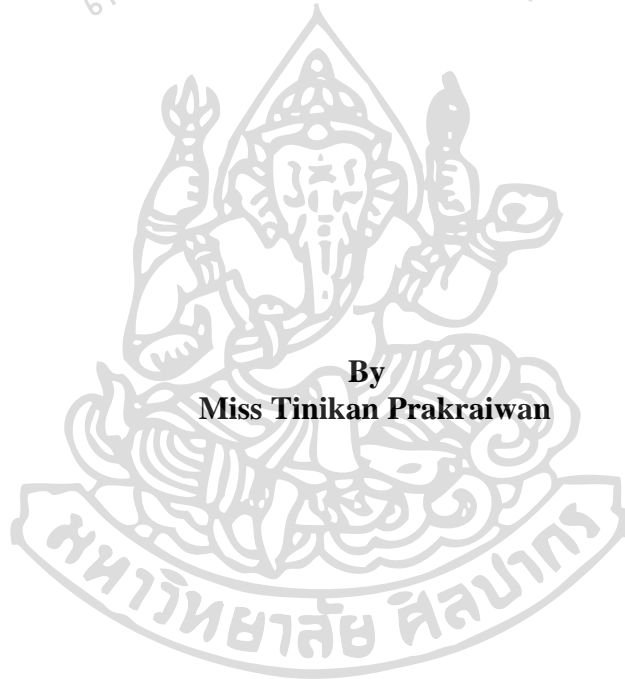




**CULTURAL TOURISM ROUTE OF THAI WAY OF LIFE
ALONG BANGKOK CANAL**

สำนักหอสมุดกลาง



By
Miss Tinikan Prakraiwan

**A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree
Doctor of Philosophy Program in Architectural Heritage Management and Tourism
(International Program)**

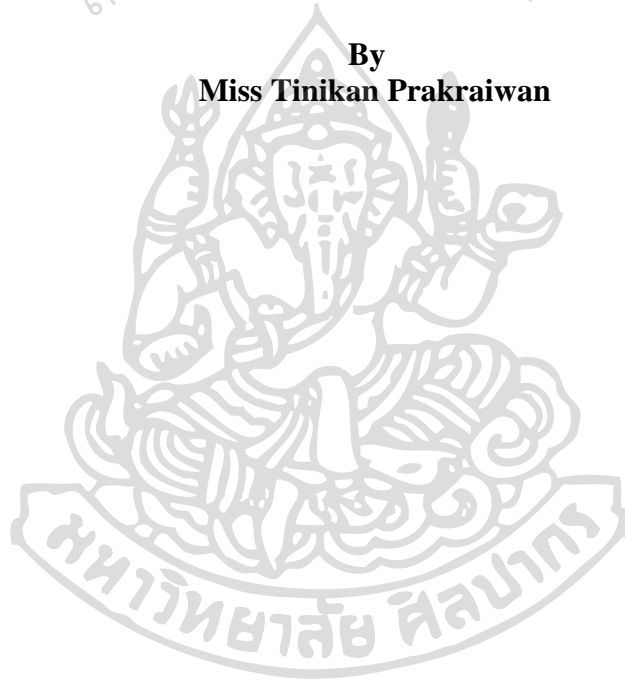
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The Graduate School, Silpakorn University has approved and accredited the Thesis title of “Cultural Tourism Route of Thai Way of Life along Bangkok Canal.” submitted by Ms.Tinikan Prakraiwan as a partial fulfillment of the requirements for the degree of Doctor of Philosophy in Architectural Heritage Management and Tourism

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LIFE ALONG BANGKOK CANAL. THESIS ADVISOR: DR. DONALD ELLSMORE, D. Phil,
206 pp.

This dissertation aims to develop an understanding of the important places, valuable in terms of social values, for example, temples, communities, houses, floating markets which lined along the Bangkok canal in order to comprehend the ways of life of people in the past that closely related to river and how they should be interpreted by arranging a tourism route on Bangkok Canal.

The author used both quantitative and qualitative research methods collect data. In-depth study of historical, physical, economical and socio-cultural data was collected from secondary research and indirect observation.

Cultural tourism route is a term used in this study to mean a tour routing which brings tourists to visit the area with historical and cultural values, still reflects local way of life through everyday living activities and values and way of life are inherited to younger generation. Cultural tourism route connects cultural attractions in the area to allow visitors to experience true local tradition and exchange their knowledge with local people and create understanding among locals and visitors. The cultural tourism route will benefit both visitors, in terms of enjoyment, and at the same time benefit locals with more income and pride of their culture which will eventually lead to sustainable conservation.

