



THE REGENERATION OF THE HISTORIC AREA OF SONG WAT THROUGH
THE ADAPTIVE REUSE OF HERITAGE BUILDINGS AND THE SENSE OF
PLACE



By
MISS Chomkwan SUVARNANANDA

An Independent Study Submitted in Partial Fulfillment of the Requirements
for Master of Arts ARCHITECTURAL HERITAGE MANAGEMENT AND
TOURISM (INTERNATIONAL PROGRAM)

Silpakorn University

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Advisor Associate Professor Kreangkrai Kirdsiri, Ph.D.

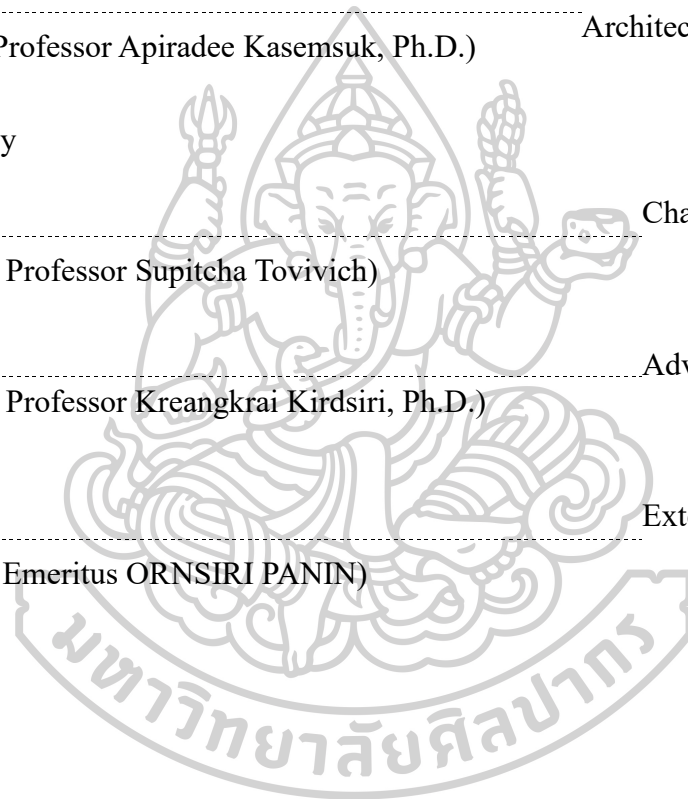
Faculty of Architecture, Silpakorn University in Partial Fulfillment of the
Requirements for the Master of Arts

..... Dean of Faculty of
Architecture
(Associate Professor Apiradee Kasemsuk, Ph.D.)

Approved by
..... Chair person
(Associate Professor Supitcha Tovivich)

..... Advisor
(Associate Professor Kreangkrai Kirdsiri, Ph.D.)

..... External Examiner
(Professor Emeritus ORNSIRI PANIN)



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MISS Chomkhwan SUVARNANANDA : The Regeneration of the Historic Area of Song Wat through the Adaptive Reuse of Heritage Buildings and the Sense of Place Thesis advisor : Associate Professor Kreangkrai Kirdsiri, Ph.D.

This independent study explores the multifaceted process of urban regeneration through the adaptive reuse of heritage buildings in the historic area of Song Wat. The research methodology encompasses a comprehensive examination of the historical evolution of Song Wat Road, detailed surveys to assess the cultural significance of heritage buildings, and in-depth interviews with a diverse range of stakeholders, including residents, property owners, and local authorities. By employing a mixed-methods approach, the study aims to unravel the complex interplay between historical preservation, community engagement, and sustainable development in the context of urban regeneration.

Through a meticulous analysis of the physical and value aspects of heritage buildings, the study seeks to uncover the intrinsic connections between architectural heritage, cultural memory, and the evolving identity of Song Wat. By exploring the intangible heritage embedded in the community and the memories of its residents, the research sheds light on how different groups perceive and interact with the built environment, thereby shaping their sense of place and belonging. The study also delves into the historical narrative of Song Wat, tracing its transformation from a bustling commercial district to a neglected area characterised by old warehouses and abandoned structures.

The objectives of the study are multifaceted, aiming to regenerate Song Wat through the adaptive reuse of heritage buildings, raise awareness among locals about the importance of preserving cultural heritage, find a delicate balance between traditional ways of life and contemporary development, and document the chronological development of the area. By examining the physical, geographical, and socio-cultural dimensions of Song Wat, the study provides a holistic understanding of the challenges and opportunities inherent in revitalising a historic neighbourhood while fostering community resilience and sustainable urban growth.

Through a meticulous analysis of past cases, interviews with residents, and exploration of place identity, the study aims to elucidate the intricate dynamics of urban regeneration and heritage-led development in Song Wat. By studying the master plan for the conservation and development of Krung Rattanakosin alongside the regeneration of Song Wat, the research seeks to establish synergies between heritage preservation, economic revitalization, and community empowerment. The study expects to provide significant insights into Song Wat's potential transformation into a vibrant, inclusive, and culturally rich community that respects its history and embraces a sustainable future.

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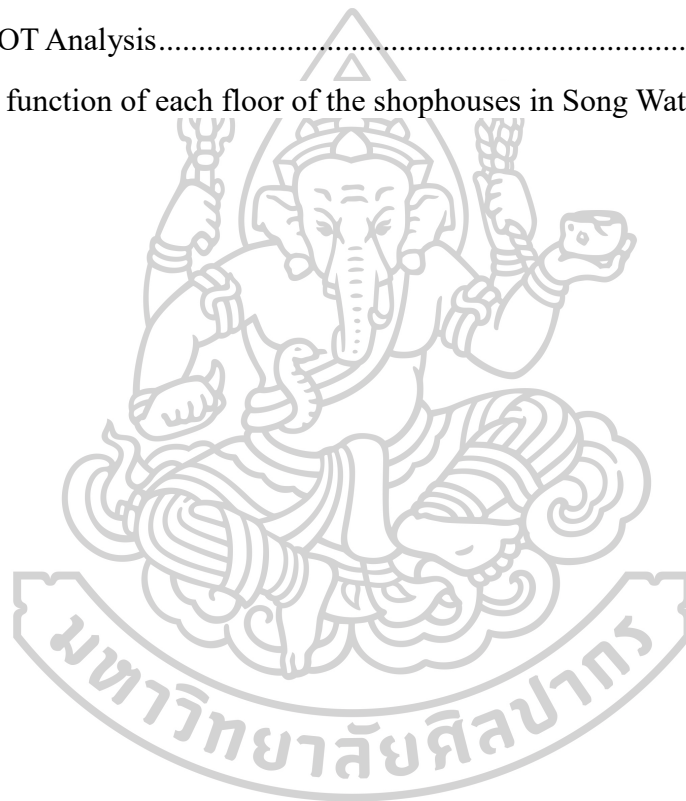
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Chapter 1

1. Preamble

Regeneration describes the process of developing and regenerating an area, town, or any other environment in addition to improving the quality of a place. In policy and urban planning for town development, the concept of regeneration is critical. Individuals from diverse fields have implemented this concept successfully. The method enables the integration of knowledge, potentially leading to the development of an effective plan. Stakeholders include urban planners, the academic, social, and cultural sectors, the architectural and engineering sectors, as well as local residents. However, the term also allows for a broad interpretation, as the objective and outcome can vary. For instance, urban regeneration mainly focuses on the improvement of people's quality of life through economic and social aspects (Roberts, P., and Sykes, H., 2002). **Heritage-led regeneration**, on the other hand, focuses on the regeneration of heritage sites and cultural assets in order to improve a community's capacity. The byproduct of the process could lead to the formation of cultural tourism and a conservation plan for both tangible and intangible heritage in that place. This study will primarily delve into the topic of heritage-led regeneration.

Adaptive reuse of heritage buildings and sites is a regeneration process that aims to improve a place's physical sense. Heritage development always raises conservation issues, challenges the concept of authenticity, and redefines the meaning of a place. A layer of history added to the existing structure could be considered as unnecessary or a threat to the sites. Past studies suggest that altering the heritage's function could yield economic and social benefits. It could encourage heritage and cultural tourism. Furthermore, it is critical to identify strategies for implementing a sustainable change in function that can help preserve and promote the community's intangible heritage.

This research will examine how the adaptive reuse of heritage buildings in Song Wat and the sense of place can drive the heritage-led regeneration of this historic area. It serves as a representative case, illustrating how Song Wat, once the centre of commerce centuries ago, had become an outdated shophouse and warehouse district by the start of this independent study in 2022. This decline was caused by shifts in consumer behaviour and the evolution of commerce from local markets to supermarkets and online platforms. However, the landscape has undergone a noticeable transformation from the start of this study to 2024, with the transformation of shophouses into restaurants and cafés. This transformation reflects the area's improvement, catering to tourism and a new way of life.

The proposed research methodology for this study is observation, the study of the past cases, as well as interviews with the residents of Song Wat. Furthermore, in order to discover the place identity, the sense of place will be studied through theory and interviews, as previously noted. These findings could later be aggregated to assist identify the sense of place that may alter and disappear as a result of the regeneration process. Also, the study of the master plan for conservation and development of Krung Rattanakosin should be carried out parallelly to find the connection of the urban development plan.

This chapter consists of research introduction, Problem and situation that led to the research, questions, objectives and methodology which will be explained further below.

2. Song Wat: Problem and situation that led to research

When this study began in 2022, Song Wat was not well known to many tourists and primarily served as a wholesale area. Over time, as social conditions evolved, retail and wholesale shops began to disappear, leading to a shift towards shops, cafés, and restaurants to support the growth of Yaowarat and the local market. Notably, Song Wat features a rich mix of cultures. However, during the pandemic and

the post-study period, the area attracted investment and developed into a hub for new types of businesses. This transformation altered social dynamics, resulting in changes in relationships among people. These changes may either be lasting or unsustainable.

Originally, Song Wat was an area rich in history and character. However, due to a shift from being a commercial hub to predominantly old warehouses and abandoned buildings, the area is no longer reaching its full potential. In the meantime, Yaowarat and Sampeng have gained significant economic value through heritage and tourism. Therefore, Song Wat, almost a forgotten chapter of history, could be revitalised to support the expansion of Yaowarat and Sampeng. Additionally, it could be incorporated into the development plan for the Samphanthawong district.

At present, Songward's residents, both old and new, hold varying perspectives regarding the transformation of their property's function. The business structure has begun to shift, and Song Wat no longer serves as the business hub it once was. Song Wat became a retail place for a small group that used the shops or kept them as a legacy for the successful business brand that has its first shop here. The Charoen Pokphand Group (Chiatai) and Siam Enamel Factory are two examples. Some shophouses undergo transformations to accommodate new functions or adaptive reuse. These transformations may occur for a variety of reasons, including adjusting to economic shifts, capitalizing on Samphanthawong's growing tourism industry, or safeguarding Song Wat's legacy or history by transforming the buildings into galleries or museums in the future. Thus, there is a need to find a relationship between the place and the people of Song Wat. This is to be able to define the identity and find the sense of place that ties the locals and their physical surroundings together (Cross, 2001).

Moreover, it is critical to understand and analyse the residents' perspective, as well as create a regeneration plan for Song Wat through adaptive reuse and reinforcing the sense of place. Not only that, but the benefits of the regeneration will also help raise awareness among the locals, enabling them to feel a part of the community and find their place and role in preserving the area.

Finally, as a shift in function occurs and residents experience increased mobility, Gentrification, a potential issue associated with regeneration, may surface. This phenomenon enables a shift in the sense of place, potentially resulting in a transformation of the place's identity. As a sense of place develops among generations, people form their identities according to their physical environment (Shamai, 1991). The regeneration might include a change in the meaning of the place and provide a guideline or advice on the plan for further development.

3. Research Questions

The question which will be purposed are:

1. How can the community 'regenerate' through the use of adaptive reuse of the heritage buildings?

Currently, there is an ongoing change in the community which occurs as a result of both the old and new residents. Thus, these could be used as guidance and as a comparison of how one perceives the area and use it as a prediction for the future.

2. How can the 'sense of place' benefit the conservation and development of the heritage building as well as creating the identity of the locals?

3. How does adaptive reuse help to sustain the relationship between the heritage buildings and the local's way of life?

4. What will the future Song Wat look like? How do the residents perceive themselves and their relationship with the heritage building in the near future?

4. Objectives

1. To regenerate the Song Wat area and analyse the future of the area through the adaptive reuse of heritage buildings in the area
2. To raise awareness of the locals to recognise the importance of heritage buildings in the community, what is their relationship with the heritage buildings and what role could they play to help conserve the heritage buildings.
3. To find the balance between the locals' way of life and the living heritage.
4. To record the timeline and development of Song Wat from the past to the present, as well as the prediction for the future.

5. Scope and Method of Study

5.1 Scope of Physical and Geographical Area



Figure 1 Map of Song Wat

Source: Author, 2023

Geographical area

- North - buildings along Song Wat road (only focus on the buildings next to the road)
- South - until Chao Phraya River
- East - until the Sawasdee Pier
- West - ends at Ratchawong road

Heritage buildings that will be focused on are the buildings next to Song Wat road starting from the beginning of Song Wat road to where it meets with Song Sawat road. The reason for choosing Song Wat as the area of study is because the road was transformed from a small path with warehouses along the river to a road with shophouses and warehouses as a result of the early planning and urbanisation of Bangkok. Also, the name 'Song Wat' was given as the result of King Rama V's action of drawing this road on the map (Chantavanich, 2006). It could be interpreted from the construction of Song Wat road as the Siamese attempt to urbanisation and played an important role in that period (Lim, 2010). It also helps create seamlessness in the merchandise transportation from the water to the land.

However, as the business structure started to change and Song Wat is no longer a business hub like it was before. Song Wat became a retail place for a small group that used the shops or are kept as a legacy for the successful business brand that has their first shop here. At the moment, some shophouses are transformed to serve a new function or adaptive reuse while some remain the same. Hence, it will be a great opportunity to help monitor and analyse the reason for the change and how it affects the memory and the sense of place for the locals. As well as how to regenerate this place properly and how the residents can benefit from the regeneration of the place.

5.2 Scope of Study Content

The study content will consist of the History of Song Wat and its development as well as any future development done by the residents in the area. This also includes the study of the economic and touristic trend of the Samphanthawong district along with the on-site data collecting, interviewing with the locals to find the ‘sense of place’.

5.3 Method of Study

The methodology for this study will be the **reviewing of old documents and research** that have been done on the site. For example, any development and master plan that was created in a certain period to help project the timeline and development of the area. Moreover, it will also include **on-site data collecting** and having an **in-depth interview with the residents**. This could break down into three categories as following.

1. The residents/owners of heritage buildings that have moved out from Song Wat
2. The residents/owners of heritage buildings which still lives in the heritage building and those who become the landlords and allow others to rent the building to further development.
3. The new residents/owners of heritage buildings

Moreover, a detailed plan and map of the community both the building plan and the surroundings must be created to help visualise the site better. Lastly, the timeline for the area development will also be created as it will be crucial to the Study in various ways.

Chapter 2

Theoretical Framework

The regeneration of spaces through heritage buildings is a multifaceted concept that encompasses various approaches and benefits. At its core, the concept of regeneration involves revitalising urban areas to enhance their economic, social, and cultural value. Urban regeneration focuses on improving the quality of life for residents by addressing economic and social challenges. Heritage-led regeneration, on the other hand, emphasises the preservation and adaptive reuse of historic sites, fostering cultural tourism and community engagement. This type of regeneration can significantly benefit the economy by attracting investment and tourism, as well as improving the local quality of life.

Furthermore, urban management plans and charters play a crucial role in guiding regeneration efforts. These plans provide a framework for sustainable development, ensuring that revitalization projects align with broader urban and regional goals.

Understanding the concept of 'place' is essential to these discussions. A 'place' is defined by its unique characteristics and the emotional connections people form with it, while 'non-place' refers to spaces that lack these distinguishing features. The phenomenon of 'placelessness' refers to environments that lack a unique identity or meaning. In contrast, the 'sense of place' encompasses the deep, intrinsic connections people have with specific locations, shaped by cultural, historical, and personal factors. Various approaches to studying the sense of place highlight its importance in successful regeneration projects, as they seek to preserve and enhance the unique qualities that make a place meaningful to its inhabitants.

1. Regeneration of place through heritage building

1.1 The concept of regeneration

Regeneration is a term that normally applies to the urban situation, as a result of the urbanisation. The concept aims to develop the existing materials and make use of them to support and encourage economic growth. Not only that, the quality of life of people is also crucial to the process thus there are many methods and works that are under the term of regeneration. Urban regeneration could be recognised as an 'urban renewal' of the place as well.

