

Social and Cultural Reflection of Sathingphra Peninsula from Local Pavilion (Salaklanghon)*

ภาพสะท้อนทางสังคมและวัฒนธรรมของคาบสมุทรสทิงพระจากศาลากลางหน

Received: October 27, 2018

Revised: March 1, 2019

Accepted: March 1, 2019

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Abstract

The research aimed to study sathingphra peninsula's social and cultural reflection of a pavilion in a local style (Salaklanghon). in the Sathing Phra peninsula area including four districts of Singha Nakhon, Sathing Phra, Krasae Sin, and Ranot. The field data was collected by the interviewing of 65 people living near the 29 utilized and occupied pavilions which reflected the social and cultural circumstances, together with observing and photo shooting. The data was analyzed in the form of descriptive analysis. The findings showed as follows. Reflections on family, found that people in a household have love, unity and respect for the elderly by staying together as an extended family. Reflection of race, found that there have been people of Chinese descent in sathingphra peninsula for centuries. Reflections of Psychological, found that people with generous hospitality, unity are interested in charity. Reflections of Economic, found that they reflect the status of the well-being of the Creator and the villagers have a folk career in animal husbandry, Farming and Fisheries. Reflection of Politics, found that villagers

* This article is a part of a research topic called "The Rehabilitation of Local Pavilion (Salaklanghon) for Tourism in Sathingphra Peninsula"

บทความนี้เป็นส่วนหนึ่งของงานวิจัยเรื่อง "การฟื้นฟูศาลากลางหนเพื่อการท่องเที่ยวของคาบสมุทรสทิงพระ"

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นักศึกษาหลักสูตรปรัชญาดุษฎีบัณฑิต สาขาการจัดการสิ่งแวดล้อม คณะการจัดการสิ่งแวดล้อม มหาวิทยาลัยสงขลานครินทร์ หาดใหญ่ สงขลา

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รองศาสตราจารย์, คณะการจัดการสิ่งแวดล้อม มหาวิทยาลัยสงขลานครินทร์ หาดใหญ่ สงขลา

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ผู้อำนวยการ, สถานวิจัยการจัดการท่องเที่ยวเชิงนิเวศพื้นที่ภาคใต้แบบบูรณาการ, มหาวิทยาลัยสงขลานครินทร์ หาดใหญ่ สงขลา

get access to the community services by the government and have the opportunity to access local politicians. Reflections of belief and religion, found that the community has a long standing culture, strong ties to Buddhism, belief in the goodness and adherence to the traditions of the local primordial. Reflections of the Aesthetic, Found that the Creator of the pavilion in a local style (Salaklanghon) or villagers have love, beauty, Skilled technicians, arts and a lot of love and appreciation for nature.

Keywords: 1. Social and Cultural Reflection 2. Sathingphra Peninsula 3. Local Pavilion (Salaklanghon) 4. Public Space

บทคัดย่อ

การศึกษานี้ มีวัตถุประสงค์เพื่อศึกษาภาพสะท้อนทางสังคมและวัฒนธรรมของคาบสมุทรสทิงพระจากศาลากลางหนในคาบสมุทรสทิงพระทั้ง 4 อำเภอ ได้แก่ สิงหนคร สทิงพระ กระแสสินธุ์ และระโนด โดยใช้วิธีการเก็บข้อมูลภาคสนามด้วยการสัมภาษณ์ผู้มีส่วนเกี่ยวข้องกับศาลากลางหนที่ตั้งอยู่ รวมทั้งหมด 65 คน และสังเกต ถ่ายภาพประกอบ จากศาลากลางหนที่ยังมีการใช้ประโยชน์ และสะท้อนสภาพทางสังคมและวัฒนธรรม และ/หรือมีความสำคัญต่อผู้คน รวมทั้งหมด 29 หลัง โดยนำข้อมูลมาวิเคราะห์ เรียบเรียง และนำเสนอแบบพรรณนาวิเคราะห์ ซึ่งผลการศึกษารูปได้ดังนี้