After detailed consideration, Bangkok Canal may be not described as a cultural route but the characteristics exist for it to be developed as a cultural tourism route. The values are too crucial to just discard the area. The author therefore proposes a new term 'Cultural Tourism Route' to describe Bangkok Canal.

The result of the study confirms that Bangkok Canal has potential to be developed as a cultural tourism route. The area possesses the important places, is valuable in terms of cultural values, for example, temples, communities, houses, floating markets which lined along the Bangkok canal and it presents way of life of people from the past to present. The author found out that main characteristic of Bangkok Canal waterfront area and in order to develop Bangkok Canal into cultural tourism route, the area must keep all characteristics.

The author recommends several tourism routes and activities - boat tour, walking tour, bicycle tour and combined tour. These tours are designed according to a principle for a cultural tourism route, theoretically and practically, to enable visitors to experience and enjoy a cultural experience.

Program of Architectural Heritage Management and Tourism Graduate School, Silpakorn University
Student's signature Academic Year 2012
Thesis Advisor's signature

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Table of Contents

	Page
Abstract.....	iii
Acknowledgments.....	iv
List of Tables.....	vii
List of Figures.....	viii
Chapter	
1 Introduction.....	1
Statements of the problem.....	1
Hypothesis.....	11
Research Question.....	11
Goals and objectives.....	11
Scope of the study.....	12
Research methodology.....	13
Process of the study.....	14
Limitations of the study.....	15
Synopsis of Chapters.....	15
Definitions.....	16
2 Literature Review.....	19
The value of Cultural Heritage Management (CHM) in sustaining tourism.....	19
Models for sustainable tourism.....	23
Models for interpreting cultural values in support of cultural Tourism.....	27
Cultural Tourism Route.....	31
Cultural Routes versus Cultural Tourism Routes.....	34
Studies of Bangkok Noi.....	35
3 Bangkok canal: Waterway of Life for the people of Bangkok.....	38
Bangkok Canel: Retrace of the History.....	40
Physical conditions of Bangkok Canal.....	44
Bangkok Canal Community Way of Life.....	54

	Page
Cultural and architectural attractions along Bangkok Canal.....	60
4 Analysis of Cultrual significance of Bangkok Canal.....	121
Values Deriving From the History.....	121
Aesthetic Values of the Bangkok Canal Environment.....	124
Social Values in the Community.....	126
Evidence of how the Bangkok Canal were built.....	128
5 Research Methodology.....	185
Scope of geographical study area.....	185
Scope of Data Collection and Target Groups.....	185
Scope of study context.....	186
Research methodology and Data Analysis.....	187
Conclude Results.....	197
6 Analysis of results.....	198
Results of Geographical Study Area (Waterfrom Area).....	198
Results of Waterfront Communities and Related Government Agencies Study.....	199
Tourists.....	206
7 Recommendation of Cultural Tourism Route for Bangkok Canal and Conclution.....	227
Tourism Routes.....	227
Summary of expected benefits of promoting Bangkok Canal as cultural tourism route.....	243
Proposal for the development of sustainable cultural tourism route In balance with the community and their cultural values.....	243
Conclusion.....	249
Suggestion for further study.....	250
References	251

	Page
Appendic	259
Appendix A: Interview Questions for Waterfront communities and Related government agencies.....	260
Appendix B: Questionnaire for tourists and visitors.....	263
Biography.....	269



List of Tables

Tables	Page
1 Criteria of Cultural Route VS Cultural Tourism Route.....	35
2 List of main public roads in the area of Bangkok Canal.....	51
3 List of secondary public roads in the area of Bangkok Canal.....	52
4 Analysis of Cultural Significance value of Attractions in Bangkok Canal.....	137
5 Relationship between scopes of study, tools and analysis.....	189
6 Relationship between key research questions to questionnaire and in-depth interview questions.....	190
7 Comparison of Criteria for Cultural Tourism Versus Cultural Tourism Route.....	198
8 Visitor's Gender.....	206
9 Visitor's Ranges of age.....	207
10 Visitor's Continent of Origin.....	207
11 Visitor's Country of Origin.....	208
12 Visitor's Euducation.....	210
13 Visitor's Traveling Style.....	211
14 Visitor's Repeat Visit.....	211
15 Visitor's Duration of Visit.....	212
16 Why do you choose to visit here?.....	213
17 Things that visitor see during Bangkok Canal Tour.....	214
18 Visitor's opinions of visitors on the historical value.....	216
19 Characteristics of Bangkok Canal important for the development of Cultural Tourism Route.....	217
20 Promotion of Bangkok canal as Cultural Tourism Route.....	220
21 Benefit.....	222
22 Relationship between key research questions and the questions Prepared for an in-depth interview questions.....	223