Moreover, many stakeholders are required through the process. The investment of public and private sectors is indeed a part that should not be overlooked. Naturally, the concept of regeneration sometimes functions as a tool for the state to use it as a driven force to combat the decline of certain areas and to revive a life out of them.

1.2 Urban regeneration

Tallon (2010) suggests that urban regeneration is a vision and action that paves the way to the solution of urban problems. It also makes an effort to bring up sustainable development and improvement in the economic, physical, social, and environmental aspects of that area. He then explained the importance of community involvement in each step of regeneration as well as hightenten the regeneration process in a sustainable aspect.

Furthermore, the concept of urban regeneration as expressed through the approach in the early 2000s by Roberts, P. and Sykes, H. E. and Jones, P. and Evans, J. They suggest that the objective of urban regeneration highlights the transitional improvement of physical, social, environmental and economic conditions. It is also a counter response of an area to the rising opportunities, challenges and threat as a result of urban degeneration (Roberts, 2008, p.9). The most crucial aspect of it is the impact on economic growth after the regeneration process is finished. Aa

consequences, regeneration will lead to the improvement in people's life and create more income and opportunities for people in the area. Moreover, regeneration should be a practice that allows every sector to work collaboratively for the best result for the area (Roberts, 2008, p.230).

The process of urban regeneration is of crucial significance in stimulating economic growth through a variety of methods and effects. Regeneration contributes to economic growth through many means:

| Methods | Description |
|------------------------------|--|
| 1. Employment generation | The implementation of regeneration projects frequently results in the emergence of innovative enterprises, commercial establishments, and infrastructure advancements. These advancements give rise to job prospects, both in the first stages of development and in the future, as enterprises flourish in revitalised regions. |
| 2. Increased Property Values | Regeneration projects have the potential to improve the appealing qualities of an area, consequently leading to a rise in property values. This phenomenon has the potential to provide advantages for homeowners, attract fresh investors, and promote economic activity through property exchanges and investments. |
| 3. Business Investment | Redeveloped neighbourhoods can draw in new and expanding businesses with better amenities, infrastructure, and a revitalised urban atmosphere. A more active local economy, the creation of jobs, and higher economic activity can all be attributed to this inflow of enterprises. |
| 4. Tourism and Leisure | Regeneration prioritises the improvement of recreational facilities, public spaces, and cultural attractions that have the potential to significantly stimulate tourism and leisure |

| | |
|--|---|
| | engagements within a given region. This may generate a positive economic impact, support local businesses, and result in increased tourist expenditure. |
| 5. Revitalization of Retail Areas | Regenerating commercial districts and retail spaces can attract shoppers, increase footfall, and support local businesses. Vibrant retail areas can become economic hubs, driving consumer spending and contributing to the overall economic growth of the area. |
| 6. Infrastructure Development | The process of regeneration frequently entails the enhancement of an area's public services, utilities, and transportation networks. Infrastructure improvements have the potential to foster economic activities, enhance connectivity, and entice additional investment in the area. |
| 7. Attracting Talent and Innovation | Regenerated areas with modern amenities, cultural attractions, and a high quality of life can attract a skilled workforce and innovative businesses. This influx of talent and creativity can drive economic growth through knowledge-based industries and entrepreneurship. |
| 8. Social Inclusion and Economic Empowerment | Regenerated communities would result in affordable housing, and social inclusion have the potential to enhance the economic empowerment of residents. Regeneration has the potential to improve marginalised populations and foster a more inclusive economy through the provision of educational, training, and entrepreneurial opportunities. |

Table 1 Urban regeneration methodology

Source: (Roberts, 2008, p.303-309)

Overall, urban regeneration plays a vital role in creating vibrant, sustainable, and economically prosperous communities by leveraging the interconnectedness of social, environmental, and economic factors.

They mentioned the process of change as both negative and positive aspects, “Change is inevitable and beneficial” (Roberts, 2008, p.300). It is a survival mechanism of human society.

Regeneration plays an important role in many countries. One of them is the UK where it was a policy for the ‘New Labour’ government between 1997 and 2010. The objective of the government is to use it as a catalyst to boost the declining areas of the country as a result of the industrial and manufacturing economy under Thatcher’s Conservative government (Jones & Evans, 2008, p.5).

1.3 Heritage-Led regeneration

Heritage-led regeneration is a simple and direct approach. It depicts the use of cultural heritage as an instrument to promote urban regeneration. The utilisation of architectural history is often the most prominent illustration in almost all circumstances. Architectural heritage is a valuable resource that emphasises the many stages of history and reflects the experiences of individuals. This phenomenon can be traced to the rich historical and everyday life experiences many different buildings have undergone. In addition, they provide insights into the living situations of the inhabitants during that specific era while also showcasing their owner's distinctive architectural style. Several regeneration activities have found abandoned or deteriorating structures for renovation, but this change in purpose is referred to as "adaptive reuse." Alternatively, one may consider structures that do not require complete renovation but instead undergo a conservation procedure. It is important to maintain a harmonious equilibrium between the two approaches, as there are instances where the ideas of renovating for a new purpose and conservation may conflict. The concept of conservation is frequently perceived as a hindrance to the process of regeneration, as it may necessitate adherence to specific rules by the project team in order to renovate a structure to a certain extent. Conservation laws and regulations were mostly implemented in Thailand, with a particular focus on national monuments

and sites. The correlation between individuals and their cultural legacy grows increasingly expansive as time progresses, leading to a diminishing sense of emotional connection to both individuals and locations.

Additionally, it is important to note that private companies own the facilities. Consequently, there is a requirement for cooperative efforts and a heightened emphasis on community engagement. Furthermore, it is imperative that the local government take the lead in promoting the process to achieve a more significant influence on the community.

Phil Jones and James Evans, 2008 suggests that the preservation of heritage is crucial in shaping the identity of cities and communities, and it is often integrated into regeneration projects to maintain historical significance and promote cultural diversity. The implementation of urban regeneration initiatives has the potential to augment the sense of place, foster community pride, and promote the overall sustainability of a given region through the recognition and protection of heritage assets (Jones & Evans, 2008, p.126). UNESCO handbook for new life in historic cities (2013) explains that Heritage is crucial for urban regeneration as it preserves cultural identity, attracts tourism and investment, engages communities, fosters creativity, drives economic development, and promotes sustainable urban growth. By leveraging heritage assets, cities can regenerate urban areas, create vibrant spaces, and ensure long-term sustainability and prosperity.

1.4 Event-Led regeneration

One of the most recent approaches towards urban regeneration is event driven regeneration. Prior to the global pandemic in 2020, athletic and cultural events were commonly organised under governmental policy as a means of regeneration. For instance, the Olympics and World cups are a notable example of events by public policies (Smith, 2012, p.2). From Tallon 2010 mentioned by Andrew Smith (2012), Event regeneration could be considered as a form of Culture-Led regeneration since culture is now being seen and used as a commodity.

Events play a crucial role in the regeneration process of cities by contributing to economic growth through increased tourism and local business activity, stimulating physical transformation through infrastructure development and urban improvements, fostering social benefits such as community engagement and cultural exchange, enhancing the city's image and reputation on a global scale, and serving as deliberate policy interventions to address urban challenges and drive sustainable development. By strategically leveraging events, cities can not only regenerate their communities and attract investment but also create vibrant, inclusive urban spaces that enhance the overall quality of life for residents and visitors alike.

1.5 The benefit of regeneration to the economy

Regeneration offers a number of financial advantages, and heritage-led regeneration in particular offers an intriguing way to foster economic growth. The best examples of how states should leverage their heritage assets to boost local economies come from case studies from a variety of nations, including the United Kingdom and others. The term "heritage assets" is frequently used to refer to the heritage in the UK, which supports the idea that historical artefacts are valuable assets that have potential for future use.

2. Charters on the urban management plan

Since the perspective of heritage conservation starts to shift from the material-based approach to a value-based approach, the development of the idea also changes and updates as presented in the charters. In this case, the international charters will be analysed parallelly with the Thai charter to visualise the development of ideas and how the Thai authority has been reacting and adapting to suit the world. The first charter which will be used is the International Charter for the Conservation and Restoration of Monuments and Sites known as the Venice Charter (1964). For the Thai document, the Regulation of the Thai Department of Fine Arts on Heritage conservation (1985) will be used. By comparing and contrasting these materials, one will acknowledge the similarities and differences between them. Yet, what these two

share in common are the material-based approach to heritage conservation which was the first move of the approach towards heritage conservation.

Moreover, as the Regulation of the Thai Department of Fine Arts on Heritage conservation (1985) used the Thai Act of Ancient Monuments (1961) as a guideline. The Act which is a truly material-based approach to heritage conservation that shares the same concept with the Venice Charter has shaped Thai's perspective on architectural and cultural heritage until today. Later, the Burra Charter, a value-based approach charter will be used to explain what the international organisations and other countries consider to be a heritage. Consequently, the impact of the value-based charter on Thai authority will be analysed and explained. Thus, the Burra charter could be recognised as a guideline to pave the way for the revision of Thai heritage regulation and acts in the future.

2.1 A brief history of architectural heritage conservation charters

In the history of heritage conservation, the material-based approach is recognised as the first approach towards architectural heritage conservation. Start from the Venice charter which could be seen as the first international charter that focuses on architectural heritage and sites. It proposes an internationally accepted standard of conservation theory and practice which is still necessary for the present. Not only that, it as well introduces the concept of the authenticity of the historical places while maintaining the physical aspect of the sites. This highlights the idea of conserving the buildings not just for the work of art but for the historical evidence that needs to be protected for the future generation and present it globally (Zeayter and Mansour, 2018). Later on, it was adopted by ICOMOS in 1965 and used as one of the most influential frameworks for several following charters.

2.2 The Thai's adaptation from the international charters

For the Regulation of the Thai Department of Fine Arts on Heritage conservation (1985), an adaptation from the Thai Act of Ancient Monuments (1961) which coexists with the Venice Charter. There is a shared link between the Act and the Charter which is reflected in the Thai regulation. To visualise the effect of the Charter in the Thai document and the adaptation process for Thai regulation or 'Charter' on historical sites, the comparison of the terminology and the listed article will be used. In terms of the structure, there is a difference in the layout of the charter and the regulation. The regulation seems to put all the conservation aspects in the listed order while the charter is divided into sub-topics. These are such as the definitions, aim, conservation, restoration, site aspect, etc. Even though the structure of the regulation can be considered as less systematic than the charter, it is more detailed which is truly expected as it is established twenty years afterward.

Moreover, Thai regulation defines the terminology in detail, at the beginning of the list. The terms 'conservation', 'preservation' and 'restoration' along with historic sites and committees are described thoroughly. This allows one to have distinct knowledge and a better understanding of the terms. It could be said that the detail and main concept of the architectural heritage conservation in the two document uses is an adaptation of the original work, in this case, the Venice charter. The key concept in restoration from the charter is that restoration aims to preserve and reveal the aesthetic value of a site and must respect the original material and authentic document (The Venice Charter, 1964). Also, the modern work that is used for restoring the work of art must blend in harmoniously with the original work but must be distinct from the original as well so that one could detect the differences. In this case, it could be the similarity of form but different in colour, yet these colours must blend in with each other. Another shared restoration concept that has a great impact, or even a negative impact on the restoration until the present time is that the use of modern material and technique is allowed in the restoration process. Using an example of the Ayutthaya historical park, modern cement was used and there was damage caused by the

increase in the humidity level in the structure of the sites as modern cement cannot ventilate or let water diffuse out to the surface of the material (Himwang, 2020).

2.3 Thai belief as reflected in the regulation of the Thai Department of Fine Arts on Architectural Heritage conservation

Furthermore, the distinctive aspect for the Thai regulation which is varied from the charter is the importance of the ancient religious objects and architecture. In article 11,

It suggests that high valued paintings, sculptures and any antiquities can only be preserved or strengthened to maintain their values, yet the religious or ‘spiritual’ antiquities are excluded. This should depend on the consideration of the committee. For the architectural aspect in article 14, archaeological sites that are highly valued and respected by the public must be preserved at all costs (Thai Department of Fine Arts, 1985). The aspect of authenticity is highlighted in which the colour and form must not be distorted. This is to preserve their values, artistically and ‘spiritually’ or ‘sacredness’. Thus, it could be said that Thai regulation adds the concept and belief that is related to the Thai way of life. In this perspective, the ‘spiritual concept’ is crucial and plays a big role in Thai society as it was added to the regulation. This is truly a Thai’s concern towards architectural and cultural heritage conservation.

2.4 The shift from material-based approach to value-based approach

In terms of architectural heritage conservation on a global scale, the importance of the ICOMOS should also be highlighted and explored further. As the development of the paradigm towards architectural heritage conservation is strongly shaped and impacted by it. The International Council of Monuments and Sites (ICOMOS) founded in 1965 as a result of the Venice charter, functions as a committee on architectural and cultural heritage conservation work internationally (The Venice Charter, 1964). It also provides information and advice for UNESCO in terms of the World Heritage site (ICOMOS, n.d.). Throughout the word, the ICOMOS has numerous members and committees working collaboratively to provide a guideline

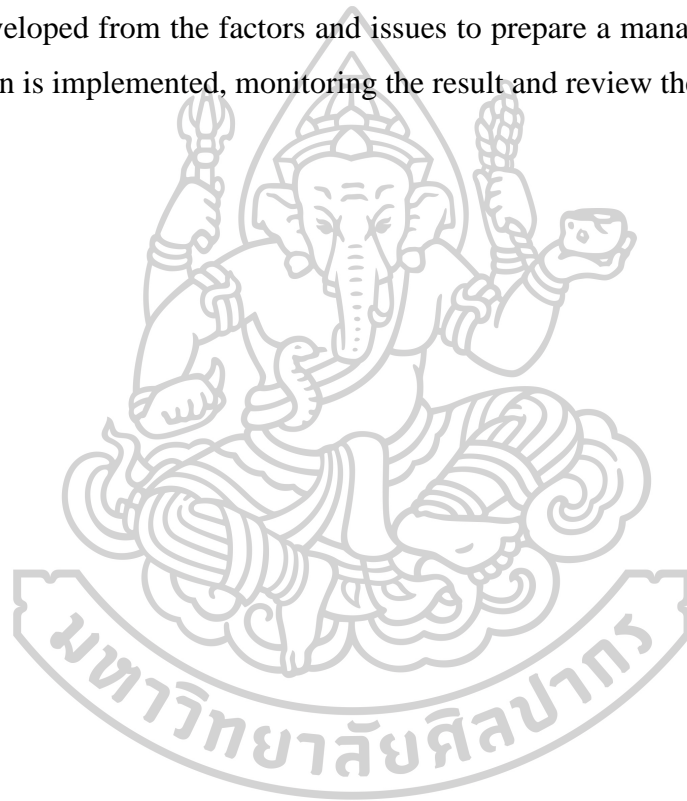
for heritage conservation. For instance, the national committee such as ICOMOS-UK, US ICOMOS, and Australia ICOMOS, etc. has been adapting the objective of the ICOMOS and producing their charter to suit their countries.

The Australia ICOMOS's charter known as the Burra Charter which is an adoption of the aim from ICOMOS will be used to explain how the approach towards material-based in architectural heritage conservation started to change. The Burra Charter(1979) was revised and published in 2013 thus the idea of a concept is still quite up-to-date compared to other charters. The authority and committee at present do not only focus on the material or the fabric but also the connectivity with the environment and people around it. For instance, the concept of culture and sustainability is the concern point towards architectural heritage conservation at the moment. The Burra Charter explains the problem of why should one conserve. This is because the heritage sites or 'Places of cultural significance' have a strong connection and enrich people's lives. Therefore the heritage sites are the reflection of the community around it and tell us what we are, the story and history of the sites are as important as its material (Australia ICOMOS, 2013).The structure of the charter is fully detailed and covers many aspects, starting from the in-depth definition of terminology, the conservation principles, processes, and practices as well as the process flow chart.

Furthermore, there are more terminologies listed in the Burra charter than the Venice charter such as, reconstruction, adaptation and reintroducing the new use and materials. This could be seen as the reflection of the society towards architectural heritage and the link between the daily life of people and heritage as seen in the 'adaptation' process. This is because the charter revolves around the idea of conservation around the concept of 'cultural significance'. According to the charter, the cultural significance is aesthetic, historic, scientific, social or spiritual value for the past, present and future generations (Australia ICOMOS, 2013). Not only that, but it is also embodied in the place, fabric or the physical material, settings, records, and related place and object, therefore conservation in the aspect of Burra charter is

impossible without looking at the related things of the place to see its ‘cultural significance’.

Moreover, what the Burra charter proposes is the process of planning and managing the architectural heritage places or ‘place of cultural significance’ which is very beneficial for the architectural heritage conservation internationally. Starting from the first step of understanding the place and investigating its history and function, then moving to the step of assessing cultural significance. Later on, a policy must be developed from the factors and issues to prepare a management plan. Lastly, after the plan is implemented, monitoring the result and review the plan is essential.