ภาพสะท้อนด้านครอบครัว พบว่าคนในครัวเรือนที่มีความรักใคร่สามัคคี และเคารพต่อผู้คน โดยอยู่รวมกันในลักษณะครอบครัวขยาย ภาพสะท้อนทางด้านเชื้อชาติ พบว่ามีคนไทยเชื้อสายจีนอยู่ในคาบสมุทรสทิงพระมากกว่าศตวรรษ ภาพสะท้อนด้านจิตใจ พบว่าชาวบ้านมีจิตใจที่เอื้อเฟื้อโอบอ้อมอารี มีความสามัคคีและสนใจในการทำบุญสุนทาน ภาพสะท้อนด้านเศรษฐกิจ พบว่ามีการแสดงถึงมีฐานะความเป็นอยู่ที่ดีของผู้สร้าง และชาวบ้านมีอาชีพพื้นบ้านด้านการเลี้ยงสัตว์ การทำนา และการประมง ภาพสะท้อนด้านการเมืองการปกครอง พบว่าชาวบ้านได้รับการเข้าถึงทางด้านการบริการชุมชนจากภาครัฐ และมีโอกาสในการเข้าถึงนักการเมืองท้องถิ่น ภาพสะท้อนด้านความเชื่อและศาสนา พบว่าชุมชนมีวัฒนธรรมมายาวนาน มีความผูกพันกับพุทธศาสนา มีความเชื่อในเรื่องการทำความดี และมีการยึดมั่นประเพณีดั้งเดิมของท้องถิ่น ภาพสะท้อนด้านสุนทรียภาพ พบว่าผู้สร้างศาลากลางหนหรือชาวบ้าน มีความรักสวยรักงาม มีทักษะทางเชิงช่างและศิลปกรรมเป็นผู้รักและเห็นคุณค่าในธรรมชาติ

คำสำคัญ: 1.ภาพสะท้อนทางสังคมและวัฒนธรรม 2. คาบสมุทรสทิงพระ 3. ศาลากลางหน 4. พื้นที่สาธารณะ

Introduction

A public space is an area where people, communities or organizations can use for their convenience. It is also a social space that created social activities, using for a private matter, such as a individual relaxing, vacation activity or a public holiday activity or using for community's politics events those sometimes become famous social phenomena or turn to be the beginning of the community's political system. For some event, it was an area, which created an environmental or historical balance for the community as well. The phenomena from these public spaces were the relationships between the physical characteristics and the social performance of the activity characteristics those occurred among this particular area. This was consistent with Kitti Chaowana and Cattaleeya Jiraprasertkun (2017) who distinguished the public space are study into two dimensions, those were physical space and social space which inseparably overlapped and interwoven each other. Each of the public space had got its different meaning and social functions. Therefore, the public spaces reflected their own identity and power relation differently. Therefore, the public space in the community is an important area to reflect the development and change of the community in various aspects. If these important areas were developed in accordance with current social and lifestyle changes in the wrong direction. The value and the importance of public space to the community would also be reduced. Some of them would not be important anymore. There would be none of the public space memory for the future generations to be proud or to learn about the community's history.

The community's public spaces with traditional, social, cultural, and historical resources could excellently reflect the values of the community. Especially, the public spaces which are the artistic environment, such as the pavilion or Sala.

Sala is a public shelter or rest house, built along the way for the public to use. It could be found all over the country as Sala (rest house, shelter or roadside shelter), which names are different in each region. In the north-Eastern part of Thailand, it's called "Salaklangbaan" (meaning the central public rest house of the village). In the South of Thailand, it's called Lha or Salaklanghon.

Salaklanghon in the South are located near the local pathways in all area. The purposes of building those are mainly for using and sharing them among the southern people. As indicated by Chatthip Nartsupha and Poonsak Charoenpradit (1997) that, the villagers in the South had been in close relationship. They supported each other by having social conversation. One visited the others' houses and that they had made a shelter or a shed in front of their own house. In the middle of the pathway to the other house, there always be

Salaklanghon, so that the passing by people could rest or make a stop, and also to have conversation. Salaklanghon were built from the kindness of the local villagers. That has been supporting a strong bond within the community.

Salaklanghon in the South, in addition to being used as accommodation, also provided for other purposes as indicated by Sutthiwong Pongpaiboon (1986) that, Salaklanghon were used as a ritual place for the local people. Each of Salaklanghon had different technical characteristics, construction methods, materials used, size and style, those reflected the beliefs, folklore and local wisdom, which were the specific traditions to the community.

