricycles to support mass tourism. The fifty tricycles can carry over 100 tourists at two tourists per trip. The tricycle riders have experience in controlling their tricycles and

the ringing sound from the bell creates a relaxing atmosphere while riding. The starting point begins at the tricycle office and the tricycles go to Nakorn Nai road, then to Nakorn Nork before turning back to Kao Seng Road where there are retail outlets such as food shops, local souvenir shops and so on. According to the mass tourism plan in the old town and the associated area, visitors are divided into groups so it is easy and convenient to access to the narrow and small roads. Moreover, the routes are designed differently to be appropriate for tourists who have different ages, genders and interests.

Figure 198-199   The tricycle in Songkhla compared with the tourism tricycle in
Malacca. (Taken by Jaray Suwannachart, 7/2009)

5.10 Tourism route

Again, from the questionnaires used in this research, it was found that visitors are interested in the natural site, the old town and the associated area. Malacca, Penang and Singapore are good examples of a similar case. They provide a wide variety of tourism routes for tourists to choose at the visitor center— such as historic routes, jungle trails, museum routes, china town trip, India community and natural routes. All the routes provided are linked, and can be found in the brochures and websites.

Figure 200 The visitor center at Orchard Road, Singapore

Therefore it is proposed that: this plan starts with three tourism routes. Route A focuses on architectural heritage and Songkhla's history; Route B is similar but has more choices by adding natural sites and foodscape to the list; while Route C is an individual destination route planned by the tourists themselves. All groups have the same stopping points at Songkhla Nation museum (SNM.), Nang ngam road, and the foodscape. To follow the interpretation plan, all tourism routes should begin at SNM, the visitor center and Songkhla historic interpretation center. More details are provded below:

Songkhla National Museum (SNM.)

The public land that can be tourist parking lot and pier

Figure 201 The Songkhla National Museum (SNM)location (from Google Earth 19/1/2010)

Songkhla historic center that are set in Songkhla national museum

Parking lot and pier are set for tourism.

Figure 202 The idea of setting some part of Songkhla Nation Museum(SNM.) to be the setting of the Songkhla historic museum. That is, the main visitor center of Songkhla. This interpretation system was discussed in Chapter four. (Drawn by Apichart Kantachar, 12/8/2009)

Old city wall

This building can be renovated to Songkhla Historic Center.

Figure 203 The Songkhla historic center that can include the main visitor center of Songkhla. (The 3D perspective by Mongkol Chanintorn, 25/4/2009)

Route A   Back to SNM.

Figure 204   The destination of *route A* (Drawn by Jaray Suwannachart,15/6/2009)

Figure 205 The destination of Route A overlaid on a Google earth map.
(Drawn by Jaray Suwannachart, 15/6/2009)

The Route A trip would start at SNM. after the visitor has gained an initial experience and broad knowledge of Songkhla's history. Then, they will be taken to the Cape of Songkhla where tourists would learn more about the two empires before Songkhla today. They should impressed by the attractive scenery of the waterfront and sailing boats. After that, the tour would head for Tang Kuan Hill to see an amazing panorama perspective of the town. Visitors could clearly understand about Songkhla topography there. The Japanese spy's house would be the next stop before heading to the old town area at Nakorn Nai Road. At the house, tourists can learn a part of history in World War II, relating to the place. The crisis of Songkhla during WWII and the British war hero, Arthur Stewart King Scarf should also be interpreted

here. After that, Nakorn Nork road would be the next destination. This road has variety of architectural styles such as shop houses, old Chinese, commercial and Chinese-western style building. The red rice mill is the landmark of this area. More importantly, a part of deteriorated city wall that is abandoned without any renovation can be seen here. After a while, the group would move on to the next station where they can learn history of Chinatown at the Chinatown heritage center. Here, they would continue enjoying the food and buying souvenirs at Nang ngam Road. They can choose from the available shops such as local ice-cream shops, local tea and coffee shops, Chinese restaurants and Muslim restaurants. In addition, there are sacred places such as the Thai temple, the City Pillar Shrine not far from here. After a meal, tourists might continue looking at the antique shops before going back to the SNM.