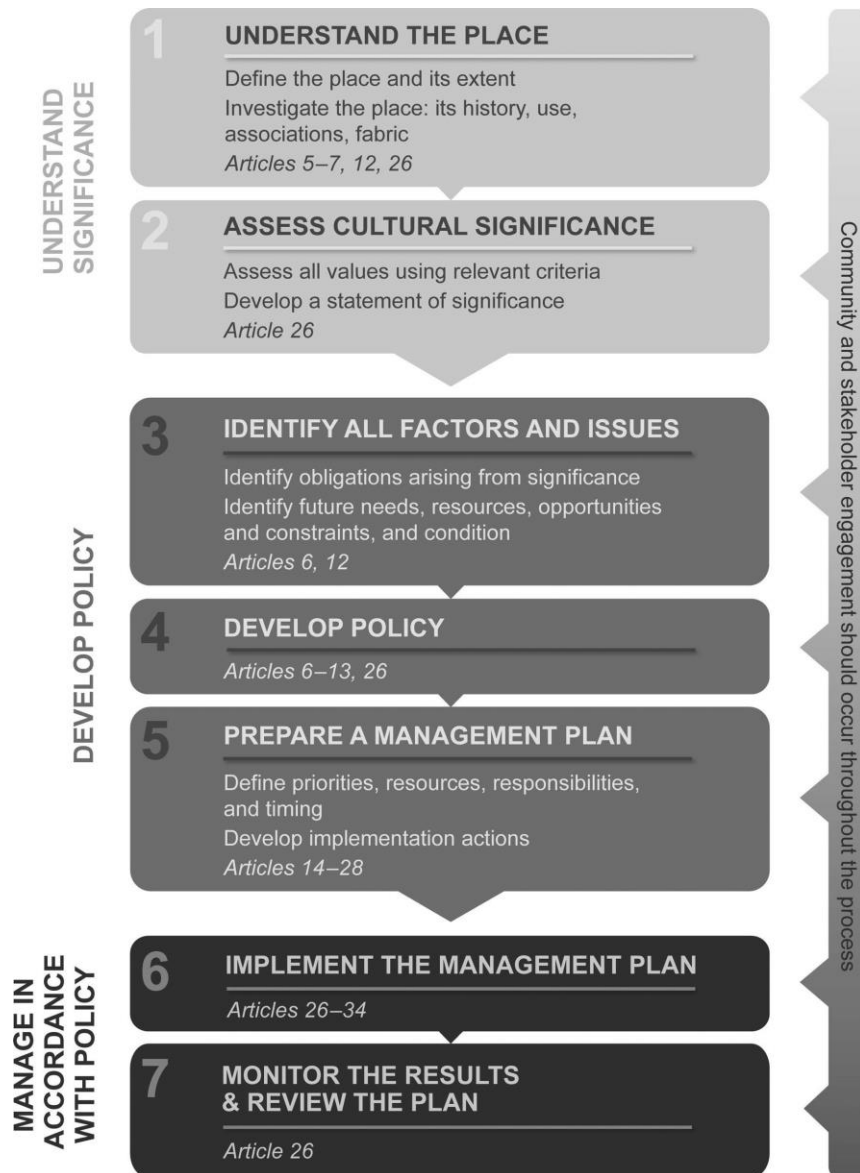


Figure 2 The Burra Charter flow chart

Source: The Burra Charter

By comparing the three charters in the table below, all the important aspects in each charter are selected and displayed to suggest the similarities and differences.

| Charter | The key concept | Conservation | Terminology | Management Plan | Public Hearing |
|-----------------------------------|---|--|---|--|---|
| The Venice Charter | A guideline to safeguard the heritage sites as a work of art and historical evidence | To maintain the authenticity of the sites | Does not have a description section but the words used are conservation and restoration | none | None |
| The Thai regulation (1985) | A guideline to conserve the heritage sites in the proper method in various aspects | To maintain the authenticity and 'sacredness' of the sites | Have a clear description of the terms which includes the committee | none | None |
| The Burra Charter | A guideline and management plan to maintain the cultural significance of the heritage | All processes of looking after a place to retain its cultural significance | Have a clear description of the terms which introduces new terms such as reconstructio | A clear diagram of management plan is purposed so the charter is very practical and ready to | It is stated in the charter that participation of people who relate |

| | | | | | |
|--|-------|--|--|--|-----------------------------------|
| | sites | | n which suggest the link between the sites and people as well as environment around them | be implemented on the conservation process | to the heritage site is necessary |
|--|-------|--|--|--|-----------------------------------|

Table 2 Comparison of Charters

Through the analysis among the three charters, the aspect that is added to the Burra charter is the proposal of planning and management plan for architectural heritage conservation as well as the public hearing. Therefore, it could be made to the conclusion that the relationship and connectivity of people and the heritage sites are crucial to the conservation process. The restoration of the fabric and the personal story of the sites is truly inseparable. This concept of the Burra charter should be taken and added to any other future charter for the best conservation process.

In terms of the Thai ICOMOS, there was an establishment of the Thailand Charter on Cultural Heritage Sites Management in 2011. This charter is considered the shift from material-based to a value-based approach for Thai society, yet not for Thai authority. The introduction of new terminology and concept focuses equally on both the architectural and the cultural aspect of the sites. This is where heritage is not limited to the architectural heritage sites that date back to antiquity but also the vernacular architecture, architectural and cultural landscape to intangible heritage (ICOMOS Thailand, 2011). Moreover, the public hearing is also mentioned in this charter therefore, this charter can be used as a mark of the paradigm of cultural and architectural conservation shift in Thai society. However, for the Thai authority, in this case, the Department of Fine Arts, the regulation on the architectural heritage conservation is still not up-to-date. Therefore it should be revised to suit the modern society, especially in the public hearing to raise awareness of the public and make the

people relate to the sites to recognise their importance and encourage them to conserve their sites or 'treasures'.

In conclusion, through the use of comparative techniques, one will be allowed to understand how heritage is appreciated and managed by the international committee and the Thai authorities. It is strongly visible that the Thai regulation by the Department of Fine Arts on Architectural Heritage conservation (1985) must be revised to be more modern and to be more value-based. This can be done by using the Burra charter as well as the Thai ICOMOS charter on cultural heritage as a model. In order to conserve the heritage sites 'authentically' and 'culturally'. As the relationship between humans and the surrounding is inseparable. Lastly, the analysis of the three charters will also encourage the readers to develop their own approach of how to manage heritage effectively and in the correct way.

The Warsaw-Nairobi 1976 Charter

The UNESCO Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas, known as "The Warsaw-Nairobi 1976" Charter, introduces the concept of the early safeguarding of historic areas with a human connection to their surroundings. It implies to the readers that any historic area is a tangible heritage and works as a fragment of human existence. The approach emphasises the significance of historic areas and their surroundings, thus allowing the public to visualise heritage areas on a larger scale. It utilises the term to define the heritage areas as "irreplaceable" and "immovable" universal heritage. The underlying crucial role of heritage areas is that they could not be replaced, and humans had to stay in this environment. Hence, it introduces the relationship between the buildings, sites, areas, etc. and the environment, both natural and man-made. As a result, people become more aware of heritage areas, and they can connect with or visualise themselves more clearly. Not only that, the charter also mentioned that the historic areas represent people's backgrounds, portraying the lifestyle and diversity of a human community, thus containing the identity and value of that society. It includes the point that since heritage is "immovable," if there is a negative change to

destruction, it could lead to public disturbance and a loss in economic value. The loss of identity and local history could be presented as a result.

Another element which is crucial and functions as the foundation of public participation is that it is suggested in this charter that the state should work as a driving force to provide guidelines to the locals. It stresses the necessity of safeguarding the heritage areas as multidisciplinary teamwork that involves individuals from various backgrounds and knowledge, both from experts and locals, to work collaboratively for the best result. Providing guidelines for a later charter to develop a more effective and practical framework for this and the next generation.

2.5 Charter for the Conservation of Historic Towns and Urban Areas (Washington Charter 1987)

In terms of urbanisation scale and management, the Charter for the Conservation of Historic Towns and Urban Areas will provide a guideline for area conservation in an effective method, while balancing the concept of regeneration in the urban area. The charter is also known as the "Washington Charter 1987". Since the world became globalised, many communities have developed and adapted themselves to suit the changes in this modern world, which poses a challenge of historical conservation. As communities are the mirror of people's identity and narrate the layer of history, from a native and small to a diverse community with many ethnic groups. This charter proposes a set of guidelines that would apply to historic urban areas, from small cities to large cities, towns and historic centres. Moreover, it includes both the natural and man-made environments of historic areas. It expands to cover not only historical documents but also valuable traditional urban cultures of historic areas. As these communities with historic areas have to adapt and improve themselves, the historic or "heritage assets" of these areas are being destroyed or physically damaged. The change consequently makes the new meaning of the place by changing the layer of their history and removing people's connection with the place and their personal story or meaning. This seems to be a problem that is constantly impacting urban areas as a result of urban development. Thus, the charter aims to provide principles, methods, and instruments as follows (ICOMOS, 1987, p.1).

Principles and Objective

| | | |
|----|--|---|
| 1. | Integral part of coherent policies | The most effective conservation of historic towns and urban areas should be a component of all levels of economic and social development strategies, as well as urban and regional planning. |
| 2. | Qualities that must be safeguarded | <p>The historic characters that could be preserved include both material and spiritual elements that express this character</p> <ul style="list-style-type: none"> a) Urban patterns are defined by streets and lots. b) The connections between architecture and public green areas; c) The scale, size, style, structure, materials, colour, and decoration of buildings, both inside and out, as determined by scale, size, style, construction, materials, colour, and ornamentation; d) The interaction of a town or urban region with its natural and man-made surroundings. e) A city's or town's numerous functions that have developed over time. Any danger to these features would jeopardise the historic town or city's authenticity. |
| 3. | The participation and the involvement of the | The Charter requires the residents' participation in all steps of the conservation programme. It is the first issue to be concerned about since it represents the significance of |

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| | residents | individuals who reside in the places and they have to live there in their daily life. |
| 4. | The importance of prudence, a systematic approach and discipline | The systematic approach and code of conduct is crucial to the conservation in a historic town or area. Though, they must be flexible as one could not apply to all the circumstances so the guidelines should be implemented in a way that is most suitable for each place and problems. |

Table 3 The Washington Charter

Methods and Instrument

5. Multidisciplinary studies and collaboration are necessary to the planning process for the conservation of historic towns and urban areas. The related elements are such as archaeology, history, architecture, techniques, sociology and economics.

Conservation plan must consists of the following:

- The principal objectives of the conservation plan
- Legal measure
- Administrative measure
- Financial measure

The conservation plan should aim at ensuring a harmonious relationship between the historic urban areas and the town as a whole.

The conservation plan should determine which buildings must be preserved, which should be preserved under certain circumstances and which, under quite exceptional circumstances, might be expendable.

6. Conservation should apply principles and aims from the combination of Venice and Washington charter. The significant part of effective conservation is constant maintenance of historic towns or urban areas.

7. Continuing maintenance is crucial to the effective conservation of a historic town or urban area.

8. New functions and activities should be compatible with the character of the historic town or urban area.

- The new functions and activities performed in the historic town and urban area must be corresponding with 'the character' of the area.
- Therefore, this methodology proposes the question of 'the identity' or 'character' of the place. From the field studies of Song Wat road, the noticeable theme of the area is Chinese or 'Chinese-Thai community'. The history of the area as it is the early trade area of Bangkok formed by Chinese immigrants.
- The necessary part of adapting these areas to modern living is to cautiously install and improve the public service infrastructure.

9. The improvement of housing should be one of the basic objectives of conservation.

10. When it is necessary to construct new buildings or adapt existing ones, the existing spatial layout should be respected, especially in terms of scale and lot size. The notion is further reemphasised through the Burra Charter which mentions that the contemporary elements or 'fabrics' must not contradict with the former fabrics. Harmony plays a significant role in conservation that would later lead to the enrichment of the area.

11. Archaeological investigation and appropriate preservation of archaeological evidence is the basis of the knowledge of history of a historic area.

12. Traffic inside a historic town or urban area must be controlled and parking areas must be planned so that they do not damage the historic fabric or its environment.

2.6 Other points that must be concerned for the Future of Historic towns

Addressing natural disasters and environmental nuisances, such as pollution and vibrations, is crucial for safeguarding heritage sites and ensuring the security and well-being of residents. Local engagement is also essential; implementing a general information programme for all residents, starting with school-aged children, can foster a sense of community responsibility and awareness. Professionals involved in conservation should also receive specialised training to equip them with the necessary skills and knowledge to effectively protect and preserve heritage.

2.7 Guideline on planning the historic urban landscape.

The key ideas presented in the publication "New life for historic cities: The historic urban landscape, 2013 approach explained" can be succinctly stated as follows:

The Historic Urban Landscape Approach prioritises the significance of considering the cultural, environmental, and human assets of a city in the process of urban planning and development.

1. **Comprehensive Assessment:** Cities should conduct a comprehensive evaluation of their resources, sensitivity to socio-economic challenges, and climate change, and include heritage values into the local development frameworks.
2. **Engaging stakeholders** is essential in determining conservation objectives and strategies for historic urban landscapes. This involves participatory planning and conducting meetings with relevant parties.
3. **Cities are stable ecosystems** that include cultural variety, identity, the built environment, geomorphology, and cultural activities.
4. **The study emphasises the significance of cultural diversity and innovation** as valuable resources for the advancement of human, social, and economic development in urban areas.

5. Striking a balance between preserving urban heritage, promoting economic development, ensuring functionality, and improving livability is crucial in meeting the requirements of present residents while also strengthening resources for future generations.

6. The economic advantages of urban heritage include improving the quality of life in metropolitan regions, stimulating economic growth, and fostering social unity in a dynamic global context.

7. Utilising the power of heritage: Tangible and intangible heritage serve as catalysts for social unity, variety, and ingenuity, which can propel urban revitalization and advancement.

8. Financial instruments and Identity: The management of historic urban landscapes requires the development of new financial instruments, while cities can utilise branding strategies to sustain and enhance their identity.

9. Urban Conservation and Development: Urban conservation can promote new forms of productivity and socio-economic development while preserving the identity and heritage of cities.

These themes highlight the importance of incorporating historical protection, community participation, and sustainable development techniques into urban design. This is necessary to safeguard and improve historic cities for future generations.

3. Defining and understanding the concept of 'Place'

- What is a Place and Non-Place (place and people)
- Placelessness
- Sense of place and approaches

Humans interact with spaces, they express their values, meanings, and ideology through place. Place or in this case, buildings and built environment reflect humans way of life, belief, identity and vice versa. In a cycle, a place does not only

serve as a method to communicate with the people who interact with it but also shape a way of belief as well as maintain it for generations.

According to the Burra Charter, **Place** means ‘a geographically defined area. It may include elements, objects, spaces, and views. Place may have tangible and intangible dimensions.’ (Australia ICOMOS, 200, p.2)

Place is a process; a place is constantly changing due to human interaction with it. Therefore, the meaning of a place will be changing as well. When the function for place or ‘the human interaction with place’ changes, the meaning of it changes. Whether the process is inevitable or affected by humans making meaning out of it through their actions.

Yi Fu Tuan , discusses the concept of the Mythical Space and Place which could be seen as an approach to place in terms of spiritual sense, memories as well as elements that connect to intangible properties of a place.

Humans interact with place and space through experience and create meaning out of it. Experiences are those of sensation, perception, and conception. Human experience with place is a complicated process. One perceives the meaning of place through senses especially, from sense of touch, odour, taste, vision and sound. The brain comprehends the signals from the nerves as sight (vision), sound (hearing), smell (olfaction), taste (gustation), and touch (tactile perception). Therefore, these elements could have an impact on human’s experience and further encourage or function as reminders of the feeling of the place or the ‘idea’ of the Place (Tuan, 2018, p.10).

Furthermore, Place is depicted as a location where individuals find security and attachment, such as a child declaring ownership over toys or a specific chair, reflecting a sense of possessiveness and belonging (Tuan, 2018, p.32). A Place can acquire deep meaning for adults over time through sentimental attachments and personal experiences, with every object or corner telling a story. It also suggests that

personal relationships can contribute to the emotional significance of a place (Tuan, 2018, p.140).

3.1 Place and Identity

In *Place and Placelessness*, edited by Robert Freestone and Edgar Liu 2016, the relationship between place and identity is complex and multifaceted, as discussed in the text. Here are some key points regarding this relationship:

Sense of Place and Identity:

- **Authenticity and Belonging:** A sense of place is often linked to a sense of identity, where individuals develop a deep connection to a place through extended association and a feeling of belonging.
- **Insiderness and Identity:** Feeling inside a place on a deeper level enhances one's identity with that place, signifying a strong connection enriched by histories and a sense of belonging.

