

## A Study of the Important Local Cultural Resources in Chiang Rai Old Town to be Used as a Cultural Capital for Building a Souvenir in Chiang Rai Old Town

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### Abstract

The objective of this research is to study and assess the value of cultural resources in Chiang Rai Old Town in taking to the design and development of cultural products, which can be used as a cultural capital to build a souvenir in Chiang Rai Old Town. This research is qualitative research by using the concept of cultural resource management and the concept of educational history, by using criteria under the Venice charter of the Convention of the United Nations Educational, Scientific and Cultural. This is a way to assess the value of important cultural resources. The results of the study show that three important types of local cultural resources in the old city area 1. Humanities field, local traditions 17 festivals, 2. Arts and Crafts fields, 2 types, Chiang Rai city planning and commercial buildings, 3. Home Economics Arts field, food wisdom “Khanom Mongfa Moopan” of Hakka Chinese group in order to use basic information to design.

**Keywords :** Chiang Rai Old Town, Local Cultural Capital

### Introduction

The area of Thanalai road, Utharakit road and surrounding areas, it is as important as the downtown area of Chiang Rai. That has developed since 1843 during the reign of Phraya Buddhawong (1826-1838) the 4th ruler of Chiang Mai. Therefore, it was requested a royal permission from King Rama III to revive Chiang Rai city in 1843, graciously appointed Chao Tham Lanka (King Chiang Rai 1) (1843-1864/21 years old), the boss of the seven lineage is the ruler of Chiang Rai (Chaemchit, 2000:6), resulting in the area of Thanalai road, Utharakit road and surrounding areas becoming the administrative center, is the home of the boss of Chiang Rai city. Later in the reign of King Chulalongkorn (1793-1998) can be considered as the period that Siam has played a role in laying the foundation for the reform of the provincial capital including Chiang Rai as well. In 1903, a European-style building was built to be used as a government office in Chiang Rai by an American missionary group, Presbyterian group who play a role in

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building design and construction supervision and has a role in the construction of many important government buildings in the city. Resulting in the area of the Thanalai road area became a government center of Chiang Rai city. In addition, it is also a shopping area that has a group of Tai Yai merchants. Yunnan Chinese who played a role in the economy in the first period. Later, when the train cut to Lampang, a group of overseas Chinese that have large communities in the Sampeng area in Bangkok are seeking opportunities to trade and they came to settle in the trading town of the northern districts including Chiang Rai as well. It has settled down to trade in the area of Thanalai road and continuous areas. Resulting in becoming an economic area, entertainment areas including cinemas, coffee shops, the important hotels. Later in 1967, Chiang Rai Transport Office was opened. The extension of Phahonyothin road has been ongoing since the Second World War. Resulting in becoming the main transportation route to transport people from Bangkok to Chiang Rai. From the above factors, the expansion of Chiang Rai city from Thanalai area and continuous areas along Phahonyothin road. After the relocating government center from Chiang Rai downtown area, resulting in the area of Thanalai area and the continuous areas gradually decreasing in role. At present, Chiang Rai Old Town area still has a group of architectural buildings that are valuable in architecture, residential and commercial building groups, vernacular architectural style. The area is also home to religious sites including temples, shrines, churches, mosques, navel cities (pillars of the city) and the way of life and local communities.

Until 2011, Chiang Rai Municipality Office realized the value of Chiang Rai Old Town area which is an area that has important places of Chiang Rai city including the important religious groups in the city, the past important government buildings, trade area, museum, as well as the area with communities and ways of life in the area with value of local historic trade. Resulting in activities for tram routes, tourism, religion, and important places in Chiang Rai Old Town Anurak, P. ( Interview, October 20, 2017) Later in 2014, Office of Natural Resources and Environmental Policy and Planning had a project to define the area of Chiang Rai Old Town. The project was supported by the government that focuses on conservation and development of the old town. By specifying special operations policies in specific areas in order to prepare a master plan for conservation, development of Chiang Rai Old Town (Office of Natural Resources and Environmental Policy and Planning, 2013:6-15). In addition, Chiang Rai Municipality Office encourages Thanalai road area to open an area for local people to bring local products for sale called “Kad Chiang Rai Remembrance” on every Saturday of every week. As part of encouraging locals and tourists to realize the value of Chiang Rai Old Town throughout the period of

“Kad Chiang Rai Remembrance” activity, the study found that the form of activities emphasizing the products sold in “Kad Chiang Rai Remembrance” still lack products that show the value, importance and identity of Chiang Rai Old Town area unfortunately.