Table 19 The sites attraction along *route A*

No	Site attraction	Pictures	Recommend	Activities
1	Songkhla National Museum		-This place should be the starting point of the trip, both for boat trip and other routes.	- History interpretation of Songkhla. -Visitor center -Parking lot -Starting point for all tourism routes.

| 2 | Lam Son District | | The site might be the first station in interpretation work. | -The romantic location— charming with waterfront, pine trees and sailing boat scenery.
 -A good place to interpret history of the two empires before Songkhla today.
 -This place is convenient to transfer to boat route.
 -This site can be accessed by bike lane and walking tract. |
| 3 | Tang Kuan Hill | | This place can see the overall landscape of Songkhla. | -The best place to see Songkhla from bird's eye view.
 -It is convenient for tourists to reach the top of the hill by the elevator.
 -On the top of hill, visitors will see the Stupa and the lighthouse. |

	Japanese spy's house			-The historic house relating to World War II. -It is an international site attraction.
5	Nakorn-Nai District			-The charming old town where there are three styles of architectural heritage. - The old town is diversed with architectural heritage in three style, Chinese, Commercial Chinese and Chinese mixed with western style.
6	Nakorn Nork District			-The three styles of old architecture. -The charming waterfront. -The fascinating scene of sailing boats and Dang mountain in the background. -The beauty of Hub-Ho-Hin, an old rice mill painted in a red color. -The in-situ original fabric of the unseen city wall.

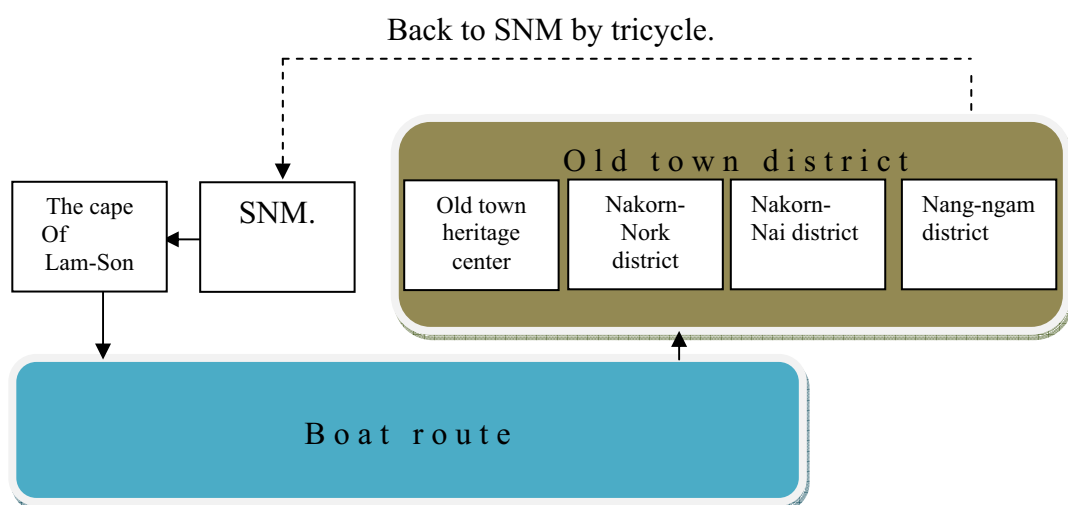| 7 | Nang-Ngam District | | | -The street of local food.
-This road is the location of the City Pillar Shrine and Chinese shrine.
-The street of local souvenirs. |
| 8 | SNM. | | | -Visitors go back to SNM by tricycle service and pay a 200 baht fee. |

Route B

Figure 206 The destination of *Route B*. (Drawn by Jaray Suwannachart, 16/6/2009)

Figure 207 The destination Route B overlaid on A.

The Route B trip would start from Songkhla Nation Museum (SNM), the interpretation center, then move on to Lam Son where there would be in-situ interpretation of the previous Songkhla town. Later, the group would continue having the boat trip from Songkhla jetty to the old town pier. The boat trip would be provided for visitors interested in having a first-hand experience of Songkhla old town in a complete interpretation. At the same time, visitors would able to see the view of Songkhla beach in its original perspective as the settlement period, to link history to the old town. After finishing the boat trip, visitors could enjoy the atmosphere at the waterfront by walking along the beach and continuing up to Ya Ring road to Nakorn Nork district, Nakorn Nai district and finally reach to Nang Ngam Road. The Chinatown heritage center should be the first site of this road before visitors move on to enjoy foodscape and purchase local souvenirs. After a while, the tours would take the tricycle to return to Songkhla Nation Museum (SNM), where the bus would be waiting for them.

Table 20 Sites attraction along *Route B*

No	Site attraction	Picture	Recommend	Functions&Activities
1	Songkhla National Museum. (SNM.)			-Interpretation and historic center. -The Route B activities are the same as Route A
2	Lam Son District			-The activities and functions are similar to Route A. -This district is the location of Songkhla jetty managed by Songkhla Municipality. -Visitors are transferred from the tricycle to boat. -Boat sightseeing.
3	Nakorn Nork district			-The activities and functions are the same as Route A. - Visitors can walk around the waterfront.

4	Nakorn-Nork district Nakorn-Nai district Nang-Ngam district			-Visitors can walk or take the tricycle from Nakorn Nork district to Nang Ngam district
5	SNM.			-Visitors take the tricycle service back to SNM and pay a 200 baht fee for riding.