Levels of Insiderness and Outsiderness:

- **Existential Outsiderness:** The weakest level of identification with a place, leading to feelings of not belonging and alienation.
- **Vicarious Insiderness:** Identifying with a place without physically visiting it, such as with iconic or heritage sites.
- **Behavioural Insiderness:** Involves physically being in a place and attending to its appearance, contributing to a sense of place and belonging.

Globalisation and Identity:

- **Impact of Globalisation:** Globalisation and mobilities can influence people's identities with places, leading to shifts in how individuals connect with and identify with different locations.
- **Displacement and Loss of Place:** Changes brought about by globalisation can result in displacement and the loss of a sense of place, affecting individuals' identities and connections to specific locations.

Cultural and social constructs:

- Meaningful Spaces: Places are increasingly defined as spaces that people have made meaningful, reflecting social constructs and the role individuals play in shaping their environments
- Materiality and Boundaries: Places are described by their materiality and boundaries, with varying scales and sizes that influence how individuals form identities within these spaces.

In summary, the relationship between place and identity is intertwined, with individuals developing a sense of belonging, connection, and identity through their interactions with specific locations. Authenticity, insideness, globalisation, and cultural constructs all have an impact on this relationship, which in turn shapes how people perceive and interact with the environments they live in. (Freestone & Liu, 2016, p.1-20)

4. Physical concerns on heritage buildings

Physical deterioration that should be taken into consideration for heritage buildings in urban areas and old towns. From Heritage Buildings on Northern Chareon Krung, the significant decaying elements are as below points.

- Heritage buildings in Charoen Krung experience the similar situations compare to Song Wat
- Factors: Age, lack of maintenance due to buildings are not listed in the Thai Faculty of Fine Arts Department or other registration and not appropriate guideline and practise for architectural conservation.

| | |
|-----------------|--|
| 1. Dilapidation | Abandonment and lack of maintenance in heritage buildings. For instance, some buildings might have been put up for sale due to the rise of tourism and business, which resulted in a higher land price. Hence, while searching for new owners, these shophouses |
|-----------------|--|

| | |
|--------------------------|---|
| | are being neglected. |
| 2. Signage | Large-scale advertisements and commercial billboards conceal significant architectural elements and details. Additionally, the existence of telephone lines, which are commonly utilised in Bangkok, contributes to this issue. |
| 3. Building Modification | There is a possibility of losing significant architectural aspects during the physical alteration of structures. |
| 4. Authenticity | The substitution of original materials such as doors, windows, and roof tiles with new materials and designs alters architectural components and design, lessening the architectural value of heritage buildings. |

Table 4 Physical concerns on heritage buildings

Source: (Pimonsathean, 2009, p.77-80)

5. SWOT analysis

When utilising a SWOT analysis for the regeneration of a deteriorated area, keep consideration the subsequent factors:



| SWOT | Description | Topics to be concerned in historic urban landscape |
|------------------|---|--|
| Strengths | Strengths are internal attributes that provide an organisation or the site with a competitive advantage. The strengths include rich resources, specialised expertise, a strong brand reputation, strategic market positioning, innovation, efficient operations, and loyal consumers. They function as useful material for developing effective strategies. | <p>Historical and Cultural Assets: Evaluate the area's historical and cultural significance. Identify any prominent characteristics, historical sites, or cultural assets that can be utilised for the objective of regeneration.</p> <p>Community Engagement: Acknowledge the strength of community connections and active involvement. Robust relationships with the community may function as an essential resource in the process of regeneration.</p> |
| Weakness | Weaknesses put a place at a disadvantage. These internal variables may hinder its ability to achieve goals or maximise efficiency. Insufficient resources, outdated technology, poor procedures, a lack of experience, or other internal obstacles may influence the subject's effectiveness and competitiveness. Identifying weaknesses allows for the | <p>Physical structures and infrastructure: Examine the current infrastructure as well as facilities in the community. Identify any issues or vulnerabilities in terms of transportation, utilities, or public services.</p> <p>Economic Challenges: Investigate the economic obstacles that could have played a role in the area's decline. These factors could consist of high rates of unemployment, minimal</p> |

| | | |
|-----------------------------|--|---|
| | <p>creation of plans to overcome them and improve organisational effectiveness.</p> | <p>income levels, or an absence of business opportunities.</p> |
| <p>Opportunities</p> | <p>Opportunities are external circumstances that could benefit a site. The site can use these favourable conditions to achieve its goals. Market growth, technological advancement, changing consumer preferences, international market penetration, strategic alliances, economic patterns, regulatory changes, demographic changes, capitalising on competitor vulnerabilities, and using social media and marketing trends to increase visibility and engagement are potential opportunities. Recognising</p> | <p>Urban Renewal Programs: Explore opportunities provided by government or private urban renewal programs. These initiatives may offer funding, incentives, or support for the revitalization of old areas.</p> <p>Market Demand: Determine the emerging market trends and demands that the area can accommodate. Examples of such topics might include emerging patterns in cultural tourism, the promotion of sustainable development, or the exploration of niche markets.</p> |

| | | |
|----------------|---|--|
| | and using these external pressures can boost the site's growth and competitiveness. | |
| Threats | <p>Threats are external factors that may pose an obstacle to the success of a site. The barriers posed by the external environment have the potential to impede progress or have a negative impact on performance. Some examples of factors that can impact businesses are intense market rivalry, economic recessions, technological upheavals, changes in regulations, disruptions in the supply chain, shifts in customer preferences, legal challenges, global events, etc. It is essential to address these threats in order to carry out successful strategic planning and risk management at the site.</p> | <p>Gentrification:</p> <p>Consider the inherent hazards associated with gentrification, such as the potential displacement of current residents and the alteration of the area's distinctiveness. Create and implement methods to minimise adverse effects on the community. Take into account any potential obstacles related to regulations or zoning that could impede the process of regeneration. It is imperative to tackle these difficulties at an early stage in order to ensure a successful rehabilitation endeavour.</p> <p>Community Involvement:</p> <p>Stakeholder Engagement: Engage diverse stakeholders, such as citizens, business proprietors, municipal authorities, and community associations, in the process of revitalization. Their contribution is crucial for a thorough comprehension of the region's requirements and possible remedies.</p> |

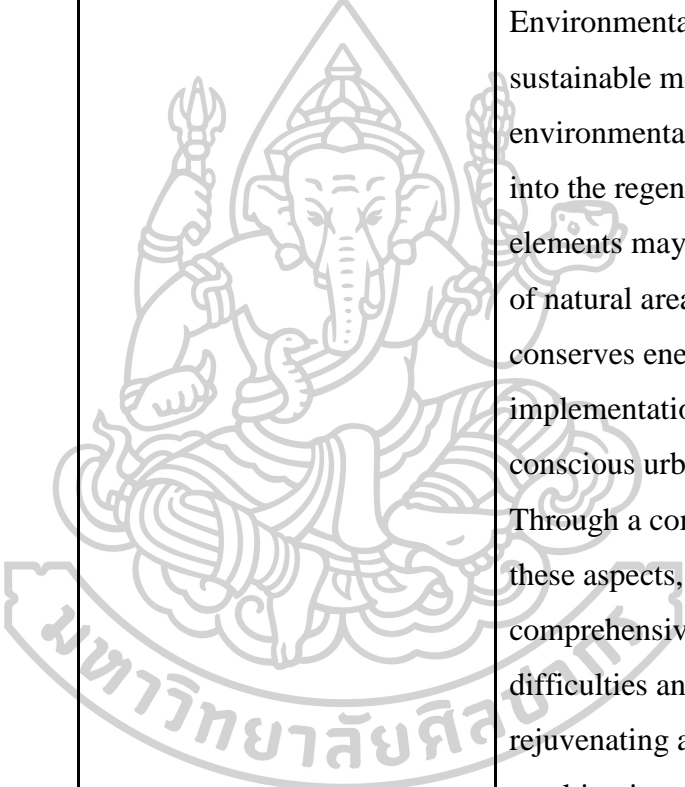
| | | |
|--|---|--|
| |  | <p>Partnerships: Investigate potential collaborations with nearby businesses, non-governmental organisations, and investors to combine resources and knowledge for the regeneration initiative.</p> <p>Sustainability:</p> <p>Environmental Factors: Incorporate sustainable methods and environmentally friendly measures into the regeneration strategy. These elements may encompass the presence of natural areas, infrastructure that conserves energy, and the implementation of environmentally conscious urban planning.</p> <p>Through a comprehensive analysis of these aspects, one can acquire a comprehensive comprehension of the difficulties and possibilities linked to rejuvenating a dilapidated region, resulting in more knowledgeable and efficient approaches for revival.</p> |
|--|---|--|

Table 5 SWOT Analysis

Source: Chomkhwan Suvarnananda(Author)

Chapter 3

Methodology

This chapter provides an overview of the research methodologies employed to examine the transformations that have occurred within the community throughout the last decade. To comprehend these changes, it is crucial to have a comprehensive plan that includes analysing demographic changes, economic progress, social changes, and cultural developments. The methodology chapter provides a comprehensive description of the study's design, methods for collecting data, methodologies for analysing data, and the reasoning behind these decisions. This ensures that the results are trustworthy and accurate, allowing for a complete investigation of the elements that influence community change and their resulting effects.

To complete the objectives, the method of study as followings are divided into 3 steps:

1. Reviewing the history and evolution of Song Wat Road

Using the method of gathering materials from secondary sources such as books, reports, maps, literature, and previous studies on the Samphanthawong area and Bangkok, the contents can consist of both the history and the physical features of the area; for instance, the maps of heritage buildings and warehouses along the Song Wat road.

2. Survey and assessment of the cultural value of heritage buildings

3. In-depth interview with stakeholders

The aim is to interview three types of stakeholders who are associated with Sondwad, as listed below.

1. The residents or owners of heritage buildings that still live in them and those who become the landlords and allow others to rent the building for further development (5 people, the snowball approach is employed

in research interviews to broaden the participant pool by soliciting recommendations from early participants throughout their communities.)

2. The new residents and owners of heritage buildings (5 people, where participants are randomly selected, ensuring equal inclusion chances. This minimises selection bias and enhances the generalizability of findings.)

The focus of each group is on a different attitude and memory of Song Wat and how each group creates meaning for the place. The idea behind the development of Song Wat and how they define themselves as people who share a connection to the place to some extent.

The start to define the three key informants come from the interview with a resident who was born and lived in with her family for three generations. Song Wat for a very long time and moved out and found that there are three types of people who live in Song Wat. When I cross checked with the field observation, social media and interview → found out that it could be classified into three types. Hence, after I got the key informants, I use a snowball technique to find other key informants. Recommended by the interviewed informants.

The interview was mostly conducted face-to-face.

1. Background of key informants

- name, age, how long have they live in Song Wat, occupation

Main questions

1. Their relationship with Song Wat (The aims to find the duration of the interview key informant and how they define themselves in the community. It also covers to their activities and other routine which can be used to explain the link between them and each location)

2. How do they feel about the change in the area? (The question is crucial to experience through the eyes of the locals on how they notice any changes around them. Also, whether the change is positive, negative or neutral for each individual.)

3. A proposal for future changes in the community (The purpose of this question is to visualise the idea that the key informants have for their community in the future. This includes any big project, cultural events and necessary infrastructure to promote health and well being of the locals in the community.)

3. What is their place in the near future of Song Wat (Since Song Wat constantly changes, the question aims to study how the locals redefine themselves. What is their place in Song Wat in the near future and how would they adapt themselves to survive in the change.)

Detailed interview questions are created for two sets of key informant

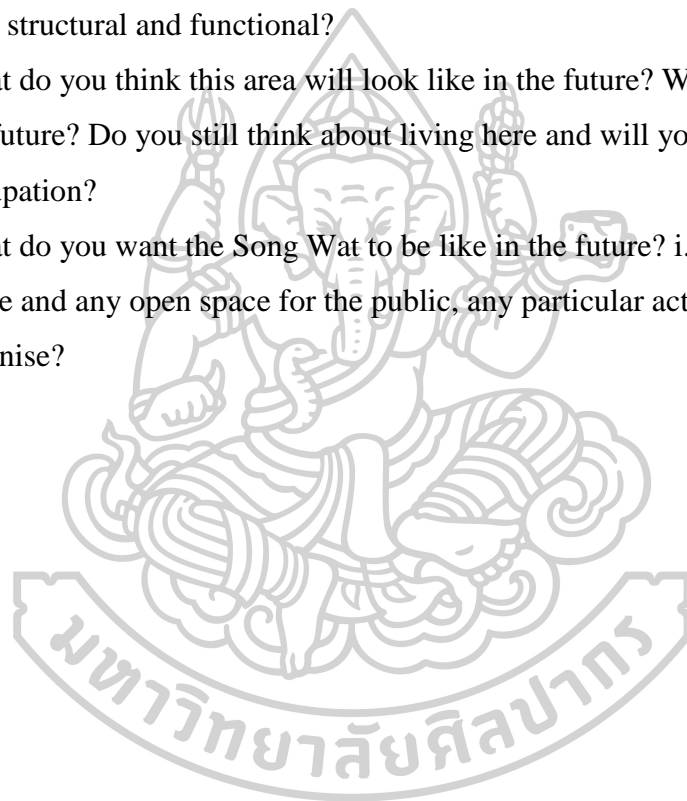
Old residents and those whose family are from here including those who grew up here

1. Could you tell us the story of the past, what is your memory of this place, what the building was used for, and what was it like?
2. Has it gone through any transformation both structural and functional?
3. What do you think this area will look like in the future? What is your plan for the future? Do you still think about living here and will you change to any new occupation?
4. If you own a building how will you change it in the future? Restaurant? Cafe?
5. Will you sell it or let others rent it? If someone rents it, to what extent is acceptable for the renovation?
6. What do you want the Song Wat to be like in the future? i.e. have more green space and any open space for the public, any particular activities you want to organise?

7. If you are a street vendor, are you local to this area? Do you want to still live and work here in the future?

New residents and new business owners

1. Why do you choose Song Wat as your business location, do you have any relationship to the place or the shophouse and do you focus more on the business side and Song Wat's potential?
2. What did this building used to be? Has it gone through any transformation both structural and functional?
3. What do you think this area will look like in the future? What is your plan for the future? Do you still think about living here and will you change to any new occupation?
4. What do you want the Song Wat to be like in the future? i.e. have more green space and any open space for the public, any particular activities you want to organise?



Chapter 4

Physical and value analysis of heritage buildings and their relationship with the residents

1. History of Song Wat area
2. Building function analysis
 - Physical analysis
 - Value analysis
 - In depth history of the main heritage buildings
 - The intangible heritage in the community and the memory of the residents of the buildings

History of Song Wat

Song Wat is an area that is full of its history and character. However, since there is a shift from being a centre of the commercial district to mostly old warehouses and abandoned buildings, the area is now not in its full potential. Also, Yaowarat and Sampeng have become an area that has much economical value in terms of heritage and tourism. Thus, Song Wat which is almost a forgotten page of history could be put to its potential as an area that supports an expansion of Yaowarat and Sampeng as well as developing the area to be a part of the development plan of Samphanthawong district. Currently, there are both old and new stakeholders of Song Wat, yet the perspective of the area could be varied. Hence, it is crucial to understand each stakeholder and analyse it along with creating a regeneration plan for Song Wat through adaptive reuse and reinforcing the sense of place. Not only that, but the benefit of the regeneration will also help raise awareness for the locals to feel like a part of the community and to find their place and role to help preserve the area.

Identify the Identity and the background of Song Wat through its history

A brief history of Chinese settlement in Samphantawong area

The history of the Samphantawong area and Song Wat start as early as the establishment of the Rattanakosin era in 1782. The area that is now the royal palace once belonged to the Chinese community which lived there since the Thonburi era. Hence, they were requested to move down to the south and stay from Wat Sam Pluem area to Klong Wat Sampeng (Titha, 2017). This resulted in the biggest Chinese community in Bangkok which later on developed to be the heart of the business zone of Bangkok. In this case, the Samphantawong area started to continue due to the migrated Chinese who escaped from the political condition of the country or even those who seek to have a better life in a foreign country. Generally, Chinese people have a knowledge of marine navigation and business which are the qualities that are rarely found in Thai people in that period. After the Treaty of Friendship and Commerce between the British Empire and the Kingdom of Siam or the 'Bowring Treaty' was signed in 1855, the Thai economy became dependent on the world economy. The incident allowed many Chinese to become middlemen and could benefit quite a lot of money as they know both Thai and other languages (Chantavanich, 2006). Moreover, the Ratchawong pier that used to be for barque only was developed to support several western steamboats that enter Thailand as a result of the treaty. In the end, the Sampeng area of Samphantawong was the heart of retail buys, imports, and exports goods from many places around the world. Thus, the number of Chinese who reside in the area grew bigger day by day. Yet, there was not a master plan or an attempt to urbanise and reorganise the area until the period of King Rama V and later on led to the construction of Song Wat road.