Therefore, this research is to explore and assess the value of important cultural resources within Chiang Rai Old Town. To be used as basic information in the design and development process of local products on the basis of art, culture, local knowledge and as an extension of wisdom, commercial product development. To be a unique product in Chiang Rai Old Town that it helps to promote cultural tourism. It is a part of the revitalization of Chiang Rai Old Town to be alive from cultural tourism. It will result in love and jealousy in cultural heritage in Chiang Rai Old Town with local and outsider people.

### Research Objectives

To study and assess the value of cultural resources in Chiang Rai Old Town in taking to the design and development of cultural products

### Methods

Using a qualitative research process that focuses on fieldwork by conducting in-depth interviews with local people. To help understand the history of the community. The data from the field will be the main information that helps the students to understand the development of local history overview as well as managing in-depth learning resources from communities, the private sector, government sectors, and educational institutions as in-depth information. Allowing the student to see the strengths of the overview of cultural resources for the 3 steps of taking to the design approach as follows:

1. Study from relevant documents

Gather information from various related documents to study concepts as well as information relevant to the community, whether it is general information, historical information, area and environment, social economic and cultural conditions by compiling from primary source and secondary source.

2. Field study

In this research, the researchers collected primary and secondary data including field surveys to study research data. Then, analyze the data into the process of designing and developing cultural products that can be divided into 2 parts as follows:

### 2.1 Survey searching for cultural resources

It is the study of geography of the community by listening to information from local experiences that are most familiar with ecology, history, culture and wisdom. Data collection from this evidence requires interviews, data from old maps, aerial photograph, current map in order to be able to see the local environment and use the information to make a using checklist to be used for evaluation and selection the important cultural resources in Chiang Rai Old Town

### 2.2 Assess the value of cultural resources in Chiang Rai Old Town

Selection of cultural heritage sites in Chiang Rai Old Town to help understand the importance level of resources that are important to the local, compile, analyze, for information to lead as inspiration for the design of cultural products showing the identity of Chiang Rai Old Town. Classify cultural resources into categories according to guidelines from National Cultural Master Plan (2007-2016). The Ministry of Culture has divided the culture into 5 branches according to UNESCO. From an international conference on cultural policy of the Office of the National Culture Commission organized by UNESCO organization in Venice, 1970 (Charnlertrit, 2011: 22-32) as follows:

1) Humanities such as culture regarding customs, virtues, morals, ethics, values, religion, philosophy, history, archeology, social etiquette, governance, law, etc.

2) Art disciplines such as culture in languages, literature, folk tales, music, dance, painting, sculpture (molding, wood carving, marble, metal), architecture (construction with beautiful art), etc.

3) Artisanal fields such as culture in embroidery, carving, weaving, wickerwork, lacquerware, silver casting, goldware, reclamation, flower arrangements, dolls making, mat weaving, pottery weaving, etc.

4) Home Economics Arts such as culture in food, clothing, marriage, home, medicine, child care, family, getting to know a career, knowing how to make a living helps the family economy, etc.

5) Sport and recreation such as culture in games, Thai boxing, fencing, sword, folk sport, etc.

### 3. Data analysis

Conduct a preliminary study of cultural resources from survey data. Study from documents, in-depth interviews from owners of cultural resources, scholars with local expertise that were compiling as basic information. After that it was categorized by category according to

UNESCO from an international conference on cultural policy of the Office of the National Culture Commission organized by UNESCO in Venice, in 1970, in 5 fields and evaluated for use as input to the design process. Summarize the research results in descriptive format and prepare a summary of the research results.

## Results

The results of the study were divided: 1. The Important local cultural resources in the old town. 2. Cultural resources used in the design.