List of Figures

Figures	Page
1 Maps of Klong Lat Construction.....	3
2 Scope of study area.....	6
3 Sample picture of Villager House on Bangkok Noi canal.....	7
4 Sample picture of Thai Traditional House on Bangkok Noi canal.....	8
5 Sample picture of Hip Rook House on Bangkok Noi canal.....	8
6 Sample picture of contemporary House on Bangkok Noi canal.....	9
7 Sample picture of Retail Shop House on Bangkok Noi canal.....	9
8 Sample picture of ancient temples located on Bangkok Noi canal.....	10
9 The Structure of research.....	14
10 The communication process.....	28
11 Factor affecting behaviour.....	30
12 Scope of study area, the whole area shaded is considered in this study although it is focused maily on the immerdiate canal side areas.....	39
13 Water transport of transportation for both inter and intra communities Communication.....	43
14 Markets and trading places were established along the waterways.....	44
15 Territory of Bangkok Canal.....	45
16 Private small boat with non-motorised.....	50
17 Private small boat is selling goods to tourists.....	50
18 Past photo of Bangkok Canal waterway.....	55
19 Present Photo of Bangkok Canal waterway.....	56
20 Map of cultural and architectural attractions with historical values along Bangkok canal.....	60
21 Map of important museum along Bangkok Canal.....	61
22 Royal Barge national Museum.....	62
23 Sirirat Museum.....	64
24 Bangkok Noi Museum.....	65
25 Map of important marketplaces along Bangkok canal.....	67
26 Taling Chan Floating Market.....	68

Figures	Page
27 Sala Nam Ron Market.....	69
28 Sala Namyen Market.....	70
29 Bangkhun Sri Market.....	71
30 Phran Nok Market.....	72
31 Map of important houses and communities of Bangkok Canal.....	73
32 Muslim Community at Bangkok Noi Making Traditional Mattress.....	74
33 Ban Bu Community.....	75
34 Bam Chang Lor Community.....	76
35 Trok Matoom Community, a man is preparing bael fruit in syrup.....	77
36 Trok Kao Mao or the shredded rice grain community.....	78
37 Map of important temples along Bangkok Canal.....	79
38 Royal Barge National Museum.....	80
39 Wat Suwannaram.....	81
40 Wat Srisudaram.....	82
41 Wat Noi Rong.....	83
42 Wat Pawanagitaram.....	84
43 Wat Suwankhiri.....	85
44 Wat Taling Chan.....	86
45 Wat Chang Lek.....	87
46 Wat Ray Rai.....	88
47 Wat Pachoenglane.....	89
48 Wat Wichitrakarnnimit.....	90
49 Wat Bot-ithisarnpeth.....	91
50 Wat Khuhasawan Worawihan.....	92
51 Wat Kamphaeng.....	93
52 Wat Nuannoradit.....	95
53 Wat Pradoo Chimplee.....	96
54 Wat Paknam.....	97
55 Wat Rachakru Worawihan (Wat Mon).....	98
56 Wat Chantaran Worawihan (Wat Tah Sung).....	99

Figures	Page
57 Wat Intaram Worawihan.....	100
58 Wat Weruachin.....	101
59 Wat Sungkrajai.....	102
60 Wat Pradittharam.....	103
61 Wat Hongrattanaram Ratchaworawihan.....	104
62 Wat Molilokayaram.....	106
63 Wat Arun.....	107
64 Wat Rakhang Kositaram.....	109
65 Map of important marketplaces along Bangkok Canal.....	110
66 Ansorissunnah royal mosque.....	111
67 H.R.H. Admiral Krom Luang Chumphon Khet Udomsak Monument....	112
68 Nandhauhtayan Palace.....	113
69 Bangkok Noi Railway Station.....	114
70 Patrawadi Theater.....	115
71 Wichaiprasit Fort.....	116
72 Phra Racha Wang Derm or Thon Buri Palace.....	118
73 Baan Silapin or Artist's House.....	119
74 Water transport in community.....	124
75 Wooden boats can still be seen docking near the houses.....	126
76 Temple built scattered along the banks of Bangkok Canal.....	128
77 Stone-polished of Bu community.....	132
78 Map of Boat Tour Route.....	230
79 Map of Walking Tour.....	233
80 Map of Experience glamorous life of Bangkok Canal's people and their Dality activities.....	236
81 Experience glamorous life of Bangkok Canal's people and their Dality activities.....	239
82 The real Bangkok Canal way of life by bike (Enlarged).....	241
83 The real Bangkok Canal way of life by bike.....	242
84 Visitor Centre and Pier.....	246