The construction of Song Wat road

As the Sampeng area was expanding and became congested, several fires occurred every year from 1906 to 1908. Hence, this led to the construction of Song Wat as a road that was suitable enough for many types of vehicles i.e. cars. The construction started in 1907 and transformed a small path with the warehouses along

the river to a lively road with shophouses and warehouses. The name ‘Song Wat’ was given as the result of King Rama V’s action of drawing this road on the map (Chantavanich, 2006). The length of Song Wat road in total is 1,196 metres from Samphanthawong to Talad noi area. An aspect that could be interpreted from the construction of Song Wat road is the Siamese attempt to urbanisation (Lim, 2010). It could be said that this new road and the shophouses once helped support the business that grew from the automobile-based. Resulting the seamlessness in the merchandise transportation from the water to the land. It also connected with other new roads that were constructed at the same time as an outcome of the urbanisation in that period. In 1929, the road was expanded to serve the growing number of vehicles in the Samphantawong area (Chantavanich, 2006).



Figure 3 A photograph of shophouses near Wat Koh area in 19th century

Source: (Muangboranjournl, 2019)

Song Wat as a political place

Pei-ing school, a Chinese school located in Song Wat road was founded in 1920 with an aim to teach Chaozhou/ Teochew Chinese to the children in the Samphantawong area. Not only that, due to the reason that it functioned as The Chaozhou Association of Thailand in the past. Hence, the school was one of the ways

to establish connections among the Chinese in Samphantawong. This does not apply only to business connections but also to others that benefit those who are in a similar circle . In 1927, King Rama VII paid a visit to the school and gave a speech to the Chinese community suggesting the strong bond between Thai and Chinese by bringing the fact that he has Chinese blood run in him. In this case, he emphasised that Chinese people in Thailand must help support the Siamese government and see Siam's enemies as their enemies (Chantavanich, 2006). It could be said that Pei-ing was used as a place in the Chinese community to communicate and strengthen the Siamese power over Chinese nationalism in Thailand.

After the rise in Chinese nationalism as a result of Dr. Sun Yat Sen visit in 1903 and 1908 and during the Russo-Japanese War, the Siamese monarchy and government felt the threat to the kingdom. Later they tried to strengthen the relationship between the Chinese who live in the Kingdom and Thai, along with lessening the Chinese influence on those who live overseas (Murashima, 2019). Yet, Chinese nationalism and the fear of Chinese by the Thai still carried on to Thailand under Prime Minister Pibulsongkram. Many Chinese schools were banned and the structure of the school was so affected strongly that some have visible scars until today.

Song Wat as a multicultural place

Furthermore, as Song Wat is a port area, it serves as a focal point for human mobility. People from eastern Thailand, such as Chonburi, and beyond converge in Song Wat to engage in the exchange of merchandise and conduct various other business activities with the centre of power, historically anchored in Bangkok. Song Wat thus functions as a pivotal distribution hub for goods, fostering interactions between locals and foreigners and facilitating a deep understanding and merging of cultures. Historical accounts of Song Wat underscore its strong Chinese influence, owing to its location within Bangkok's Chinese business community. However, the area has historically been home to people of diverse ethnicities, including the Tamil

community with connections to Vietnam, Singapore, and South India, as well as Muslim communities from the Malay Peninsula, Hokkien, and Westerners. This coexistence of cultural diversity is evident in Song Wat's population and religious sites, such as the temples of Samphanthawong and Masjid Luang Kocha, which reflect the community's rich cultural heritage..

In Song Wat, three prominent religious sites contribute to the community's structure. Lao Pun Tao Kong serves as a symbolic representation of the Chinese population in the area and holds significance for the Taecheow people residing in the Samphanthawong area. Although it embodies Chinese beliefs, the deity worshipped at Lao Pun Tao Kong is unique to overseas Chinese communities and is not part of mainland Chinese culture. Scholars have noted that this deity is a shared heritage among overseas Chinese, evident in numerous port cities across Asia, including those in Malaysia, Singapore, the Philippines, Indonesia, and Thailand. This shared heritage suggests a niche culture that has developed over time in various regions, illustrating the migratory patterns and cultural exchanges facilitated by Chinese migration.

The decline and the rebirth of Song Wat

As the business structure started to change and Song Wat is no longer a business hub like it was before. Song Wat became a retail place for a small group that used the shops or are kept as a legacy for the successful business brand that has their first shop here. For instance, the Charoen Pokphand Group (Chiatai) and Siam enamel factory. While some shophouses are transformed to serve a new function or adaptive reuse. This could be for various reasons such as to adapt oneself to the change in the economy, seek benefit from the travel-growing area of Samphanthawong, or even to protect one's legacy or the history of Song Wat by changing the buildings into galleries or museums in the future. Thus, there is a need to find the relationship between the place and the people of Song Wat. This is to be able to define the identity and find the sense of place that ties the locals and the physical surroundings together.

The Use and Use Transformation of Shophouses in Song Wat

The early functions of the shophouses in Song Wat are varied. They could both serve as a completely different function in each floor level. The ground floor which is more suitable to perform business was normally used as a retail, office, and warehouse space. While the first floor was mainly used as a residential area, warehouse, and office space. Thus, they seem to share a different function, yet are inseparable from each other. The ground floor which is more suitable to store and distribute merchandise allows not only the certain shophouses to become the warehouse that stores goods straight from the Ratchawong pier but also the shophouse where merchants can visit to see the products there (Sattanon, 2004). However, since the centre of business started to change. Song Wat loses its importance as a centre of trade and distribution of Samphantawong. This is when the use of buildings started to change.

However, the change in the function of the shophouses only dated back to no longer than twenty years ago. The change in the buildings are mostly the change in the authenticity of the material and form since many shophouses existed since the period of King Rama V, when the road was firstly built (Lim, 2010). In the dissertation of Siriwattanachai in 2003, the function of the buildings in Song Wat is mostly considered as Mixed-used. The buildings consist of the ground level as an office and retail shop and the floor above as residential or warehouse space (Siriwattanachai, 2003). There was no sign of these buildings being transformed into a different function.

| Function | Percentage | |
|---------------------------|--------------|-----------|
| | Ground Floor | 1st Floor |
| Residential | 17.22% | 70.94% |
| Office only | none | 5.38% |
| Retail | 4.77% | none |
| Retail and Office (Mixed) | 29.59% | none |
| Warehouse only | none | 17.22% |
| Wholesale and warehouse | 43.43% | none |
| Others | 4.99% | 6.46% |
| Total | 100% | 100% |

*Table 6 The function of each floor of the shophouses in Song Wat
(Siriwattanachai, 2003)*

Due to the peak in tourism and the expansion of Yaowarat's economy, Song Wat is recognised by developers, businessmen, and women as a place that can adapt to gain this opportunity. Many original owners start to open their buildings for rent and sale as an opportunity to gain the benefit of the current situation. Therefore the trend of the use as shophouses and warehouses slower changes into cafes, galleries and hotels as a result. The change and the idea of adaptive reuse will be explored more through in-depth interviews in the sense of place part.

The Adaptive reuse and the sense of place

For the sense of place, the in-depth interviews with the residents both old and new will be used as examples of how human interaction and bonding with the environment help shape the adaptive reuse plan for the shophouses. Generally, the term 'sense of place' refers to the combination of relationships with place and social activities (Cross, 2001). This could be a shared feeling that one has towards a place.

The shared feeling is a result of the sense of belonging, attachment, and commitment to a place. In this case, the ‘place’ in the perspective of scholars is recognisable, with the identity that presents through the location, landscape, personal involvement, physical appearance, and meaning of the place.

If one analyses the sense of place of Song Wat through the lens of Cross, the relationship with locals and place could be divided as follows - biological, spiritual, ideological, narrative, commoditised, and dependent (Cross, 2001). The categories might be varied depending on one’s approach towards a sense of place.

Case 1: Arteasia



Figure 4 Shophouse with fruit decorations on the facade

Source: Chomkhwan Suvarnananda(Author, 2022)

This set of shophouses gains popularity from the public as well as the locals due to its distinctively beautiful design. It was used mostly in the media as a representation of the Song Wat community or as a gem of Song Wat. Many locals, including Khun Budsaya, of the third generation, who lives in one of the shophouses, also suggest that the fruits represent the fruits that are being sold in the area.



Figure 5 Shophouse with fruit decorations on the facade/ close up

Source: Chomkhwan Suvarnananda (Author, 2022)

The fruit motifs above the windows illustrate tropical fruits that can be found in this area. For example, durian, rambutans, and others. Thus, it could be assumed that there is a link between the agricultural commodities that are being sold here and the building style that wants to represent the identity of the place.

In 2021, I carried out an interview with the key informant, who was a local who had lived here for more than three generations, in order to visualise their perspectives towards their building and the community.

“My family has been here since the period of King Rama VI. At the moment, I open some rooms for rent but only the minimum change can be done to the interior and the structure. This is because the building is very vulnerable and I do not want outsiders to come and change it to much” (Budsaya, 2021)

Khun Budsaya, the third-generation who is appointed by her family to look after the family's old shophouse in Song Wat explains the reason for the change in function of the shophouse. Though there might not be much change in the physical structure, the new function of opening it as a cafe and having a drink vending machine

on the ground floor does make a difference. She believes that by opening the building to the public, it would make it more breathable and would be an opportunity to benefit the locals as well. This is due to the fact that there is no branch or local convenience store on Song Wat Road, thus having a vending machine could be considered as a mutually beneficial thing. Moreover, her future plan for the adaptive reuse of the shophouse is that she would like to develop it into a museum or a place for the locals to come and gather as a way to represent one's identity and one's legacy rather than in business terms. If one takes Shamai's approach to the sense of place, it could be said that the sense of belonging is developed among generations and people form their identities according to their physical environment (Shamai, 1991).



Figure 6 Shophouse with fruit decorations on the facade/ in front of Arteasia

Source: Chomkhwan Suvarnananda(Author, 2022)

In 2022, after the pandemic restriction was lifted, tourists were coming back to Song Wat. A new cafe, Arteasia, was opened publicly at the location on the 2nd floor of Khun Budsaya's shophouse. Hence, I further interviewed Khun Art, the owner of Arteasia about the adaptive reuse process and her goals of developing the cafe as well as preserving this historic shophouse at the same time.



Figure 7 Inside of Artesia cafe

Source: Chomkhwan Suvarnananda (Author, 2022)

Khun Art mentioned that the reason that she chose this shophouse is not just because of the exterior, but also because the stained glass is a unique characteristic that she fell in love with and wanted to use as the logo of her cafe. For physical analysis, the current image is of the second floor, which functioned as storage and management rooms for the owner and the family. Thus, the details are quite rough, as they have been through many minimal adaptations. However, when renovating it into a cafe, there were points that Khun Art was concerned about, such as the following:

1. Staircase that has no guard rail

2. Roof that has no extra ceiling to prevent ceramic tiles from falling down and contribute to health and safety policy for cafe's clients.
3. Thin wall between the shophouse
 - a. This would result in the noise pollution to others who live next door in case that she wants to develop it into a bar

Solution

1. New handrail made from metal that has similar colour as the wooden part of staircase

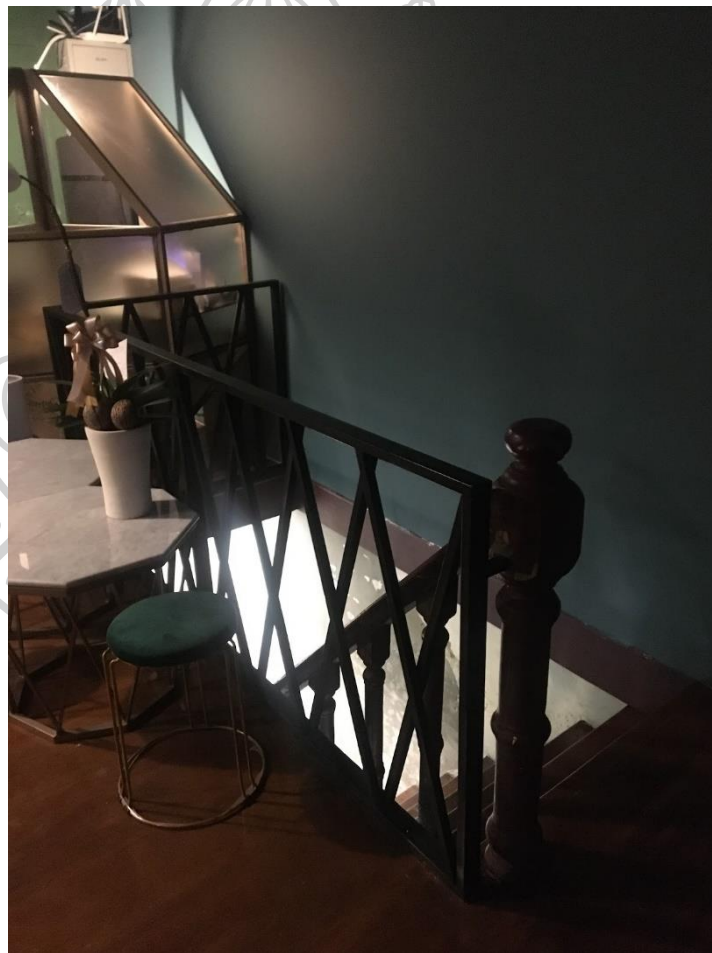


Figure 8 Inside of Artesia cafe/ handrail installation

Source: Chomkhwan Suvarnananda(Author, 2022)

2. Roof problems still did not receive a prevention or further management plan.
3. Khun Art installed a more noise absorbent layer to the wall to cancel noise pollution then cover it with the wood sheet to make it look similar to the wall.



Figure 9 Inside of Artesia cafe/ noise cancellation wall installation

Source: Chomkhwan Suvarnananda(Author, 2022)

Full interview:

Artesia cafe owner - Khun Art

I admire the stained glass of the house, which I initially wanted to open as a bar since it would be beautiful at night. These are some of the photos on my page. As I flipped through the pictures, I had the chance to meet the owner of the gallery, who struck me as cool, and I instantly took a liking to him. Thus, we become business

friends in this area and want to be a part of Song Wat. I value the area's lack of excessive decoration and its preservation of a traditional, distinctive way of life.

However, compared to other old areas, I feel less enamoured because I sense a shift towards commercialization and tourism, detracting from its authentic charm. However, I acknowledge that many entrepreneurs, like myself, prioritise passion over profit. They are individuals who don't take money for granted and often juggle regular jobs alongside their entrepreneurial pursuits.

During my time here, I've noticed entrepreneurs forging connections among themselves, fostering a sense of camaraderie akin to a burgeoning business community. Businesses continue to operate as usual, with recent collaborations such as the Made in Songwat event showcasing the area's potential.

In contemplating the future of Songwat, I envision a livelier atmosphere conducive to cultural tourism and genuine interest rather than mass-produced experiences. Given its participation in events like Bangkok Design Week, Songwat holds promise as a creative hub, surpassing traditional markets due to its extensive layout and open spaces.

I hope to witness more communal gatherings and perhaps even the transformation of Songwat into a vibrant walking street, ensuring safety for both locals and tourists alike. Although I hail from Bangna and don't frequent this area daily, I see its potential as a weekend destination.

Regarding my own venture, I chose this building for its historical significance and transformed it into a shop due to my admiration for stained glass. It was initially named Artesia Light Garden, with the intent to create a unique atmosphere using coloured glass and natural light.

However, challenges such as yearly rent increases and structural issues, including a deteriorating roof, have necessitated careful consideration for safety. While budget constraints have hindered full renovations, I've prioritised safety measures like adding a sound-absorbing wall and installing barriers on the stairs.

Interactions with neighbours and fellow shop owners have reinforced my belief that everyone here shares a similar entrepreneurial spirit. As aspirations converge towards enhancing the area's appeal and preserving its cultural heritage, I advocate for more joint activities and improved marketing efforts, emphasising the unique charm of Song Wat.

Case 2: Triple D cafe and DHL Service

Furthermore, for the new owner of the recently opened café and DHL service, the sense of place is different from the older locals who have lived here since a young age. Their point of view and feeling towards the place could be commoditized and dependent as the place is beneficial to them in business terms. The owner of the Triple café views Song Wat as a unique place that should support the expansion of Chinatown well. Moreover, the fact that they choose to open a DHL service is because they still consider Song Wat as a suitable warehouse and distribution place because of its location.