Route C

This route is great for tourists who want to design their own destinations. They can rent a bicycle, take a tricycle service, take a tourist mini bus or have a sightseeing walk. The SNM should provide them with an mp3 player as a device for interpretation, a map and a brochure for Route C. However, this group can be managed from a large group to a small group with no limited time. Visitors might stay in the hotel and feel free to make their own way to the destinations on the map.
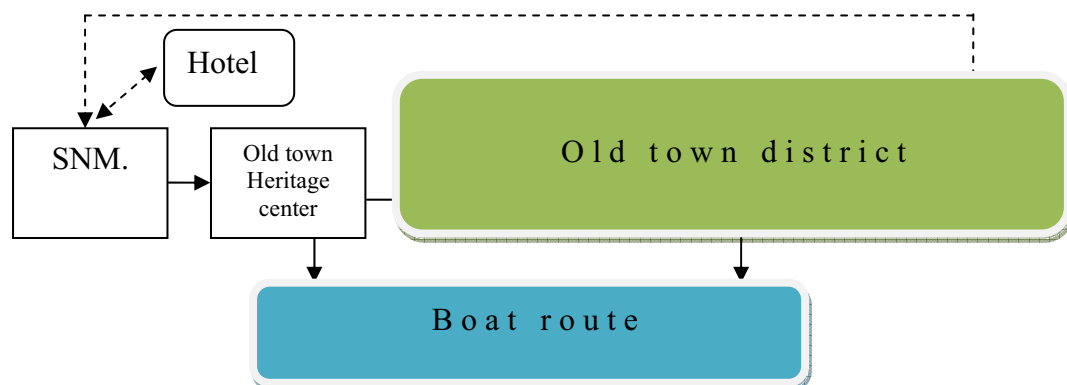

Figure 208 The private tourism route
(Drawn by Jaray Suwannachart, 17/6/2009)

From the diagram, this tourism route is designed between a travel agency and SNM to follow the budget plan and tourist program. It is suggested that this type be more appropriate for advanced arrangement. If a travel agency does not have prior arrangement, or the capacity to cooperate in a short time, there may be confusion and inconvenience for a tour group.

At the last meeting between researchers and municipality officials in 2009, it was found that they are interested in the first step to create a conservation management plan that relates to tourism, especially in the old town area. Below are the pictures of bill boards titled as the "SINGORA" plan and presented in the election campaign.

Figure 209-210 The poster in theMunicipality election that showed Singora as policy. (Taken by Jaray Suwanachart, 19/11/2009)

The Chinese's communities
Thai-Chinese people in Songkhla have their own organization. The five groups of Chinese coordinate and designate one of them to be the leader. Most of Chinese organizations are Thai-Chinese merchants who have been involved in many missions with the financial support from the Chinese school and Chinese events. Their celebrations are charming and create liveliness in the old town and nearby areas. Thai-Chinese who used to live in the old town and visitors prefer to join in the Chinese celebration, especially Chinese New Year celebration that is managed by the five Chinese organizations.

The Muslim communities
Muslim people in the old town practice religious activities every Friday at Ban Bon mosque. The religious leader is powerful in Muslim society. Most of Songkhla Muslim are fishermen who live in peace and do not really go out much except in the Hari Raya day when families will normally have picnics at the beach together. Because they are the main seafood traders, there are few seafood selling in the market on the picnic day.

Students
Students are a high portion of the temporary population in Songkhla. In 2005, Songkhla had 31,706 students from three universities. There were 9,337 students in Taksin University, 12,317 students in Songkhla Rajabhat University, and 10,052 students in Rajamangala University of Technology Srivichai. They study and travel in Songkhla and nearby areas. The high number of students boost Songkhla's economy and make the small town busier; it has fresh atmosphere and it is quieter when the semester ends.

Songkhla population
In 2007, Songkhla municipality had a population of 73,912. The high proportion of population is aged between 10-14 years which are 7,158 people equivalent to 9.6% of the total population. While the old age population who are 60

years old and more is 7.7%. All families in Songkhla municipality have a living cost of around 1,811 baht per family per week while the average income of southern population is 18,668 baht per family per month. This shows the balance between the income and cost of living (Provincial statistics report book 2008, pp. 4-12, 72-73).

According to the survey and observation in this research, people in the old town are mostly elderly people. They stay in their own shop house while the family members go out to work. The elderly people are friendly, love to tell their stories and give information to visitors as good hosts. They love to sit and chat at the tea shop. Many of the tricycle riders are old age and are kind to welcome visitors. This image of life of elderly people is obvious to see and fulfills sentiment of the old town.