Figures	Page
85 Pier.....	246
86 Floor Plan of Visitor Centre and Pier.....	247



CHAPTER 1

INTRODUCTION

1.1 Statements of the problem

Rivers, canals and waterways have an important place in traditional Thai culture. Inland waterways have played many roles in Thai life from domestic consumption, agriculture to transportation for commuters, trades and strategic defense system. Bangkok, the capital city of Thailand, was established in 1782, on the Chao Phraya River for strategic reasons. Bangkokians have had a close association with the river ever since. After more than 200 years, the river is still part of the people's daily life. It is like the heart and soul of the Thai people of Bangkok. From a small river settlement to a capital city of the country, Bangkok was gradually shaped through a unique culture of river and canal settlement and this culture is passed on from generation to generation. The people express their culture both directly and indirectly through everyday living along the Chao Phraya and web of many natural and man-made canals of Bangkok, earning itself one a name of 'the Venice of the East'¹. The Chao Phraya begins at the confluence of the Ping and Nan rivers at Pak Nam Phoe district in front of the modern dam in Nakhon Savan province. At the confluence, the difference between the two rivers is clear; the Nan River is quite red whereas the Ping River is quite green. The river then flows 370 kilometers south through many provinces in central region down to Bangkok and exits in Gulf of Thailand at Pak Nam district in Samutprakarn province².

¹ Department of Fine Art. (1991). **Bangkok Flashback**. Bangkok: Department of Fine Art, 7.

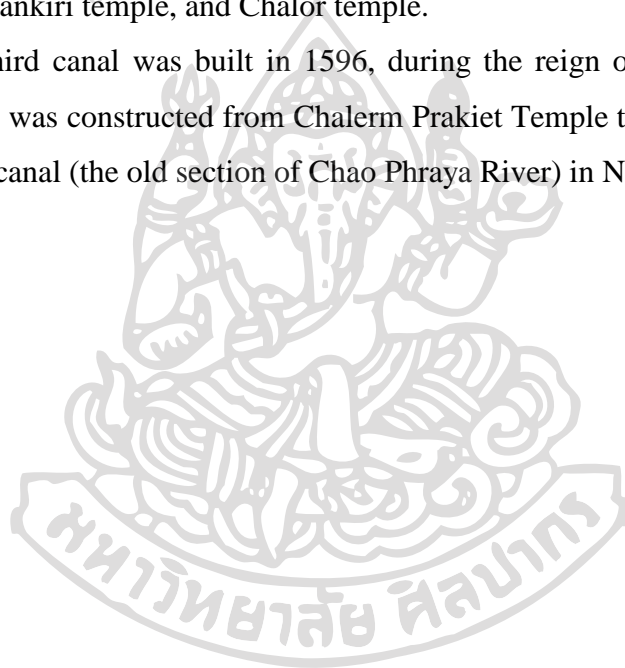
² The Thai Wisdom Treasury. (2012). **Thai Wisdom**. Accessed November 11, 2012. Available from <http://www.panyathai.or.th/wiki/index.php>.

Some sections of the Chao Phraya have undergone many modifications through man-made canals since Ayutthaya period to bypass meanders or to shorten the travelling time. Major canal constructions took place three times as follow³:

The first man-made canal was constructed in Bangkok in 1538, during the reign of King Chaiyrajadhiraj of Ayutthaya. The new canal was built from the mouth of Bangkok Noi canal, in front of the site of the recent Bangkok Noi Railway Station to Bangkok Yai canal, in front of Wat Arun to shortcut the routes for ships from Portugal and China to Ayutthaya.

The second canal was built in 1542, again in Bangkok, during the reign of King Maha ChakrBatr to connect Bangkok Noi canal, the old Chao Phraya River section at Suwankiri temple, and Chalor temple.

The third canal was built in 1596, during the reign of King Prasart Thong. The new canal was constructed from Chalerm Prakiet Temple to connect to the mouth of Bangkruay canal (the old section of Chao Phraya River) in Nonthaburi province.



³ Bangkok Noi District Information Office. (2012). **Klong Bangkok noi and travel**. Accessed November 11, 2012. Available from <http://203.155.220.217/bangkoknoi/travel/khalongbangkoknoi.html>