After the recent survey of January 2023, during Song Wat week, Triple S cafe is now abandoned. Only DHL service that is still open to business as usual.



Figure 10 In front of the Triple S café and DHL service

Source: Chomkhwan Suvarnananda(Author, 2022)

Case 3: F&V cafe

The concept of this cafe is shortened from food and vegetables, particularly the ones that are grown in Thailand. The owner wants to bring Thai agricultural goods from each region in Thailand as the cafe's drink and bakery ingredients. The underlying concept is that he would like to make unpopular fruits and vegetables well known to the general public, including the new and old generations. Another idea he wants to express through the menu in the cafe is that "Thailand is an agricultural country. We have suitable soil, an environment, and weather for agriculture. There is a distinctive feature of soil in each region that is appropriate for agricultural products."

He opened this cafe intending to popularise the concept of "the richness in Thai agriculture and Thai culinary. It is the root of the Thai people that I want to present. For example, we use *Lansium parasiticum* fruit, which is known as 'Langsat' in Thai from Uttaradit province instead of Durian, which is more famous. The popularity of durian has a negative impact on agricultural variety. As the durian market of Uttaradit aims for Thai and Chinese tourists, farmers will utilise more fertiliser and techniques to achieve more products. As a result, Durian orchards are gradually replacing Langsat orchards. Hence, I would like to contribute to the conservation of the environment and support food sustainability."

To illustrate, he uses Langsat to produce Langsat beverages to aid agriculturalists. F.V. adheres to the principle of conserving the richness of Thai cuisine, not only fruits and vegetables." He emphasises that if a similar situation arises in the future, he would like to continue using this approach to assist Thai farmers. He does not want this heritage to disappear and wants to conserve the "evidence" for this and the future generation as much as possible.

The reason that he chose Song Wat as the location of F.V. is because he was searching through historic areas and recognised Song Wat as a place with its identity. To elaborate, Song Wat Road is full of shophouses which are wholesale businesses of

both fresh and dried agricultural products. The aroma of dried food and spices helps form an identity for this place, a sense of location which connects him with his shop concept. Later on, he uses spices as one of his ingredients in the cafe's menu. In this case, it could be said that the agricultural goods, which are a distinguished element of Song Wat, helped inspire and shape his business idea in a better direction.

Another reason is because this shophouse was open to be sold and the space is appropriate for the cafe. Furthermore, as he has an idea of putting a traditional wooden house indoors, the wide front of this building is suitable for his project. He explained that the wooden house is in Isaan style from Mukdahan province. An interesting feature of the house is it is made completely in wood, without metal nails. It has wooden joints for every part of the house, including the doors, windows and floors. It is a reflection of the local wisdom of Thai people in the past which is now rarely available in the city. He went to the countryside to find this house.

This is one. In addition, this room is empty and can be sized. The face is quite wide. And then there's the matter of Thai architecture, like this house (the wooden house in the shop), which is an Isaan Thai house that we brought from Mukdahan. This one is a wooden house built without using nails. That is, it is a wedge. Everything is wedged, not using nails, neither the pillars nor the floor, nor the stairs nor the windows. It is the wisdom of Thai people in the past. These houses cannot be found in the city anymore. You have to look far outside the city, like in the provinces, where there are no cities anymore. You have to go far to find these houses. If you don't keep them, they will disappear. The wood is hard to find. It's difficult to do if we create it. There will be some factors that will make him disappear. It is a shame that we have him here. At least the new generation will get to experience him. rather than looking in a book. There's nothing real to see. These things indicate the wisdom that defines us. The food is the same. Fruits are the same. For example, why do fruits have to come out according to their season? Because it's like nature created it. suitable for us at that time. For example, in the summer, there are fruits that are cool to eat. In the winter, there will be fruits or vegetables. Eating something that builds immunity and warms the body. But we went against nature. In the end, we got sick. This is the basis of the idea of not wanting anything that exists naturally to disappear, which is actually

useful. Let's say there's a trend for bubble tea. But it's not useful at all. We have mangosteen juice, which is very delicious, but it is not as popular as bubble tea.

We went to another province, and we wanted to know about Thai architecture, which builds houses without using nails. We visited a technician and discovered a house that had been built without the use of nails, a feature that the mechanic had added. After he brought it, he used nails, and there was no one there, so it was abandoned and destroyed, so he sold the remains to us. So we took it apart and put it back together to write in a new way. However, we drew the design specifically to fit this area. The building itself had to raise the ceiling even higher because this wooden house is a two-story house, so when we walked in, it was like walking under the house and then going up the stairs to become a terrace and then a room. So we had to raise the height of the building in order to fit the entire house. Our original building was a one-and-a-half-story building. Then we removed that half shelf, and we raised the ceiling.

Another concept that the owner has in his mind is comparing buildings to a love story between Song Wat man and Isaan woman. He looks at this shophouse as a man who married an Isaan woman and brought her back to live with him in Song Wat. Since the beginning, there has been a curved arch from the original house. We didn't remove it, but we used it as a bar table on the second floor of the house because it came through, which will convey the harmony between men and women. Through this house, where there is penetration, I want you to witness the construction of wooden houses. They join the entire roof without using nails, as demonstrated here. It is local wisdom that they built it before there was interior design. At first, the building was an empty room with no tenants, but in the past, it was probably a place to sell things or a normal warehouse. We rented their building and renovated it.

When he discussed Song Wat, he suggests that he was one of the first outsiders who developed the shophouse and transformed it into a different function. He also has an objective to make his shop blend in with the appearance and characteristics of Song Wat the most. He believes that the excessive aestheticism of his shophouse will destroy Song Wat's uniqueness. In this case, he designed the logo and front display of the shophouse to mimic other shophouses in the same area. To make it appear like

typical Chinese shophouses in this neighbourhood, he used a Chinese-style typeface for the logo. Many consumers mistakenly believe it is an old shop because of the traditional Chinese logo and appearance, yet everything is brand new in reality. He also uses colours that compliment other buildings on Song Wat road. “For the restaurant next door, they painted in the colour that is very stand out. It is very noticeable by the tourists compared to F.V. where many think it is a Chinese shrine or pharmacy.” He stresses that F.V does not put seats outside as he wants customers to go under the space of the Thai house. “One of my objectives is to make F.V not an alien in the community. However, I believe that it is not wrong to aestheticise your own shop. It is great and very heart warming to have more friends like other new businesses in this area.”

Before the pandemic, there were several hostels along the riverfront and others a few blocks down the road. Many of the shophouses were renovated to serve a new function. There were cafes, coffee shops, gallery and hostels, and other businesses that would open, but many of them had to close down because of the pandemic. The situation was bad, especially for hostels. There is a hostel near the riverfront that existed even before F.V., which has various functions, such as being a hostel, coworking space, and a coffee shop. Customers may also catch a glimpse of Chaopraya from the hostel's balcony. However, the hostel had to close, but the coffee shop remained open.

Furthermore, he mentioned that though Song Wat Road is not very popular, several buildings along the road are registered by the Thai Department of Fine Arts. He believes that Song Wat is charming and that the new businesses such as cafés, restaurants, and galleries would attract more visitors. The beneficial effect of this is that it would invite more tourists to come here and learn more about the culture and architecture of Song Wat, which is a heartwarming thing.

He imagined the scenario where the pandemic does not exist and believed that Song Wat would be similar to Talad Noi in Charoenkrung area. The reason is because there were investors and new business owners who came to survey Song Wat and looked for opportunities to create new things out here. Unfortunately, the pandemic froze

everything. From his experience, Song Wat is now recognised as an extension of Bangkok Design Week as there were tourists from Talad Noi who walked a little bit further to this area. Also, the theme of the two places are very relatable to each other. Some tours both walking and cycling, have Song Wat in their plan for a day trip and go to Yaowarat or Talad Noi after. “I think that Song Wat has its charm and uniqueness, it is also a busy place as we are a commerce area.”

The relationship between the old residents and new residents or business owners does seem to be very supportive of each other. The owner of F.V. explained his experience with the old residents as ‘observative and supportive’. When F.V. was established, many neighbours were interested about what was happening in the community, what kind of shop it was and what it sold. He said that ‘It was a delightful experience because I really wanted to be part of this community’. There were neighbours coming in and out of this cafe to find out about the place. Moreover, he explained the community as the place where they help each other. “An auntie who lives down the alley often comes to visit the cafe to buy beverages. She is always interested in what is on the menu and truly adorable. I know that many people of the second or third generation (refers to the generations who live here i.e. middle age people to younger generation) enjoy the ‘chic’ of this shop so they would bring their elders or parents to show them that there is a place like this in our ‘home’. Sometimes, they bring friends here. In this case, these people sometimes live outside of Song Wat but work here from Monday to Friday. Their house is outside in the suburban area of Bangkok. Another group are the second or third generation who move out as there is not enough space to live as a big family here. However, they will come to visit the elders and parents on the weekdays and on special occasions such as Chinese new year. This group of people connects with Song Wat though they do not live here. Apart from visiting a family, they also come to the Lao Pun Tao Kong Shrine which plays a significant role in this community. Therefore, we still open the cafe for this group of people. We can see that even as the time changes, the people of Song Wat are still living and working at the same time just like in the past.

On the question about the public and green space in the community, the owner suggests that the nature of this place is being a workplace for the locals. Even though one might want a public space, there is no longer a space that once can use.



Case 4: Play Art House



Figure 11 Play Art House

Source: Chomkhwan Suvarnananda (Author, 2022)

The Play Art house serves as a significant role in shaping the Song Wat's new identity through carefully curated art and design exhibitions, orchestrated events, and creative initiatives. The proprietor, also the community head of Song Wat, strategically employs the studio and artistic projects not only to enhance tourism but to actively involve the local populace in various artistic attempts. Consequently, Song Wat is currently undergoing a transformative phase, emerging as a vibrant hub with artistic expression and embodying the characteristics of an instagrammable 'hipster' zone as portrayed in current media.

The gallery is a result of the owner's passion for drawings and art. The owner decided to establish this gallery once he wanted to take drawing more seriously than just a hobby. He also wishes to exhibit and sell his works to the general public. This is due to his motto, "Isn't it better if we could work for the things that make us joyful while also making money?" To open this gallery, he works with his wife, who shares a passion for art. The building was an old shophouse owned by his ancestors. It was a warehouse for his family business and turned into a Chinese restaurant when it was

managed by his father. When it was a restaurant, the roman decorations were installed. His father embellished both the inside and the facade with Roman columns. When it was passed down to the current owner, he slightly altered the physical construction by filling up the ground floor to bring it up to the same level as the Song Wat road in order to prevent future floods. In addition, he constructed a new wall on top of the old one with new material, but did not demolish the original wall. For the exterior, he painted the facade in dark blue.

He explained further that he wanted to conserve the original value of the place because the building has its own charm. If there were any extra layers, decorations, or rebuilding, the value of the place would change and it would not blend in with other buildings on Song Wat Road. It should remain in the same form to maintain the harmony of the landscape, which is "the charm of Song Wat." He defined the character of Song Wat as "the area that should be conserved or developed for art and design, which is popular at the moment."

Furthermore, the owner discussed the direction of Song Wat in the future as a potential place for designers, craftspeople, and artists. He recognises it as a place composed of "the antiquities that should be conserved rather than transformed to be something new".

However, the future strategy of this gallery appears to be unclear as the owner raised concerns about the economic factors, which play a significant role at the moment. However, if he makes enough profit in the future, he will extend the functional space. At the moment, he has already extended the functional space by more than three sections. If the situation gets better in the future and the gallery can make more profit, he might extend the gallery by two floors and turn the second floor into a cafe.

In conclusion, the study of history and the identity of the locals of Song Wat will help to understand and visualise the sense of place of the community. It also allows more questions and ideas about adaptive reuse to be proposed such as how one can use the sense of place and local identity to shape the process. Including the method to help sustain the relationship of the heritage buildings and the local's ways of life.

Moreover, this may lead into the process of considering Song Wat as a regenerated area that may help drive the economy of the district in the future.

Lotus root drink seller

I have over 40 years of experience selling drinks here. An Indian business owned the building behind where I am standing. It was a fabric store imported from India and dated back more than 100 years to the reign of King Rama V. Most of the buildings from here to Ratchawong Pier were the property of Indian people in Thailand, which later on were either bought or rented by Chinese or Thai-Chinese people. Though most of them normally buy the buildings instead of renting them, at the moment, this building is under Crown Property's management as it was sold 2-3 years ago. Some officers from the office recently surveyed this building.

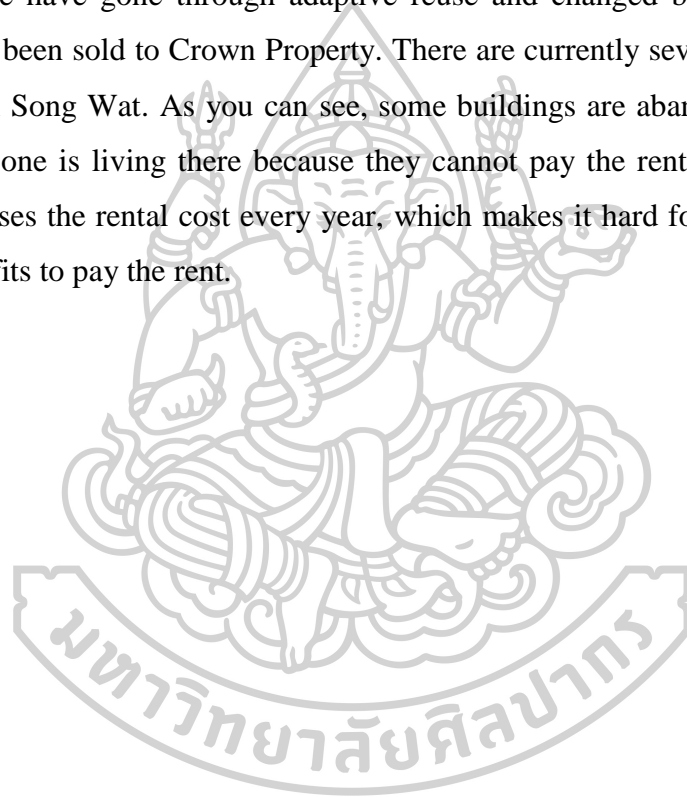
I am a local of this area (Ratchawong-Song Wat-Sampeng). The area around the pier was our football field in the past. There were many ships here to sell goods.

Song Wat has been constantly changing. Many locals choose to move out of the area, leaving a small number of them to live here. Most of them sell their buildings and move to suburban areas outside the city.

In the future, I think Song Wat will be a place that is full of cafes because the locals, since the elders have to retire from their work. Hence, they will sell or rent their property, or they will let their grandchildren take over the business in the future. In many cases, they use adaptive reuse of the buildings and turn them into cafes and hostels. They can sell the nostalgia here, selling the antiquity. Song Wat is full of beautiful buildings that could be a good selling point.

Case 5: Local uncle, a customer of the lotus root drink

He told a story about the mobility of Song Wat's locals. The locals are mostly Chinese people from the Teochew area. Originally, they came to Thailand to trade and ended up settling down around this area. Once all the roads and alleys were completed (and trading shifted to the road base), the locals then started to move out to suburban areas as the parking space was not enough for them. However, for the buildings, some of the owners sell them to the public and sometimes put them up for rental. Some have gone through adaptive reuse and changed business types, while others have been sold to Crown Property. There are currently several Crown property buildings in Song Wat. As you can see, some buildings are abandoned, and you can see that no one is living there because they cannot pay the rental price. The Crown property raises the rental cost every year, which makes it hard for the locals to make enough profits to pay the rent.



Case 6: Tualao, Noodle stall near Samphanthawong intersection



Figure 12 Tualao,

Source: Chomkhwan Suvarnananda (Author, 2022)

She has been selling noodles here for more than 20 years. The recipe is her home recipe from her grandfather and passes it down to her. Before settling down and having a proper place to sell, she was a street peddler who carried noodles in her basket and walked around this area to sell them. She said that it was very tiring because her stuff was very heavy and she had to sell them all day. Most of the noodles are fish balls, for example, Yen-Ta-Four* noodles, tom yum noodles, and wonton noodles. As one might have noticed, the area around here only sells noodles with fish as the main protein. The locals do not prefer pork or any other meat. This is due to the region that they are from. Southern Chinese people consume fish and seafood as their

main protein. When they came to Thailand, they brought their culinary tastes. It also has an influence on Thai people's perception of noodles.

“I think that Song Wat has changed. There was a permit for ten-wheeled trucks to enter Song Wat road. The parking spaces in front of the shophouses were almost full during the day. It was a market that was full of many fresh and dry ingredients such as fresh vegetables, dried vegetables, and spices as well as fresh fish. I had almost everything one was searching for, unlike the current situation. The shophouses that were full of life and open from the start until the end of the road are often closed. It is truly quiet since the trucks are not allowed to enter this road. Many locals knew this beforehand hence they started to move out and open their shops outside as one of their backup plans. Once they were ready, they would move out suddenly, leaving Song Wat very deserted. However, during the past years before the pandemic, many investors and people from outside came to open some hostels, and cafes so it was more lively than in the past.”