The Sathingphra Peninsula is an important archeological and historical site in the south of Thailand. This area had been occupied by different groups of people since the beginning of the southern Thailand's history. Tharaphong Srisuchart (1986), described this area as an ancient community of the South. There were evidence in wide area proving that settlement and communicating of the people between the communities. There were also tradition and culture exchange and trade as well as contacts with foreigners by land and water contact. Especially, by the water trading and communicating, the transportation used had then linked together the Gulf of Thailand and Songkhla Lake. The communities in the Sathingphra Peninsula had later grown to become the economic and social center of the community in the Songkhla Lake Basin in those days.

The Department of Fine Arts (1979) informed the location and territory of the Sathingphra Peninsula and concluded that it is 68 km. long, starting from Tambon Tha Bon, Amphoe Ranot, to Ban Khao Daeng, Amphoe Mueang Songkhla in Songkhla province. The widest part of the Sathingphra Peninsula is approximately 18 kilometers from Laem Taopoon, Tambon Ko Yai to Ban Don Kej, Tambon Sanamchai, Sathingphra District, Songkhla Province, with the northern boundary of Ban Sala Luang, Amphoe Ranot. Its western boundaty is of the Gulf of Thailand and the southern boundary is of Songkhla Lake.

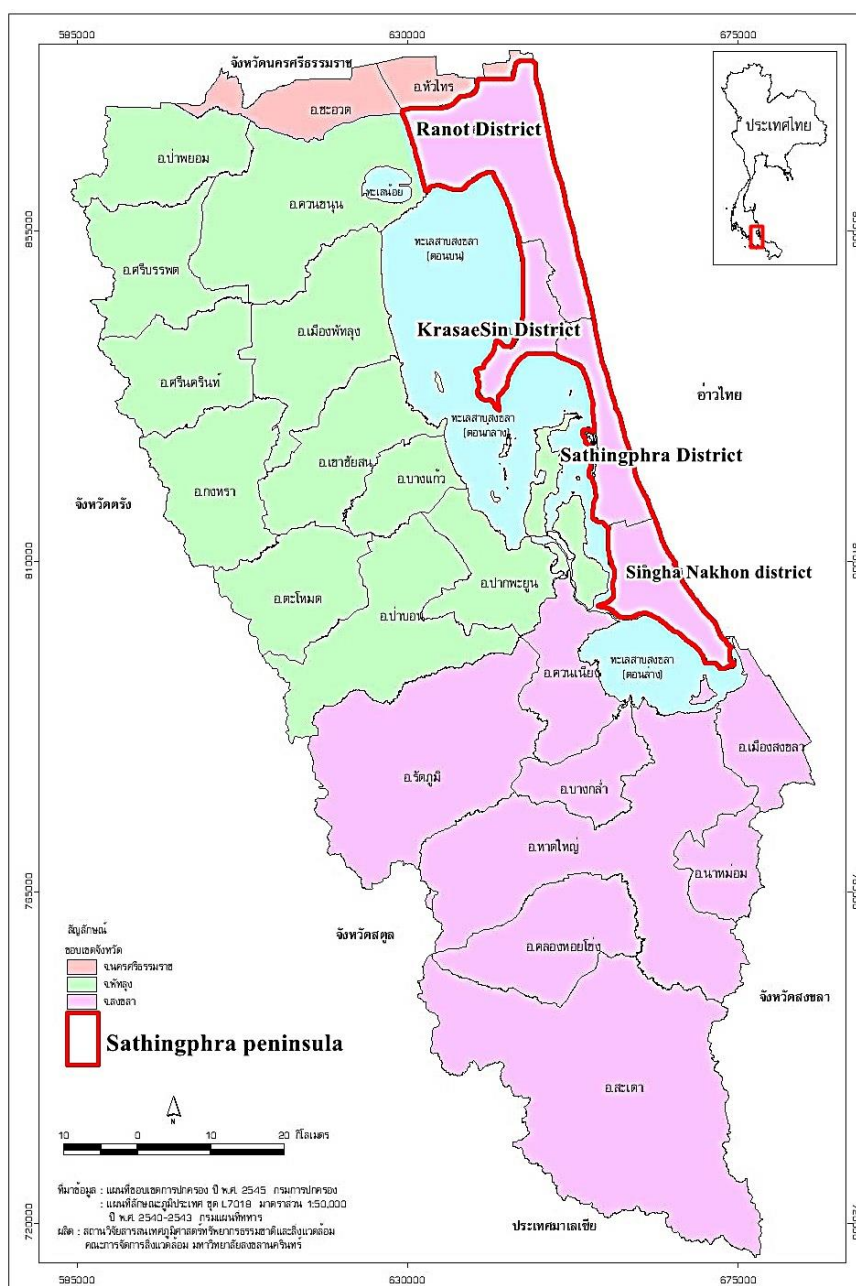


Figure 1: The territory of the Sathingphra peninsula

Guy Trebui (1983), Srisak Wanlipodom (1985), Suthiwong Pongpaiboon (1986) and Prathum Chumpengpan (1985) concluded about the history of the Sathingphra Peninsula that the community in the Sathingphra Peninsula was an ancient community consisted of six major communities, namely, U-Tapao-Ranod ancient group, Pang Yang ancient group, Si Yang - Chedi Ngam ancient group, Khao Koocha-Chaa Mae ancient group, Sathingphra ancient group, and Pa-O ancient group.

Both Thai and foreign archaeologists had come to investigate and found archaeological evidences showing that the community was once a major port and performing contacts with the outside communities, especially, during the 12th-14th centuries, there were evidences of transforming the outside civilization and the establishment of a community. There were religious places on high places. Both Hindu and Buddhist religious flourished together. There were international contacts such as with China, India, Arabian, Vietnam (Funan), Malaysia and Indonesia. When there came the reign of King Rama V, a governmental reform had composed the Sathingphra Peninsula of Ranot District, Krasaesin District, Sathingphra District and Singhanakhon District. All of the districts belong to Songkhla Province.

Salaklanghon in Sathingphra Peninsula are the important folk architectures those express the folklore and local wisdom of the villagers. They are artistic surroundings that attach to the way of life of the local people since from the past. Then, there came the changing of society conditions and life style. The development of routing, transportation and vehicles are more convenient for people nowadays. Some government agencies had built roadside shelters for people, or even for any other buildings which could be used to organize activities in various purposes for the local community. The value and commitment of Salaklanghon to the villagers were then declined, that can be seen as the neglected Salaklanghon with no maintenance. Some of Salaklanghon then became only the ruins.