### 1. The Important local cultural resources in the old town

The study results found that the important local cultural resources in the old town area are 3 types as follows

#### 1.1 Humanities

It was found that the important cultural resources in Chiang Rai Old Town, which is diverse in ethnicities such as Indigenous group, Chinese Siamese group, Indian group, Yunanese group, which have a way of life, tradition fair, religious beliefs including Buddhism, Sikhism, Brahman, Christianity, Islam, etc. these factors make Chiang Rai Old Town area a diverse area of beliefs, traditions, rituals and important festivals that are inherited with interest. This study aims to promote the relationship of various groups of people with diverse beliefs, beliefs and religions that can live together as a local population of Chiang Rai. Through education of festivals, traditions, important rituals of the year as follows:

**Table 1** Traditions and Rituals in Chiang Rai Old Town

Month	Traditions, Rituals, Festivals
January	Buddha Image Wad Wiang Chiang Rai tradition
February	Chinese New Year
March	Makha Bucha day
April	New Year tradition in Chiang Rai
May	1. Wisaka Bucha day 2. Atthamee Bucha day 3. Raising ghost of the boss of Chiang Rai city and Godfather and Chao Mae Doi Chom Thong parade
June	Buddhist Lent day

Month	Traditions, Rituals, Festivals
August	Segow festival (Ting Krachad), Chiang Rai Public Charity Foundation
September	1. Vegetarian festival, Chiang Rai Public Charity Foundation 2. 12 Peng tradition 3. Eating lottery tradition 4. Navratri festival, Wat Phra Mae Uma Devi, Chiang Rai
October	1. Phansa day Buddhist Lent 2. Ganesh Chaturathi festival
November	1. Thiwa Lee festival 2. Yi Peng tradition

In the above article, requesting permission to give examples of important traditions and preserve of the old town as follows:

Raising ghost in the boss of Chiang Rai city and Doi Chom Thong godfather parade

Raising the ghost t of Cheon Muang king, this tradition is passed down among the bosses in Khum Luang of Chiang Rai city. By having Chao Kham Saen Chuea Chet Ton as horse riding (Rang Throng) and the leader of Khum Luang ceremony in Chiang Rai city. In the past, there was a yearly ritual held during Pak Pea day or 16th April in the area under Saraphi tree in Khum Luang, Chiang Rai. They will be raised with one pig and one cow as an important offering. There will be a ceremony for dancing with the Mod ghost-Meng ghost Chomchuen, S. (Interview, October 6, 2018). After Chao Kham Saen invited the spirit of Phaya Mangrai to dwell upon him. Make the outside people understand that the bronze statue used to be a president in the ceremony is a form of Phaya Mangrai. Later, a Chinese named Dam hired a master sculptor to make a male and female idol and brought the idols to Chao Mae Kham Saen; therefore, she enshrined the idols on Doi Chom Thong. Later, Chao Mae Kham Saen passed away in 1966. The descendants of the boss of Chiang Rai city have inherited the ceremony in the period before Buddhist Lent festival every year. At present, Mr. Sompong Chomchuen is the successor of the ritual.



**Figure 1:** The heirs of Chiang Rai bosses, the horse and the successor of the ceremony of raising the boss ghost of Chiang Rai city

Source: Nakarin Namjaidee

In addition, Chinese groups in Chiang Rai will have a procession of the godfather and Chao Mae Doi Chom Thong on 16th November of every year which is the birth date of Chiang Rai Public Charity Foundation. The ceremony will begin by summoning the godfather and Chao Mae from the shrine on Doi Chom Thong, sit on the palanquin. Chinese representatives in Chiang Rai city will help dress up the godfather-Chao Mae. By wearing a veil that is only cut at festivals and adorned with ornaments. After that, the procession proceeds to the marquee area, a ceremony established in front of the shrine of Chiang Rai Public Charity Foundation on Ban Prakan road for five days. During the night there will be a Fon Ngao performance to show gratitude to the godfather and Chao Mae who protect Chiang Rai people. In addition, successful and wealthy Chinese people often co-host Fon Ngao performance with the Chiang Rai Public Charity Foundation Ashiraphongphisit, T. (Interview, September 11, 2017)