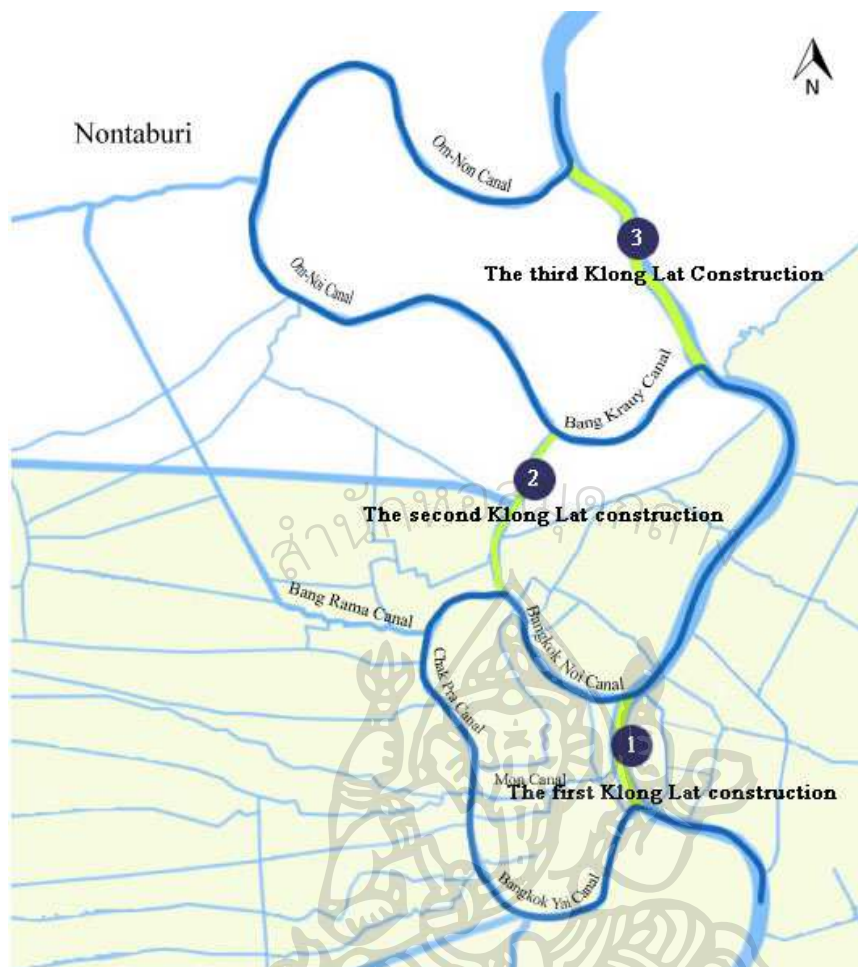


Figure 1: Maps of Klong Lat Construction

Source: upgraded from www.wikipedia.com

Thai people tend to settle along the river or canal banks where they have access to water both for a living and transportation since major occupation of Thai people is agriculture such as cultivation or livestock farming. Settlements along the river or canal banks often include the term 'Bang' or 'บ้าน' such as Bangkok Noi, Bangkok Yai. 'Bang' can be referred as 'villages' or 'shops' built along the rivers or canals. Clear examples are settlements in the central plain⁴ where farmers live along the canals for a better access to the waterway for transport and water source for their

⁴ Sumet, C. (1995). **Water: The Beginning of Thai Culture**. Bangkok: NSP Printing Group.

cultivation⁵. Inhabitants of the settlement conducted commercial activities, exchanged goods along the canal. River and canals have been part of everyday living, gradually social and cultural unity was formed and by word of mouth, these common cultures and values were spread. Members of the community were aware of the four needs shared by all inhabitants⁶.

In this study of “Cultural Tourism Routes of Thai Lifestyle along Bangkok Canal”, the research focuses on the life along three canals:

- a. Bangkok Noi canal located in Bangkok Noi district, Bangkok
- b. Chak Phra canal located in Taling Chan district, Bangkok
- c. Bangkok Yai canal located in Bangkok Yai district, Bangkok

Bangkok Noi, Chak Phra and Bangkok Yai canals each have significant historical values as they are ones of the early settlements in Bangkok and have long been associated in the Thai ways of life (Figure 2).

Bangkok Noi canal starts from Chao Phraya River, north of Thon Buri Railway Station and connects to Bang Khunsri canal at Suwankiri temple (Wat Khi Lhek). The canal is 40 meters in width and 3.3 kilometers in length. Before the engineering of the Chao Phraya, the original section of the river flew through Samsen district and then into Bangkok Noi canal, Bangkhunsri canal or Chak Phra canal and exited to Bangkok Yai canal. Important temples located on the river banks are Suwannaram temple, Srisudaram temple, Nai Rong temple, Mai Yai Paen temple, Pawanapiratararam temple and Suwankiri temple.

Chak Phra canal is a connecting part of Bangkok Noi canal located on the opposite of Suwankiri temple and it connects with Bangkok Yai canal at the confluence of Bangkok Yai canal and Pasi Charoen canal covering the length of about 8 kilometers. Bangkhunsri canal is actually Chak Phra canal but it is called under different name. Sometimes, the area where Morn canal starts is used as a distinguishing point for Bangkhunsri and Chak Phra. Chak Phra canal was named

⁵ Frederic, N. (1982) “Narrative of a residence in Siam” **Living in Siam by the eyes of foreigner, a narrative of a residence in siam (1860-1841)**. Bangkok: Department of Fine Art.