She truly believed that it is a trend. Some foreigners walked past this road, and some of them also came on a bicycle tour. Unfortunately, since the start of the pandemic, these new shops have become quiet. Thai tourists do not come here as it is not very popular and we could only see a small number of foreigners. Some shops have been closed since the start of the pandemic until now. She said it was a hard time for her as well.

“If you ask me whether I would like to own a shophouse and sell noodles there, I do not think so, because the buildings in this area are very expensive. They are more expensive than my current rental space. I believe that staying here will be a better experience, especially during the pandemic. That spacious area allows the customer to practise social distance..”

Case 7: Elder lady, age 85 years old



Figure 13 in front of the elder lady shophouse

Source: Chomkhwan Suvarnananda(Author, 2022)



Figure 14 inside of the elder lady shophouse

Source: Chomkhwan Suvarnananda(Author, 2022)

An elder of Song Wat. Her house has been constantly renovated since it is an old wooden house that is more than 30 years old. The wooden teak floor was decayed so it needed to be fixed. If she did not fix it, the house would be in an inhabitable state.

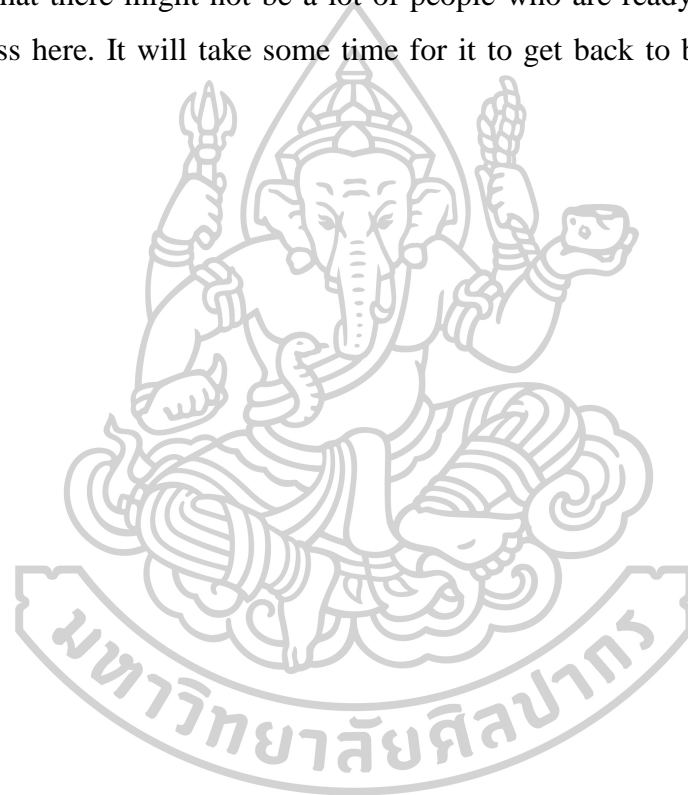
“I think that Song Wat area was truly flourishing in the past, there were goods such as nuts and agricultural goods everywhere. When their business expands, the younger generations start to move out. Many shophouses in this area are put on sale or rented. If a certain family is quite large and they have a new generation to take over, their business can still survive.” However, it is truly optional for them as several shophouses are now open for rent. About the physical area of this area, the alley in front of her house has been filled up to heighten the ground level 3 times. The ground was very low in the first place, luckily it did not flood on this side. Only the riverfront side was flooded.

About her life, she moved out from Song Wat to Chanthaburi after marriage and did gem and jewellery business there. She compared her life to other older generation locals ‘there were many older generations who lived here in the past, they mostly sold agricultural goods but since they have many children and grandchildren, not all of them want to continue their family business. Song Wat was extremely lively and flourishing. Formerly, many Chinese families sell agricultural goods which they call it Tongsua(in Teochew). Yet, once that generation passes away, their family might close their business or move out, making Song Wat quieter day by day. Some people come from the countryside here, most of the food and snacks such as traditional Chinese snack to Somtum vegetables are prepared here then the sellers will put it on the food trolley to sell it in the Sampeng area.

She returned to Song Wat after she retired from the gem business. “I do not want to live in the countryside, other cities, or suburban areas of Bangkok. I feel like I will be isolated from the community, if something happens to me, no one would notice. I feel more comfortable here. I can relax and observe cars passing on Song Wat road when I am bored and I can go to sleep in my place when it is too hot.” From what she sees now, many new cafes are suitable for the lifestyle of the younger generations.

However, the elders like herself would enjoy something like a traditional tea house or drinking tea at home more. Elders here are still living as they used to in the past with this 'slow' lifestyle. They tend to buy food from outside to eat at home more than spend time in a restaurant. She thinks that many people of the new generation are moving out but she will remain here no matter what will change in the future.

About the future, it is quite hard to predict but she believes that it might change slowly from now. At this moment when the economy is bad and due to a pandemic, she thinks that there might not be a lot of people who are ready to invest or build a new business here. It will take some time for it to get back to being like before the pandemic.



Case 8: Jing Jang coffee - Khun Suchai Charoenlerttawee



Figure 15 in front of Jing Jang cafe

Source: Chomkhwan Suvarnananda (Author, 2022)

Formerly, Song Wat was full of shophouses on both sides of the road. The majority of them were open in the morning and closed in the evening; therefore, the area's activities and mobility occurred during the day. Thirty to forty years ago, the road was bustling with people and ten-wheeled trucks during the day. He believes this is one of the reasons local businesses have prospered. There are slight differences between this case and the residents of Talad Noi, an old business area in Charoenkrung, Bangkok, which merit further discussion. Locals in Talad Noi, on the other hand, are wealthy and have a lot of free time, so they create cafes to fill their empty schedules. However, in Song Wat, the immensely wealthy businesses and locals have little desire to start new businesses because it will be more exhausting.

He believes that Song Wat is a serious business district. However, the prohibition of ten-wheeled trucks in this area is beginning to transform the situation. Many businesses must expand their operations by opening new stores, manufacturing, or

expanding into the Bangkok metropolitan area. For instance, consider Rangsit, Wang Noi district (Ayutthaya), and Phutthamonthon.

From the past until the present, his shophouse has been a shop for agricultural products. Just before the pandemic outbreak, he decided to open a cafe. Song Wat is close to Ratchawong Pier, so there are many westerners in this area. Therefore, he sought a means to generate income from foreign tourists and ultimately chose to open a cafe. Prior to the epidemic, the majority of his clients were western foreigners, and the store was completely full of them. After the virus broke out, his cafe became utterly quiet, and he has had fewer customers since then. The second floor of this cafe is also a two-room hostel, but he does not take it very seriously. In short, he opened this establishment primarily for foreign tourists.

Regarding the physical structure of this shophouse, he demolished the old structure because the second floor's wooden floor had deteriorated and was no longer safe to use. He said, "I regret destroying it, but it would be unsafe if I did not do it. It was not in a good state; therefore, removing it and constructing a new structure would be more beneficial in the long term."

Lastly, he believes that Song Wat will be more prosperous in the upcoming ten years: "I imagine there will be more cafes and hostels." Rumour has it that developers purchased the parking lot featuring the elephant street art a decade ago, but their current focus on the Samyan Mitrtown area has prevented them from developing this location. He expects that once the developers have completed the Samyan Mitrtown projects, they will move on to Song Wat in the near future. Furthermore, he expects Song Wat to flourish more with the completion of all the projects, attracting more cafes, restaurants, hotels, and hostels.

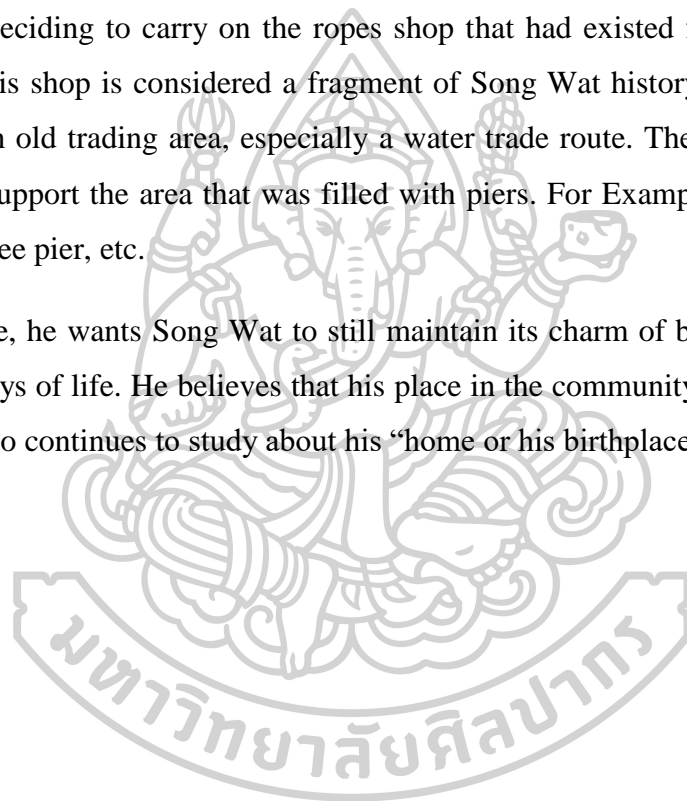
He suggested that he continue his business and cafe here, but would like to expand them to be larger. He might bring back the OTOPs and souvenirs from various provinces to sell in his cafes. In order to support the Thai people and benefit the country, he would like to focus solely on Thai-made products. Also, it would be a beneficial idea if he could open a supermarket for Thai agricultural products.

"It would be a fantastic thing for the future of Song Wat if we could cooperate and unite as an organisation." Thus, we could organise various community activities and generate more income for the locals in our community.

Case 9: Somchai, elder and a local historian of Samphanthawong area

He was born and grew up in the Song Wat area thus he is interested in the history of the Samphanthawong district which consists of Yaowarat, Sampeng, and Song Wat areas. As a result, he develops an attachment with Song Wat. He continued his family legacy by deciding to carry on the ropes shop that had existed for a long time. The history of his shop is considered a fragment of Song Wat history that is well known for being an old trading area, especially a water trade route. The ropes business was created to support the area that was filled with piers. For Example, Ratchawong pier and Sawasdee pier, etc.

In the future, he wants Song Wat to still maintain its charm of being a business area with old ways of life. He believes that his place in the community will be the same as a person who continues to study about his "home or his birthplace" as always.



Chapter 5

1. How can the community ‘regenerate’ through the use of adaptive reuse of the heritage buildings?

Currently, there is an ongoing change in the community which occurs as a result of both the old and new residents. Thus, these could be used as guidance and as a comparison of how one perceives the area and use it as a prediction for the future.

The adaptive reuse of heritage buildings can serve as a catalyst for community regeneration by offering a multifaceted approach to revitalization. Through the preservation of historical structures, communities can maintain a connection to their cultural identity and heritage, fostering a sense of pride and continuity with the past. Repurposing these buildings into new spaces such as shops, restaurants, or cultural venues not only preserves their architectural significance but also stimulates economic activity within the community. This adaptive reuse can attract tourists, create job opportunities, and support local businesses, contributing to overall economic revitalization.

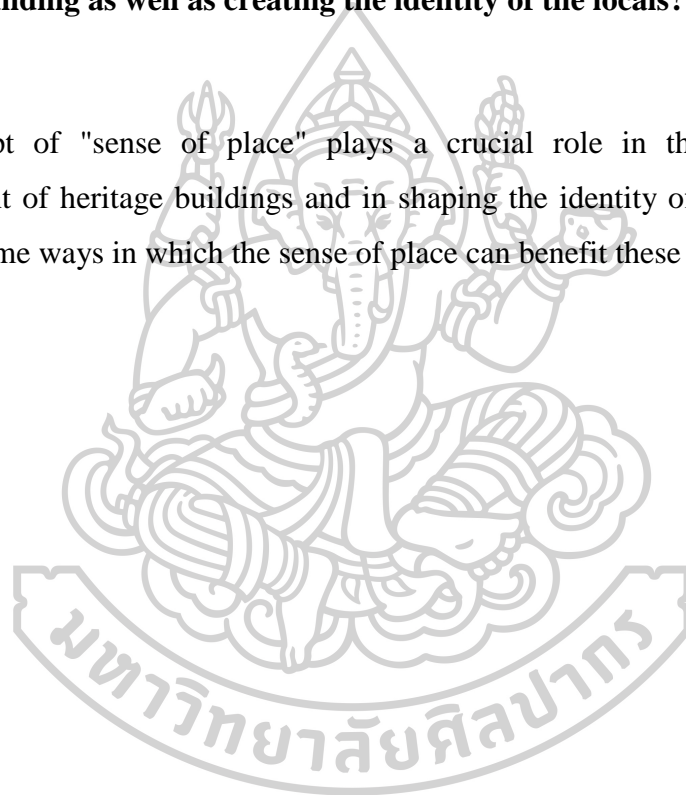
Moreover, the process of adaptive reuse often involves community engagement and collaboration, encouraging residents to participate in shaping the future of their neighborhood. By involving the community in decision-making and implementation, adaptive reuse projects can strengthen social bonds, promote a sense of ownership, and cultivate a shared vision for the community's development. Additionally, the sustainable nature of adaptive reuse aligns with modern principles of environmental conservation and sustainable development. By repurposing existing structures instead of demolishing and rebuilding, communities can reduce waste, conserve resources, and contribute to environmental sustainability.

Furthermore, the adaptive reuse of heritage buildings can lead to urban revitalization by breathing new life into underutilised spaces and enhancing the overall aesthetic

appeal of urban areas. This revitalization can attract residents, businesses, and visitors, creating a vibrant and dynamic urban environment. Overall, through the adaptive reuse of heritage buildings, communities can achieve cultural preservation, economic revitalization, community engagement, sustainable development, and urban revitalization, all of which contribute to a holistic approach to community regeneration.

2. How can the ‘sense of place’ benefit the conservation and development of the heritage building as well as creating the identity of the locals?

The concept of "sense of place" plays a crucial role in the conservation and development of heritage buildings and in shaping the identity of local communities. Here are some ways in which the sense of place can benefit these aspects:



1. Heritage Conservation:

- **Cultural Value:** The sense of place fosters a deep emotional connection to heritage buildings, emphasising their cultural significance and historical importance. This emotional attachment can drive efforts to preserve and protect these buildings for future generations.
- **Community Engagement:** A strong sense of place can mobilise local communities to actively participate in the conservation and restoration of heritage buildings. By involving residents in decision-making processes, there is a greater likelihood of successful preservation efforts.
- **Tourism and Economic Benefits:** Heritage buildings with a strong sense of place can attract tourists and visitors, contributing to local economies through heritage tourism. Preserving these buildings can lead to sustainable economic development for the community.

2. Local Identity:

- **Cultural Heritage:** Heritage buildings are often integral to the identity of local communities, reflecting their history, traditions, and values. Preserving these buildings helps maintain a sense of continuity and connection to the past.
- **Community Pride:** Heritage buildings with a strong sense of place can instill a sense of pride and ownership among locals. This pride in their cultural heritage can strengthen community cohesion and foster a shared identity.
- **Sense of Belonging:** By preserving heritage buildings and creating spaces that resonate with the local community, individuals feel a sense of belonging and attachment to their surroundings. This can enhance the well-being and quality of life for residents.

It could be said that the change is also made to reflect the owners' selves, to fulfil one's dream, and to suggest their identity in the place. Temporary changes in

everyday life are made to transform the 'non-place' or 'placelessness' space into their 'place'. An example of this is the everyday routine of shop workers, or 'labourers' from neighbouring countries, gathering to participate in the ASEAN sport of sepak takraw. They typically play during their breaks, pulling out the net and poles in a designated location.

These temporary modifications to space for personal comfort demonstrate the adaptability of individuals to their surroundings. The fact that they make sense of the place and adapt themselves by creating a temporary function for the space is similar to the actions of later generations in the past. They, mostly foreigners who arrive in this area, contribute to creating the identity of Song Wat. In the future, there might be other foreigners or outsiders from the area who migrate here and create their own version of Song Wat. Consequently, the meaning and function of the place might change.

Memories of the older generation who live here and new owners consider the place in terms of their relationship, from family maps to daily experience maps to business maps. Looking from an outsider perspective, workers live there and use the place as their escape for comfort after a long day of work. The new owner might view it as a business opportunity initially, but then learn to live with the place and consider it their familiar space, thereby creating another story that will communicate the history of Song Wat in the future.