**Figure 2:** The godfather and Chao Mae Doi Chom Thong

Source: Nakarin Namjaidee

1.2 Arts and crafts fields, from the study found 2 types of cultural resources in the old town area as follows: 1.2.1Chiang Rai town planning, 1.2.2 Architectural buildings in the commercial area of Chiang Rai

#### 1.2.1 Chiang Rai city planning

Chiang Rai city today was developed in the early Rattanakosin period in 1843 during the reign of Phraya Buddhawong (1826-1838) the 4th ruler of Chiang Mai granting royal permission from King Rama III to revive Chiang Rai city. In the year 1843, graciously appointed Chao Tham Lanka (Chiang Rai Luang 1) (1843 - 1864/21 years). Until 1899, during the reign of King Rama X, The Siamese government managed to reform the provincial capital. Resulting in the governor of the county having the highest power while the boss system has reduced its role to be the governor (Phra Dhamma Vimom Moli and faculty, 2010:39-41). It has appointed the governor of Muang Chai (1899-1905), the 4th ruler of Chiang Rai. Until the reign of King Rama VI in 1911 was announced to raise Chiang Rai city as Jatawa city included in Payap county (Published in the government gazette, 1911: 129) during this period that the country has expanded. In 1917, there was the road cut off of Chiang Rai city that was an occurrence of cholera disease. Doctor William A. Briggs proposed to smash all four wall sides of Chiang Rai city to prevent the spread of cholera that was spreading during that time.



Resulting in the digging of a small canal to draw water from Kok River to clean the waste water washing in Chiang Rai city moat. It has demolished the walls of Chiang Rai city leading to the new Chiang Rai city planning. Effect of extension and cutting of new roads in Chiang Rai city resulting in a cross-road pattern in a checkered pattern. Dr. William A. Briggs speculated that it should be very inspired by the urban planning of Washington D.C city plan calls this urban planning style “Road City” (Muangkhan, 2012: 188) There was planting the large trees on both sides of the road. Appearing in green areas such as Zone 1 the large Chamchuri tree zone includes Singha Khai road, Kraisorn Sit road and Banphot Prakarn road, Zone 2 Chompoo Pantip trees zone which are very beautiful blooms along the road from Phaya Mangrai got to end of Prato Sali intersection on Wiset Wiang road. In February of every year which is regarded as a cultural environment that can be used as a cultural capital for tourism in the future.



**Figure 3:** The Chompoo Pantip trees zone which blooms during February

Source: Nakin Namjaidee

### 1.2.2 Old Commercial Building in Chiang Rai Old Town

From the survey and evaluation of valuable old buildings of local history and local architecture in Chiang Rai Old Town. It could be summarized as being in the period after World War II. Currently, the commercial building in the old town area is undergoing a lot of demolition. From the survey found a valuable old commercial building as follows:

**Table 2** Building survey table that building is valuable in Chiang Rai Old Town

No.	Building name	Importance and Architectural Features
1.	Cepiao Commercial Shop	Located at house number 186 /1-2, Thanalai road, Wiang subdistrict, Mueang district, Chiang Rai province. It has architectural features as a two-story wooden commercial building with balcony decorations and the eaves of the roof with wooden patterns (gingerbread), built in 1947, is the first private two-story wooden building in Chiang Rai province. The layout of the building is O-shaped. There are buildings on all 4 sides, in the middle is an open courtyard as traditional Chinese house plan
2	Himki Shop	235 Moo 2, Thanalai road, Wiang subdistrict, Mueang district, Chiang Rai province is the first equipment store in Chiang Rai province. The building was built in 1937 by Mr. Him Ongkasuwan, an important person involved in the construction of an important building together with Dr. William A. Briggs. Architectural feature is a two-story commercial building, masonry, two valuable blocks. It is a commercial building after World War II Angkasuwan,O. (Interview, September 5, 2016)
3	Three Stars Shop	Three Stars shop is the first government uniform shop in Chiang Rai province. It was very popular in that era and able to accumulate a certain amount of money. Therefore, the building was bought to belong to the family inherited business. The second generation is Mr. Somsak Parichatmongkol (son generation) and the third generation is Mr. Kittawat Parichatmongkol (grandchildren generation). At present, the heirs still inherit the spirit of the father and grandfather with the sale of military uniforms, civilian police officers were a pin of time, reflecting the long-standing relationship of Hakka Chinese as Chiang Rai local people. It has insistent opened shop for over 70 years, preserving the architectural style of the valuable old commercial buildings, showing the development of Chiang Rai after Great East Asia War. The shop is kept in the same style as before. Exhibiting products in antique wooden cabinets that are over 70 years old as a living museum. It is one page of local history in Chiang Rai in the past to the present Parichatamongkol, S. (Interview, September 5, 2016)