⁶ Termsak, P. (2000). **Change Factor of Bangkok Waterfront Community**. Bangkok: Faculty of Architecture, Chulalongkorn University, p. 92.

after a Chak Phra ceremony which took place on the 2nd wane moon day in the 12th lunar month. Chak Phra means towing a Buddha image. During this ceremony, a Buddha image is enshrined and decorated on a boat, this boat would be towed from Nang Chi temple along the river heading up northward to the mouth of Bangkok Noi canal, then turned right into the Chao Phraya River and headed back to Bangkok Yai and then returned to Nang Chi temple. Chak Phra or Bangkhunsri canal is one of a major canal receiving water from smaller canals such as Taling Chan canal, Bang Ramad canal, Bang Phrom canal, Bang Saothong canal or Bang Chuek Nhung canal, Bang Vaek canal, and Pasi Charoen canal. Important temples located along the canal are Bang Vaek temple, Nok temple, Thong Sala Ngam temple, Kam Paeng temple, Kuhasawan temple, Nuan Noradit temple and Pradoo Chimplee temple.

Bangkok Yai Canal The length of Bangkok Yai canal starting from the right of Vichairasit fort where it separates from Chao Phraya River to the mouth of Pasi Charoen canal is approximately 3.5 kilometers. There are several important canals that join and connect to Bangkok Yai canal such as Baan Somdej canal, Bang Sai Kai canal, Sum Re canal, Bang Num Chon canal, Bang Sakae canal and Taan canal. Interesting temples located on the canal banks are Kanlayanamitr temple, Hongrattanaram temple, Sangkrajai temple, Velurachin temple, Indhraram temple, Chandhraram temple, Rajchakruet temple and Paknam Pasi Charoen temple.

After short-cut canals were constructed in the reign of King Chaiyrajadhiraj of Ayuttaya (1538 AD) and up until early Rattanakosin, the course of the Chao Phraya was changed resulting in changes of Bangkok (East of the Chao Phraya) and Thonburi (West of the Chao Phraya). The original sections of the Chao Phraya became Bangkok Noi, Chak Phra and Bangkok Yai canals in the present day. With such changes on the river banks, residential buildings were constructed along both sides of the canals for many generations. Folk wisdom created by local communities⁷ related to ways of life on the river is applied in everyday life. This folk wisdom is expressed physically through accommodation building and daily routines that depends on the environmental surroundings of Bangkok Noi canal bank.

⁷Ekkawit Na Talang, Folk Wisdom in 4 Regions: Life and Learning Villagers of Thailand (Bangkok: Sukhothai Thammathirat University, 2540), p.49.