Karn Phiancharoen (2000) had studied about the condition and utilization of Salaklanghon in Sathingphra Peninsula, Songkhla province and concluded that, 112 unit in the Sathingphra Peninsula were still in complete conditions and that showed the close relationship between pavilion and the local people living in the community. Each districts had different number of Salaklanghon due to the importance of being a center for the people and the number of people in each of the different areas.

However, many of Salaklanghon located in the community center were still be used for various purposes by the villagers. Although the purposes were quite different from that past but they were adjusted to comply with the social conditions, surroundings and people's life style. Salaklanghon reflected the living style of people in the past, also to the social and cultural conditions of the community in the Sathingphra Peninsula in various aspects, which might be an aggregate of the people in the South, or might be only a part of the particular community area of that Salaklanghon. The study of "Social and Cultural Reflection of Sathingphra Peninsula from Local Pavilion (Salaklanghon)" would be useful to understand the social and cultural conditions of the Sathingphra Peninsula, that could point out the value of

Salaklanghon as a cultural heritage. The results of the study could be used to plan, promote, preserve and revive the architecture, beliefs, traditions, which will bring people to love and pride in their own local community. It can also be used as a tool to create and promote tourism of the South by revitalizing the communication routes used by the people in the past, natural resources, buildings and architectures, and culture. Rathirat Kheawmesuan (2016) discussed the trend in tourism, concluded that, local and community tourism was famous. Especially, in ancient cities all over Thailand. Although some might not be prominent enough to register as a regional or global heritage, but every place has its own inheritance with their own characteristics in terms of architecture and cultural traditions.



Figure 2: The dilapidated Salaklanghon in Sathingphra Peninsula

Objective

To study the social and cultural reflection of the Sathingphra Peninsula from Salaklanghon.

Methodology

1) A step of survey and study in the related documents by secondary data reviewing and collecting. A review of the related researches to find out basic knowledge to help in framing the ideas of the study. Papers and documents involved were researches those related to Sathingphra Peninsula, local architecture and community study.

2) A step of collecting data, field survey in Sathingphra Peninsula in 4 districts namely; Singha Nakorn, Sathingphra, Krasaesin and Ranot district. Tools used were; field survey, interviewing, observation and photo shooting. The steps were as follows:

2.1) Observe the currently occupied 29 Salaklanghon those were in the study area, which clearly reflected the social and cultural conditions using the observation and/or the background telling.