However, if there is a very business-minded approach, it might lead to 'gentrification'. This raises questions about the future of Song Wat and what will happen to the older generation and the old owners if adaptive reuse occurs through the gentrification process. Will the meaning change? Will the businesses here change? If change inevitably happens, what will the future of Song Wat look like?

Evaluating the current situation in Song Wat, there are several shops and restaurants that emerged only in 2023. Before the pandemic in 2019, there were mostly traditional businesses such as retail shops for plastics, spices, grains, and local restaurants.

In conclusion, nurturing a sense of place in relation to heritage buildings not only contributes to their conservation and development but also plays a vital role in shaping the identity of local communities. By recognising and celebrating the unique characteristics and history of these buildings, communities can create a strong sense of place that enriches their cultural heritage and fosters a sense of pride and belonging among residents.

3. How does adaptive reuse help to sustain the relationship between the heritage buildings and the local's way of life?

1. Preservation of Cultural Identity: Adaptive reuse allows heritage buildings to retain their historical and cultural significance within the community. By repurposing these structures for contemporary use, such as converting an old factory into a cultural centre or a historic mansion into a boutique hotel, the buildings continue to contribute to the local identity and sense of place

Examples:

- Fv is proud of Thai agricultural richness and presents it to the world
- Artesia is proud of the architecture and charm of the place and proud of the Thai dessert, and it aims to promote it to the younger generations (not at all Thai but combined with Chinese elements such as Chinese-style briased duck pie) to reflect the identity of the area through food.
- Jingjang is proud of the heritage of the place and promotes it as a decoration in the cafe to tell stories to tourists.

2. Community Engagement: Adaptive reuse projects often involve the local community in the planning and decision-making process. This engagement fosters a sense of ownership and pride among residents, as they see their heritage buildings being revitalized and integrated back into the fabric of daily life. It can also create

opportunities for local businesses and entrepreneurs, further strengthening the community

Made in Songwat

Community resilience: Creating the new identity of Song Wat through art and design events

The first event mentioned, Made in Song Wat was the first instrument that the community utilised to portray and promote this community to the public. Initially, Made in Song Wat is a group consists of old and new business owners of Song Wat. In 2022, there was a first event in a much smaller scale called "Song Wat Week " which later on helped to develop into Made in Songwat in 2023. Made in Song Wat helps promote Song Wat area, propose Song Wat to the public as a place for hipsters and the best neighbourhood in 2023.

Furthermore, the persistent phenomenon can be interpreted by examining how the local community shapes and intends to present itself to tourists, employing a particular lens that emphasises its identity as an art-driven community. There are some examples from the famous Song Wat events in 2024 called "Made in Song Wat" and "Bob X'Mas in Song Wat" that can further elaborate this concept.

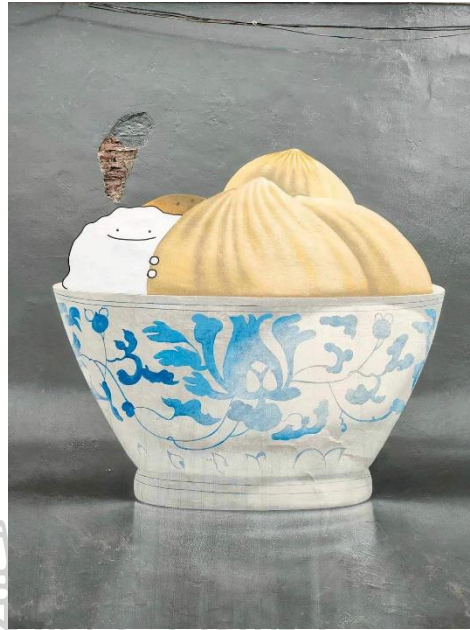


Figure 16 Bob character in Graffiti wall art



Figure 17 Inflatable Bob character in Song Wat area

Source: Chomkhwan Suvarnananda(Author)

3. Sustainable Development: Adaptive reuse is inherently sustainable as it promotes the conservation of existing structures, reducing the need for new construction and minimising environmental impact. By adapting heritage buildings for modern purposes, resources are preserved, and the embodied energy in the original construction is utilised efficiently

4. Economic Benefits: Adaptive reuse can generate economic benefits for the local community by attracting visitors, tourists, and businesses to the area. Revitalized heritage buildings often become cultural attractions or commercial spaces, contributing to the local economy and creating job opportunities

5. Cultural Continuity: By repurposing heritage buildings through adaptive reuse, the local way of life is intertwined with the historical fabric of the community. This continuity helps bridge the past with the present, allowing residents to connect with their heritage and traditions while adapting to contemporary needs and lifestyles

In summary, adaptive reuse of heritage buildings not only preserves architectural heritage but also sustains the relationship between these structures and the local community's way of life by fostering cultural identity, community engagement, sustainability, economic vitality, and cultural continuity.

4. What will the future Song Wat look like? How do the residents perceive themselves and their relationship with the heritage building in the near future?

Song Wat in the moment, and in the very near future is a community driven by marketing and event based regeneration that has the root of adaptive reuse of old historic buildings to attract lifestyle tourists and cultural tourists. Many events use the identity of Song Wat and make profit out of it as examples below.



Figure 18 Activity in Song Wat in BKKDW2023



Figure 19 Illustration of Building in Song Wat in BKKDW2023

Source: (Bangkokdesignweek, 2023)

For Song Wat, its distinctive smell is of Chinese medicine and herbs. This is due to the fact that it has been a trading area for agricultural goods since the past and it has a variety of agricultural items, especially from Chinese merchants who come to trade in Bangkok.

Many shophouses and warehouses in Song Wat were storage for agricultural commodities. Then, the merchants distributed these items to the front of the shophouse along the road and Yaowarat old market. From the past to present time, numerous shops along Song Wat Road sell herbs characterised by potent and distinctive aromas, the scents of which pervade the surrounding atmosphere. Hence, the human brain could be triggered by this smell. Allowing one to remember the mood and the purpose of the place being the marketplace for Chinese agricultural products. Therefore, the human brain may be stimulated by this aroma, enabling the recollection of the ambiance and the purpose associated with the locale, specifically, the marketplace for Chinese agricultural products.

Furthermore, it is a common practice for individuals to seek Chinese cuisine ingredients and herbs from Chinatown to Song Wat, given its status as the most renowned and longstanding Chinese community in Bangkok. Consequently, the aroma permeating Song Wat Road, saturated with the fragrance of Chinese herbs, not only contributes to the establishment of a Chinese-themed atmosphere but also serves as a reminder, triggering individuals to recollect Song Wat through its familiar scent.

Numerous cafes and restaurants along the road draw inspiration from the abundance of agricultural goods offered on Song Wat Road. F&V utilises distinctive botanicals especially Thai and Chinese herbs to highlight the diversity of Thai agricultural products in their menus. In addition, Artesia also offers Thai-fusion sweets crafted with regional ingredients in an effort to embrace customers' experience. Not only that, they also serve a seasonal menu that reflects the richness of Song Wat as a once successful trading area. For instance,

The memory of a person functions as a role to create the sense of attachment or ‘sense of place’ (Tuan, 2018), explains that the human body has an influence on the design of the city and the mobility of people. The recent event as a part of The Bangkok Design week of 2024_for Song Wat was entirely curated according to the concept of the sense of smell. The event “Blending the smell of Song Wat: walk, travel and eat in the form of one day trip” highlights the smell in the hidden history of Song Wat.

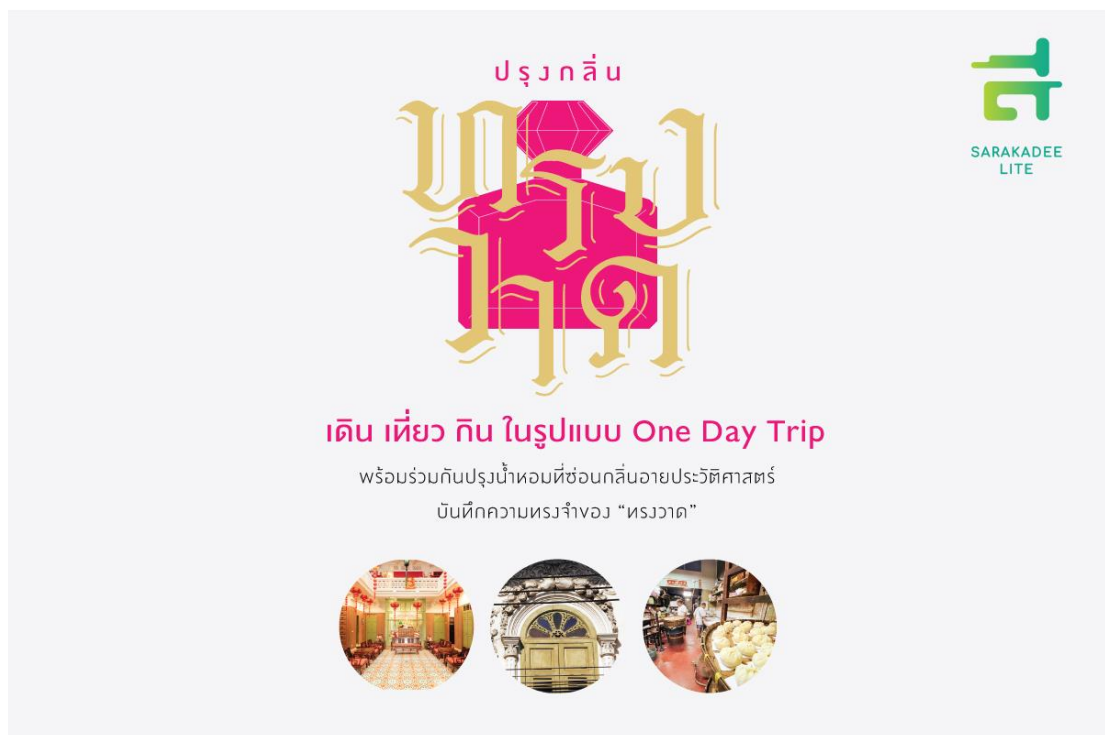


Figure 20 Activity in Song Wat in BKKDW2024

Source: (Bangkokdesignweek, 2024)

Chapter 6

Recommendations and Future Development Plan

Based on the findings and insights gathered from the study on urban regeneration through the adaptive reuse of heritage buildings in Song Wat, the following recommendations and future development plans are proposed to guide the sustainable growth and revitalization of the community:

1. Community Engagement and Empowerment:

- Establish a community-led steering committee comprising residents, property owners, local authorities, and urban planners to oversee the regeneration process.
- Organise regular community meetings, workshops, and cultural events to foster a sense of belonging, ownership, and pride among locals.
- Encourage the active participation of residents in decision-making processes related to the preservation, adaptive reuse, and development of heritage buildings.

2. Heritage Preservation and Adaptive Reuse:

- Develop a heritage conservation plan that identifies key heritage buildings, their historical significance, and potential adaptive reuse opportunities.
- Provide incentives and support for property owners to undertake adaptive reuse projects that respect the architectural integrity and cultural heritage of the buildings.
- Promote the creation of mixed-use spaces, such as cultural centres, artisan workshops, and community hubs, within heritage buildings to enhance their economic viability and cultural relevance.

3. Sustainable Urban Development:

- Integrate sustainable design principles, green infrastructure, and energy-efficient technologies into the regeneration projects to enhance environmental sustainability.

- Implement pedestrian-friendly streetscapes, cycling lanes, and public spaces to promote active mobility and enhance the quality of life for residents.
- Explore innovative financing mechanisms, public-private partnerships, and community-driven initiatives to fund and support sustainable urban development projects.

4. Economic Revitalization and Cultural Tourism:

- Support local businesses, artisans, and entrepreneurs through capacity-building programmes, marketing initiatives, and access to markets.
- Develop cultural tourism initiatives, heritage trails, and storytelling tours to showcase the unique history, architecture, and cultural heritage of Song Wat.
- Collaborate with educational institutions, creative industries, and cultural organisations to promote arts, crafts, and cultural heritage as drivers of economic growth and community development.

5. Monitoring and Evaluation:

- Establish a monitoring and evaluation framework to track the progress, impact, and outcomes of the regeneration projects over time.
- Conduct regular assessments of community well-being, economic indicators, heritage conservation efforts, and stakeholder engagement to ensure the sustainability and effectiveness of the development plan.
- Solicit feedback from residents, businesses, and visitors to continuously improve and adapt the development plan to meet the evolving needs and aspirations of the community.

By implementing these recommendations and a future development plan, Song Wat can emerge as a model for sustainable urban regeneration, heritage preservation, and community empowerment, creating a vibrant, inclusive, and culturally rich neighbourhood that celebrates its past while embracing a sustainable future.

Conclusion

In conclusion, this study has delved into the intricate process of urban regeneration through the adaptive reuse of heritage buildings in the historic area of Song Wat, with a particular focus on the role of locals in shaping the future of their community. Through a comprehensive analysis of the history, cultural significance, and community dynamics of Song Wat, several key findings and implications have emerged, highlighting the importance of community engagement and empowerment in the urban regeneration process.

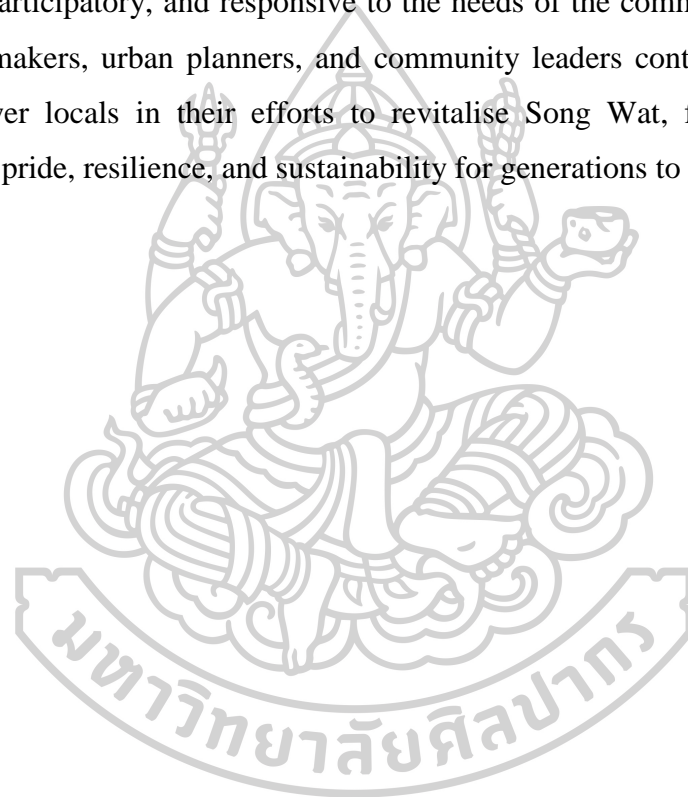
One of the central themes that emerged from this study is the vital role of locals in preserving the cultural heritage and historical identity of Song Wat. Urban planners and policymakers can ensure the revitalization of the neighbourhood, rooted in the community's needs and aspirations, by actively involving residents in regeneration efforts. Empowering locals to participate in decision-making processes and encouraging their active involvement in shaping Song Wat's future fosters a sense of ownership and pride, resulting in more sustainable and inclusive development outcomes, as demonstrated by the study.

Furthermore, the research has underscored the significance of understanding the perspectives and experiences of local residents in the regeneration process. By conducting in-depth interviews with both old and new residents, the study has provided valuable insights into how different groups perceive and interact with the built environment, shaping their sense of place and belonging. The diverse narratives and memories shared by residents have enriched our understanding of the cultural significance of heritage buildings and the evolving identity of Song Wat.

Moreover, the study has highlighted the importance of raising awareness among locals about the importance of preserving cultural heritage and the role they can play in conserving the historical fabric of their community. By documenting the timeline and development of Song Wat from the past to the present, the research has emphasised the need to involve residents in the preservation and promotion of their

heritage, ensuring that future generations can continue to benefit from the rich cultural legacy of the area.

Finally, the regeneration of Song Wat through the adaptive reuse of heritage buildings presents a unique opportunity to create a vibrant, sustainable, and culturally rich community that honours its past while embracing the future. By recognising the invaluable contributions of locals in shaping the identity and future of Song Wat, stakeholders can work collaboratively to ensure that urban regeneration efforts are inclusive, participatory, and responsive to the needs of the community. It is essential that policymakers, urban planners, and community leaders continue to engage with and empower locals in their efforts to revitalise Song Wat, fostering a sense of community pride, resilience, and sustainability for generations to come.



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VITA

NAME

Chomkhwan Suvarnananda

**INSTITUTIONS
ATTENDED**

2018: Bachelor degree in Language and Culture
(International Program)
Faculty of Arts, Chulalongkorn University, Thailand
Major: Language and Culture; Minor: French
CUMULATIVE GPA: 3.56 2nd Class Honours