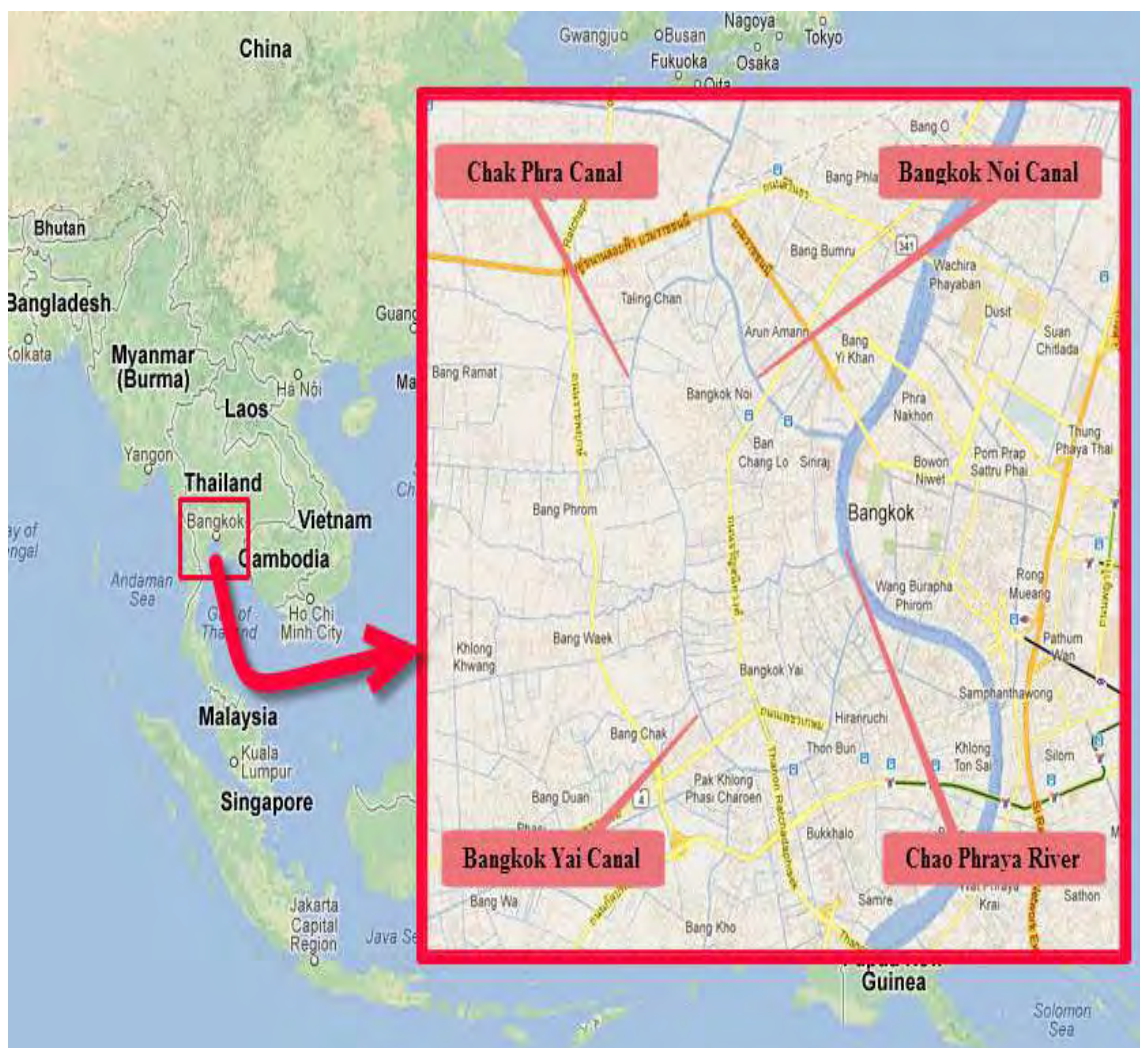


Figure 2: Scope of study area

Source: [www. googlemaps.com](http://www.googlemaps.com)

The traditional waterfront house, therefore, is considered as the indicator of the state of society, ways of life, activities and occupations of local people. The physical conditions of residential buildings along Bangkok Noi canal, Chak Phra canal and Bangkok Yai canal can be categorized into 5 styles.⁸

a. Common housing of canal-side residents was built by the local house-builders with knowledge passed on from generation to generation. Design was then copied and transferred to other houses. House owner may request for changes. Each house is built close to one another. The roof of the house was in gable shape with

⁸ Onsiri, P. (1996). **House and Local Villages**. Bangkok: Thammasat Printing, 151.

sufficient slope for rainwater draining. The walls were made of rubber tree wood laid horizontally. The unique character is a big hole for ventilation over the wall. Moreover, a general purpose terrace was built for welcoming quests, acting as a boat pier or other activities. Additionally, a high ladder was attached to the pier to facilitate docking of watercraft.



Figure 3: Sample picture of Villager House on Bangkok Noi canal

Source: Tinikan Prakraiwan, Site survey in February 2010

b. Traditional Thai House is a house with high gable roof similar to houses in central Thailand. Roof was covered with roof tiles. Currently, this style of house is rare to find.



Figure 4: Sample picture of Thai Traditional House on Bangkok Noi canal

Source: Tinikan Prakraiwan, Site survey in February 2010.

c. **Hip Roof House** is influenced by the Western cultures. These houses were built with hip roof architecture and generous windows to receive breeze for ventilation.



Figure 5: Sample picture of Hip Roof House on Bangkok Noi canal

Source: Tinikan Prakraiwan, Site survey in February 2010

d. **Contemporary House** is a house built in universal architectural style often seen in the city.



Figure 6: Sample picture of Contemporary House on Bangkok Noi canal

Source: Tinikan Prakraiwan, Site survey in February 2010

e. Retail Shop House is a combined purpose house where part is assigned as accommodation and part as retail shop. The house will have separate areas for loading goods and folding doors which can be opened wide or closed when sleeping.



Figure 7: Sample picture of Retail Shop House on Bangkok Noi canal

Source: Tinikan Prakraiwan, Site survey in February 2010

Not only the accommodation building can reflect ways of life of people living on the canal banks, there are many ancient temples along the canal sides constructed since Ayutthaya period which are considered as significant religious places for Buddhists until the present day.