Tricycle rider group

The rider group under the support of Songkhla municipality, was established for promoting tourism in 2007. They set their center at Prem's museum (an ex-prime minister's museum).With 200 members of riders, it surely is a large group to support mass tourism. From the observation in this research, mass tourists are local people, such as groups from school or museum events. Again, most of the riders are older and have ability to explain about Songkhla history, recommended restaurants, and souvenir shops. The tricycle rider group has designed two travel routes for visitors. First, visitors pay 150 baht for sightseeing around the old town area and second they can choose to pay 250 baht for traveling in the old town including the beach trip and Noi hill.

Figure 211 The tricycle group waiting a tourist group in old town. The pilot tourist group was first managed in 2008. (Taken by Jaray Suwannachart, 19/1/2009)

Table 21 The model of Songkhla stakeholder groups, it inner relate together. This model is adapted from Luang Prabang model (UNESCO, Impact Lungprabang,Thailand, 2004, p.88).

Stakeholder Identification		
Conservation stakeholders	**Tourism stakeholders**	**Official stakeholders/ Government/Expert**
Songkhla Fine Arts Department	Travel agency groups	Songkhla Fine Art Department
Songkhla municipality	Hotel groups	University/Architect school and Expert
Heritage owners	Songkhla traders groups	Songkhla Fine Arts Department
University/Architect school and Expert	TAT. Songkhla branch	National housing Thailand
Funding support groups	Songkhla municipality	Touristpolice
Nation housing Thailand	Five Chinese trader groups	Songkhla province
Ministry of Natural resources and Environment	Tricycle rider group	Songkhla province administrative organization
	University/Architect school and Expert	

5.11.2 International level stakeholders

TAT have many branches around the world. The TAT Asia pacific branch promotes Thailand tourism in Malaysia, Singapore and China— that large group of Songkhla tourists .TAT usually launch campaign events to promote Thailand in their country.

Malaysian, Indonesian and Chinese consulate are located in Songkhla. All consulates represent their own national duty that relates between Thailand and their own nation, especially in relation to tourists services. Malaysia and China have a high

number of tourism inbound-outbound. The consuls can be the key success as an information service center. This is because of the number of self-guiding is growing more and more at this time. All brochures, guide books and map should be passed on to the consulates so they in turn can distribute to their nationals.

5.13 Funding source and tax returns

The Songkhla municipality gets taxes from tourism and is also supported by the government. All shops, hotels, restaurants must pay VAT and local taxes. The various kinds of taxes are from tourism such as parking fee, trading taxes, branding taxes, house for rent taxes etc. In 2009, Songkhla municipality gets 300 million baht from local taxes and government support.

In addition, Songkhla municipality is the base of the two big oil companies that are Chevron and PTT who are both on the mainland and offshore. They have role and responsibility in returning social benefits on CSR policy and Thai laws.

Chapter 6
Conclusion and recommendations

6.1 Conclusion

From the dissertation, "Cultural Landscape Management Plan for Tourism: A Case Study of Songkhla Old Town and its Associations", it can thus be concluded that the processes of management plan which were previously mentioned in chapter four and five could be implemented in four findings as follows:

1. From the study, it was found that the local community has a good attitude towards their cultural landscape. Most of them understood the value of the Songkhla cultural landscape. From the questionnaires, popular places like natural and cultural sites were equal in ranking. The beach front and foodscape in the old town received high scores. The in-dept interviews also revealed that locals were impressed by the sunset atmosphere of the old town at the west side beach where they could enjoy having meal. However, most of them had little knowledge about the town's historic background. They could not explain the exact details of the town's history or the World War II story such as story of Sa-To and the Japanese spy living in Songkhla, or the British pilot, Arthur Stewart King Scarf. It can be said that because Songkhla has no interpretation work that can explain or present the valuable historic background, the local people and tourists are less likely to appreciate and pay attention to the value of it as a heritage site. On the contrary, they are happier to enjoy the pleasant atmosphere and have a meal at the beach. In addition, with the lack of foodscape interpretation, it is possible that the appreciation of food value such as heritage food which has been handled down for three generations, may be lessened or overlooked.

2. With regard to value judgment under criteria of UNESCO, Songkhla old town derives statement of significance as *"Songkhla old town is living heritage that has high degree of authenticity in terms of original fabric and town transformation under the topography uniqueness"*. From the heritage value assessment, the old town was examined in the four areas of historic value, social value, scientific value and aesthetic value. According to the data collected by interviewing and collecting information, it was found that Songkhla comprises a great variety of inhabitants—local Thais, Chinese immigrants from mainland China, and Muslims from Indonesia. What they brought along with them was their culture from the motherland which was then merged in Songkhla for more than a century. Because of the diversity and a high sense of community belonging of the people, this reflects that Songkhla has unique cultural landscape where its people have been living for many generations.

3. The conservation plan was established with great emphasis on the core zone and buffer zone. According to Chapter four, it had integrated the Municipality code, Fine art law, urban code and Ministry of Nature resources and Environment code. To control built environment in the old town, all law and regulations were summarized and implemented.

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