2.2) Interview 65 informants in the study area using the semi-structured interviews. The informants were purposive sampling of 65 people, including villagers, community leaders, heads of state agencies or organization, etc.

2.3) Observe the use of Salaklanghon, using a non-participant observation. Record the steps and details of the activity and utilization. Observe the current appearance of the seen Salaklanghon, in order to know the physical characteristics, history and cultural traditions.

2.4) Take photos of Salaklanghon to use in describing the relevant section.

3) Data analysis step: The field data was verified its integrity, then the lost information was recollected. All data was then synthesized according to the research concept framework as follows:

3.1) The initial analysis: Data was classified, categorized and analyzed to explain the stories and the phenomena of the pavilion in relations to social and cultural relationships.

3.2) Theory analysis: The theories were used to analyzed the data in accordance with the principles, by emphasizing the theories of public space, conservation, community participation and tourism management

3.3) The comparative analysis: This was the method of comparing the information of each pavilion and each area to study the relationships or the relevance in economic, social and environmental aspects.

4) Descriptive analysis presentation step: All data was analyzed and illustrated with photos in 7 areas; those were: family, ethnicity, mind and soul, economy, politics and governance, faith, and aesthetics.

Results

The results of the study could be summarized as follows:

1) The reflection to family

The family institution is the least socially active institution of the society. It showed that the villagers used Salaklanghon near their house with the family members to rest, to sit back, to sleep, to eat or to play with children. Almost all family members attended together for a time on a daily basis. Sometimes, relatives or neighbors also occupied. It was important as the family center which build love, care and memories among them. This was an indication of the family's close relationship showing the extended family style.



Figure 3: Salaklanghon located near the residence of the villagers

2) The reflection to ethnicity

The ethnicity of people living in a community indicated the history of the area best. The research found that the area in the Sathingphra Peninsula had been inhabited by people with Chinese race for more than a century. As showed in the Salaklanghon's Chinese language's name and also the name of its founder or builder, such as, Sala Yai Zhu, Sala Gim Tuan, Sala Mae Kim An, etc. Each of them were at least 50 years old, but for Sala Yai Zhu was more than 100 years old.

3) The reflection to spirits and soul

The expression of spirit and mind of the people in the Sathingphra Peninsula reflected by building a Salaklanghon for public benefit. The construction of Salaklanghon was from a unity of the local people itself. Showing the generosity to other people, sacrifice and harmony of the people as well. The research also found that no one claimed to be the owner of the built Salaklanghon, but everyone was willing to share the pavilion, although it had been built on his or her own land, such as Sala Lung Prom, Sala Tuad (in Tambon Muang Ngam).

The expression of generosity of the villagers also found in the evident that they allowed to use Salaklanghon as a place for the dead people who had no relatives, such as Sala Hua in Bo Mai Road. This was a philanthropic way of the people.

The building and constructing of Salaklanghon sometimes had no history or record, but most of them were built by the cooperation of the villagers, such as Sala Bo Jom, Sala See Kak, Sala Tit Pia, Sala Tha Nam, Sala Tung, Sala Pang Tia and Sala Bo Dan.

Naming Salaklanghon reflected the spirit of giving honor to people in the community, and to remember the goodness of the builders that made the pavilion useful for public. Some Salaklanghon was a part of the community throughout the people's lives. The names of Salaklanghon were set up after the construction, such as Sala Yai Zhu, Sala Loong Prom, Sala Tid Pia, Sala Yai Klad, Sala Pa Yok Niao. Only Sala Tuad which name was changed after the builder had passed away.

4) The reflection to economics

The economy is an aspect showing the people's living quality and the construction cost indicated the well-being of Salaklanghon's builders. The pavilion which was paid by only a builder were Sala Yai Zhu, Sala Loong Prom, Sala Tuad and Sala Bo Dan.

The occupations of the local people also reflected the use of Salaklanghon. It was often used for milling rice or peeling the sugar palm fruit. Sometimes used for a place of dried fish selecting or trawl repairing. Salaklanghon used for those purposes were Sala Rong, Sala Pangkaee, Sala Tai Muang Huai Laad.