### 1.3 Home Economics

Chiang Rai province has a group of overseas Chinese who settled in the fresh market (Kad Luang) after the Great East Asia War ended. Resulting in the expansion of Thanalai road into an area where four Chinese language groups live together. Chinese family will live in a wooden row that is used as a shop in the front and the above floor is used as a residence within the market. In the market, Chinese overseas groups are divided into 4 groups, which are 1. Chinese Hakka group, which has the most populous Chinese group and has a role in society, culture, economy, and politics. At present, old town still finds the building wisdom of the Hakka Chinese group. The interesting thing is “Khanom Mongfa Moopan” or fresh Chinese pastry considered to be an auspicious dessert of Hakka Chinese people used to pay respect to gods when a newborn child is one month old or used to pay respect to gods at various Chinese festivals. Today, in Chiang Rai Old Town only one left to inherit the business as the second generation.

Method to cook “Khanom Mongfa Moopan” or fresh Chinese pastry. Here is how to do it. Bring sticky rice and rice to soak and mill to make flour. After that, chop the sweet potato and pumpkin into small pieces and steam it. And knead with the flour until combined together. After that, wrap it with the filling which is stirred from steamed green beans and sugar, black sesame seeds. Make a ball and press into a wooden mold with Chinese characters. Steam it until cooked.

Khanom Mongfa Moopan regarded as Hakka Chinese wisdom that is not widely known, is a trace of local history of Hakka Chinese people in Chiang Rai city that are interesting and are disappearing from Chiang Rai Chinese society unfortunately.



**Figure 4:** Khanom Mongfa Moopan or fresh Chinese pastry in Chiang Rai Old Town

Source: Nakarin Namjaidee

## 2. Cultural resources used in the design.

Selection of cultural heritage sites in Chiang Rai Old City To help them know the level of importance of the resources that are of local importance, collected and analyzed for information in the lead to inspiration for the design. Cultural products showing the identity of Chiang Rai Old City The criteria were converted from UNESCO information on important cultural resources in Chiang Rai Old City to be used as cultural capital. There are important cultural capital and guidelines for implementing the design as follows:

After assessing the value of cultural resources, cultural capital sources Assess readiness Assess the potential owners of the cultural capital that were adopted in the design. And take creative ideas from experts, including government agencies, academics, educators, select Capital Commercial Shop Study ideas and join with owners of cultural capital and designers to develop cultural products that reflect the value of the Cepiao Commercial Which is considered one of the important cultural resources of the old town as a model of cultural products For the future old town, are as follows: packaging bags Which the packaging draws on the highlight of the building because it is Unique wooden building And only a few houses in Chiang Rai Old City are featured in the design. And also corresponds to the logo of the store that they have designed ,By using the wooden stencils that adorn the area above the door of the building's bucket as a design idea And also in the same direction as the store logo.

## Discussion

From the study of cultural resources found that 1) Tangible culture or material culture is a tangible object in Chiang Rai Old Town consisting of buildings with a valuable architectural history such as building styles, building decoration patterns which is a cultural capital that can be used to develop and create new one. It is creating meaning, value and assigning new roles and responsibilities to cultural resources. But may not work as the original duties. Developed to take advantage of the new meaning in the new role.