Figure 4: The local people used Salaklanghon to sew the net and for fishing

5) The reflection to politics

The politics of government reflected from the use of Salaklanghon by entering through the government's community services. Government agencies provided services with staff to the area, so that they reached to the local people who were their target groups. The services were about public health, agriculture. Salaklanghon so then were used as a place for those government services. People came along to get vaccination, agricultural matters helps, demonstration and trainings. Sometimes, staff of a department of community development came to collect population data and have an interview at Salaklanghon.

Salaklanghon used as such the purposes were; Sala Song Nuai, Sala Pang Tia, Sala Tuad, Sala Baan Moo 6, Sala Ban Muang Pum.

Salaklanghon were also used for other political purposes, such as fixing political campaign posters or running a political campaign for national and local election purposes.

6) Reflections on beliefs and religions

The Sathingphra Peninsula is an ancient community with a long history. It is one of the most important archaeological and cultural sites in the South. This area has been very prosperous especially in Buddhism. It was the foundation for the people living in this area to have a lifestyle that is bound to Buddhism to the present. It was found that the people in the local community used Salaklanghon as a place to perform rituals, where Salaklanghon located in the community center and designed to have 2 to 3 levels of platform for usage purpose. In these rituals, monks were invited to attend the ceremony, that was the reasons of platform elevating, for the monks to sit in. The rituals were about religious ceremony, such as Buddhist Lent Day, Songkran Festival, funeral ceremonies, annual merit making ceremony, rice ceremony. Salaklanghon used for such purposes were Sala Bo Jom, Sala Sating Mo, Sala Tid Pia, Sala See Kak, Sala Song Nuai.



Figure 5: 2 to 3 levels of Salaklanghon

Some traditional rituals reflected the beliefs of the local people in the community. For example, using Salaklanghon for funerals. There were so many people passed away of accidents. The local people believed that it was prohibited to bring such funeral rituals in their houses. Then, Salaklanghon became the solution.

Many rituals had been found to perform for some period of time in the past, but have been stopped nowadays. Such as, Sala Hua Tanon used to be a place for ordination ceremony, Tam Boon Lay or monk food offering ceremony at Sala Hua Tanon Bo Mai. Sala Song Nuai and Sala Hua Sapan Kamuan used to be a place for Song Hab Song Kon ceremony (warding off bad lucks). In this ritual ceremony, were held each year in late April or after harvest. Local people hung carrying baskets into the pavilion's poles, then brought the banana leaf-wrapped offering items to the baskets while monks were praying. The items could be rice, chili, shrimp paste, money or cut hair. After the ceremony, the carrying baskets would be taken to hang over a tree nearby. Children in the community would take the items from the carrying baskets, which this performance called "Grab the stuff" At Sala Hua Sapan Kamuan, it was different, as the carrying basket turned to be a small floating object with its roof to be able to float at a canal nearby after the ceremony. Sala Kluan, Sala Hua Sapan Kamuan, Sala Bo Lan and Sala Pud used to have Ko Khao Liang ceremony (giving alms to a Buddhist monk). Monks attended the ceremony praying to the people, while praying people gave the ears of paddy as a symbol of making merit. And at the other day, the temple staff would collect the ears of paddy and traded to a merchant. The money gained would be used for temple's development purposes.



Figure 6: The use of Salaklanghon of the people on the day of merit making according to the tradition of the community

The ceremony of "celebrating the pavilion" is another ritual that local people perform when a new Salaklanghon was built. That had to be a large pavilion that people built and created together. The ritual was like a new house celebration of Thailand.

7) The reflections to aesthetics

Expressing the aesthetics of the local people in the community appeared both from the use of the place, architectural elements and the surrounding areas of Salaklanghon. It was found that all Salaklanghon had been constructed with as a major component. Many of them were meticulously built. The architectural elements were beautifully designed. Those expressed the humility of those who respected a higher honor of others, such as the wood carving decorations of the walls, the beautiful porch or lathe decorations which added values to Salaklanghon, founded at the Sala Bo Tia, Sala Loong Am, Sala Nong Wa. Some of Salaklanghon leveraged its floor for 2 to 3 levels so that the monks or elderly people could sit higher than the ordinary people or children, could be found at Sala Song Nuai, Sala Ban Nai Mon, Sala Nong Oi, Sala Wat Pra du Temple, Sala Nong Wa, etc.



Figure 7: The decoration of Salaklanghon

Some of Salaklanghon had decorated with glazed stucco paintings. Some decorated with the edged stucco and roof covered stucco. The folk crafts showed the beautiful and valuable local architecture, could be found at Sala Bo Jomthip, Sala Luang Klaew, Sala Tuad Chiew and Sala Leh Sua Muang.

The use of Salaklanghon indicated a peaceful and nature appreciation mind of the local people, seen as people spending time in Salaklanghon on a daily basis for resting, living. The place was used for fun activities. Most of Salaklanghon was located near trees and with shady shelters.

Discussion/Conclusion

This study revealed the importance of Salaklanghon in the Sathingphra Peninsula in serving an important public space for the people and community. Salaklanghon reflected the social and cultural aspects of the Sathingphra Peninsula, highlighted in seven aspects: family, ethnicity, spirits and soul, economics, politics, beliefs and religions and aesthetics. The results were as follows:

1) The reflection to family: This originated from activities that took place in Salaklanghon among members of various families. It characterized the relationships of family with affection and respect for the elderly. The family style was combined and extended family.

2) The reflection to ethnicity: As seen in the assigned Chinese names of Salaklanghon, background and the age of the pavilions showed the creator and the constructor with long history of Salaklanghon.

3) The reflection to spirits and soul: It came from constructing Salaklanghon for public benefit. The construction methods were from people in the community. The advantage and the use showed the kindness to other people, the unselfishness, sacrificing and philanthropy. Those showed the unity of the people in the local community.

4) The reflection to economics: Some of Salaklanghon costed by only a builder. This indicated the well-being of the creator or builders. Salaklanghon would be used among the villagers which showed the local community's livelihoods. The use's characteristics showed that people's careers like farming, and fishing that that relied on natural resources. Also, it showed the abundance both in the water and on the ground of the Sathingphra Peninsula.

5) The reflection to politics: The political styles of the peninsula Sathingphra reflected by the use of governmental agencies that provided community services to the people. Also, local politicians used Salaklanghon as a center to communicate and meet up their people.

6) The reflections on beliefs and religions: Evidenced from the ceremonies of the faith and religion. It was a sign of a long-standing cultural community which showed the commitment to Buddhism was a way of life, beliefs in the goodness, supernatural power and traditional customs of the local people both traditional and personal beliefs. However, some of the rituals were found lost.

7) The reflections to aesthetics: Aesthetic expression of the creator or builder showed in fine and beautiful Salaklanghon's details. The person was well skilled in art and craft, evidenced in Salaklanghon's architectural elements. The use of Salaklanghon revealed a peaceful love and simplicity in love of nature.

The informed social and cultural reflection of the Sathingphra Peninsula from Salaklanghon showed the unique way of life of people in the Sathingphra Peninsula. It also revealed the connections between the communities which reflected well the social, cultural and surrounding connections. Salaklanghon were therefore considered as the important public,

social and cultural places. Salaklanghon were worthy to conserve to be the cultural heritage of the communities in the Sating Phra Peninsula area. The preservation should not be only finding for funding to repair or improve physical and architectural buildings, but the restoration must consider of the relationships among the social, cultural and the environmental dimensions as well. The preservation activities should include the pavilion related traditions, and the sustainable management, social or legal activities and tourism, should be implemented to as a development tool, as well as community participation process would also sustain the pavilion value. The study therefore offered suggestions in various areas as follows.

1) Suggestions to a community staff: The local people should be informed about the results of the study to better understand the social and cultural conditions of the Sathingphra Peninsula. The people then would be appreciated, love and pride about the importance of Salaklanghon as the important cultural heritage.

2) Suggestions to a local government: The results of the study should be expressed to the associated organization or agencies in all aspects about art, community development, society and tourism. That could be guidelines for setting up conservation policy, promoting architecture, beliefs, traditions, and could be used as a tool to create cultural tourism of the Sathingphra Peninsula area.

3) Suggestions to a national government: The results of the study should be expressed to the associated organization or agencies in order to push Salaklanghon to the value of the world's cultural heritage, or in accordance with international standards. This could become a process to study or to set policies for conservation, rehabilitation and promotion as a national heritage.

4) Suggestions for future research. A future study should be about the local wisdoms embedded in Sathingphra Peninsula's Salaklanghon. Both in the matters Salaklanghon managing plan and restoration. Also about mapping Salaklanghon to be a historical and cultural database of the area.

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