Intangible culture or non-material culture, ritual traditions in the old town area can be used to create new benefits as a learning source for educational management in forms such as tradition restoration, some rituals that were performed in some ancient places. For the benefit of revitalizing the power and faith of the community and bringing it to be a prominent feature to attract tourism as well. Including building wisdom which has an abstract nature, which has been traced to specific groups of knowledge can push for the conservation of inheritance and promote it as a cultural product that helps explain Hakka Chinese group, which is the largest

Chinese group in Chiang Rai. Today, Chiang Rai province is also the city with the most Hakka people living in northern Thailand.

Guidelines for designing and analyzing creative processes by restoration, reproduction and reconstruction, it creates meaning, values and redefines roles and functions of cultural resources, types of cultural resources. To take advantage of the new meaning in the new role Bringing the wood grain of the building to cut down on the details Modern lines of contours are suitable for design and add value to local products. This is in line with (On Aree, 2017: 32-41) Incorporating cultural capital through graphic design on Japanese souvenir packaging It is a study of the characteristics of packaging design of Japan. Which focuses on design by using the strengths of lifestyle, culture through the use of materials handcrafted illustrations And computer software is used to help create a pattern that contains meaning in both concrete and abstract.

### Conclusions and Implications

Chiang Rai Old Town has a special city that was inherited during the Lanna Kingdom under the rule of Burma until Chiang Rai city in the Rattanakosin era. The Chiang Rai Old Town area has interesting cultural resources such as urban planning patterns that occurred during the reign of King Rama VI. In which missionaries play an important role, resulting in the most up-to-date Chiang Rai city plan in northern Thailand and also led to the idea of planting large trees throughout the streets of the city. That is regarded as a city environment (urban environmental management) is important to make the city more livable. It has a good atmosphere. One of the important factors in human life is that a well-managed city must create a pleasant atmosphere, with shady trees and cultural heritage, with public areas. In which citizens have the right to share benefits such as pedestrian paths, public areas, waterfront areas, open spaces, libraries. Besides that, the cultural environment, ability to preserve the cultural environment or tangible cultural heritage such as architecture and fine arts, urban landscape management including the green areas of Chiang Rai city.

Architectural in Chiang Rai Old Town found that the old buildings that were built after the Second World War consisted of popular architectural buildings during the period. During the 1880s, it was known as the Domestic Revival, an architectural style that combines the styles of residential buildings with native buildings, in the form of a bungalow, popularly called that building “Gingerbread House” and masonry commercial buildings.

Tradition and belief in Chiang Rai Old Town, which has diverse national beliefs such as Khin people group, Chinese group, Siamese group, Indian group, Pathan group, Yunnan group, which have a way of life, tradition fair, religious beliefs including Buddhism, Sikhism, Brahman, Christianity, Islam. From these factors, the area of Chiang Rai Old Town is an area of diverse beliefs, traditions, rituals, and relation of shared beliefs such as the ceremony to invite the godfather and Chao Mae Doi Chom Thong of Chinese group and the ceremony to raise the ghost of the boss of Chiang Rai city have a relation in the shared beliefs. That the ghost of the boss of Chiang Rai city was an important protection for the city together. The succession of the ritual of the ghost of the boss of Chai Rai city of the descendants is a long and continuous practice. It shows gratitude to predecessor as ruler of Chiang Rai city. For the overseas Chinese who migrated to settle in Chiang Rai city, respect to Doi Tong godfather in the base of Pun Tao Thong god or local deities. According to the principle of gratitude as a Confucius concept. There are inherited rituals of the people to show respect, grateful for the new land plan he had settled and build stability for life and family. The godfather and Chao Mae Doi Chom Thong is like god, the Arak ghost, which is respected together by two groups in Chiang Rai city.

The wisdom of Hakka Chinese food in Chiang Rai can be considered as interesting wisdom because Hakka Chinese society in Chiang Rai is the largest group in northern Thailand. Khanom Mongfa Moopan is regarded as Hakka Chinese food wisdom that is not widely known. It is a trace of local history of Hakka Chinese people in Chiang Rai city that are interesting and are disappearing from Chiang Rai Chinese society unfortunately.

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