Figure 8: Sample picture of ancient temples located on Bangkok Noi canal

Source: Tinikan Prakraiwan, Site survey in February 2010

Bangkok Noi, Chak Phra and Bangkok Yai canals have been part of major transportation routes since Ayutthaya period up to now. Houses along the canal sides can be seen widely in many styles and in different ages. Moreover, beautiful ancient temples and floating markets, including custom events, provide concrete evidence of the Thai way of life and how Thai people have been bound significantly with river. With its cultural uniqueness, growing numbers of Thai and foreign tourists are drawn to experience the beautiful ways of life along the canal sides. Thus, the research on Cultural Tourism Route of Siamese Lifestyle along Bangkok canal, is conducted in order to assess the potentials of promoting Bangkok Noi, Chak Phral and Bangkok Yai canals as a Cultural Tourism Route. If the study shows strong evidence that Bangkok Noi, Chak Phra and Bangkok Yai canals still retain their beauty and historical values for Thai as source of knowledge and entertainment with great values for the waterfront communities, then it is significant that related stakeholders take this opportunity to promote the area as Cultural Tourism Route.

1.2 Hypothesis

If waterfront community has significant key values then it can be developed into water cultural tourism route.

1.3 Research Question

- a. Does Bangkok canal still reflect traditional cultural values of the traditional Thai life?
- b. What key values, features or characteristics of Bangkok Canal are important for the development of cultural tourism route?
- c. What elements must the key values possess before they can be used to indicate the capacity of Bangkok Canal as cultural tourism route (for example community, temple, local culture, inter-communities communication)?
- d. Which groups of tourist would be interested in Bangkok canal water cultural tourism route?
- e. How could Bangkok canal be developed and promoted as a Cultural Tourism Route, reflecting both historical and cultural values of Thailand?

1.4 Goals and objectives

Goals: To develop an understanding of the important places, valuable in terms of social values, for example, temples, communities, houses, floating markets which lined along the Bangkok canal in order to comprehend the ways of life of people in the past that closely related to river and how they should be interpreted by arranging a tourism route on Bangkok Canal. The further goal will be to develop a cultural tourism route theoretically and practically to be followed, experienced or enjoyed as part of a cultural tourism route experience to be integrated in to the existing community structure.

Objectives

1. To research the cultural key values, features or characteristics and traditions of Thai people living on the canal bank of Bangkok Canal

2. To identify the value of ancient architectures on the canal bank to be retained and interpreted.
3. To develop a model for cultural tourism routing to explain the way of life in the old times that is bound with rivers and canals with the aim of providing a tourism program on a cultural tourism route.
4. To recommend a cultural tourism route in balance with the community and their cultural values.

1.5 Scope of the study

a. Scope of geographical study area

Geographical area of study covers the waterfront communities of Bangkok Noi, Chak Phra and Bangkok Yai canals in three different administration districts which are Bangkok Noi, Bangkok Yai and Taling Chan (as shown in the accompanying map).

b. Scope of study context

i) Waterfront area

The study covers history, physic, economy and social and culture based on secondary data analysis to demonstrate potentials to promote the area as a sustainable culture tourism route. The study covers:

- Tourism and cultural contexts of living conditions and cultural origins and traditions of Thai people living on the canal bank of Bangkok Noi , Chak Phra and Bangkok Yai canals.
- The sustainable tourism development capacity of the canal bank of Bangkok Noi, Chak Phra and Bangkok Yai canals. This aspect includes the components of sustainable tourism development.

ii) Waterfront communities and related government agencies

This section discusses the needs of Bangkok canal waterfront communities in terms of types of activities and expectations of community members toward becoming a culture tourism route. Stakeholders include household leaders, community leaders, local community members, government agencies responsible for tourism industry, and business owners.

iii) Tourists

The study explores expectations as well as types of activities tourists expect to see from a culture tourism route.

iv) Recommendation of Cultural Tourism Routing

This section covers the study of tourism context by applying theory and interpretation model to analyse and process data in order to generate guidelines for appropriate format of sustainable waterway culture tourism route program.

c. Scope of data collection and target group

Target group for data collection will be all tourists visiting the study site in Bangkok Noi, Bangkok Yai and Taling Chan districts by waterway between May to October 2012.

1.6 Research methodology

- a. Undertake background study of secondary data such as literatures, reports, media, and the Internet in order to project the scope of investigation for the purpose of this research.
- b. Gather all relevant data and information about Thai people living on the canal bank of Bangkok Noi, Chak Phra and Bangkok Yai canals.
- c. Field research
 1. Site visits, Surveys, Pictures Taking
 2. Participant and Non – participant Observation
 3. In depth Interview with Key Informants such as of three groups as Stakeholders of the site, local communities, and government officials.
 4. Questionnaire design and collection for study tourists' attitude.
- d. Assess the ancient architectural values on the canal bank of Bangkok Noi, Chak Phra and Bangkok Yai canals.
- e. Analyse raw data collected
- f. Develop an interpretation model to explain the way of life in the old times that is bound with rivers and canals with the aim of providing a tourism program on a cultural tourism route.
- g. Provide recommendations on a sustainable cultural tourism route in balance with the community and their cultural values.

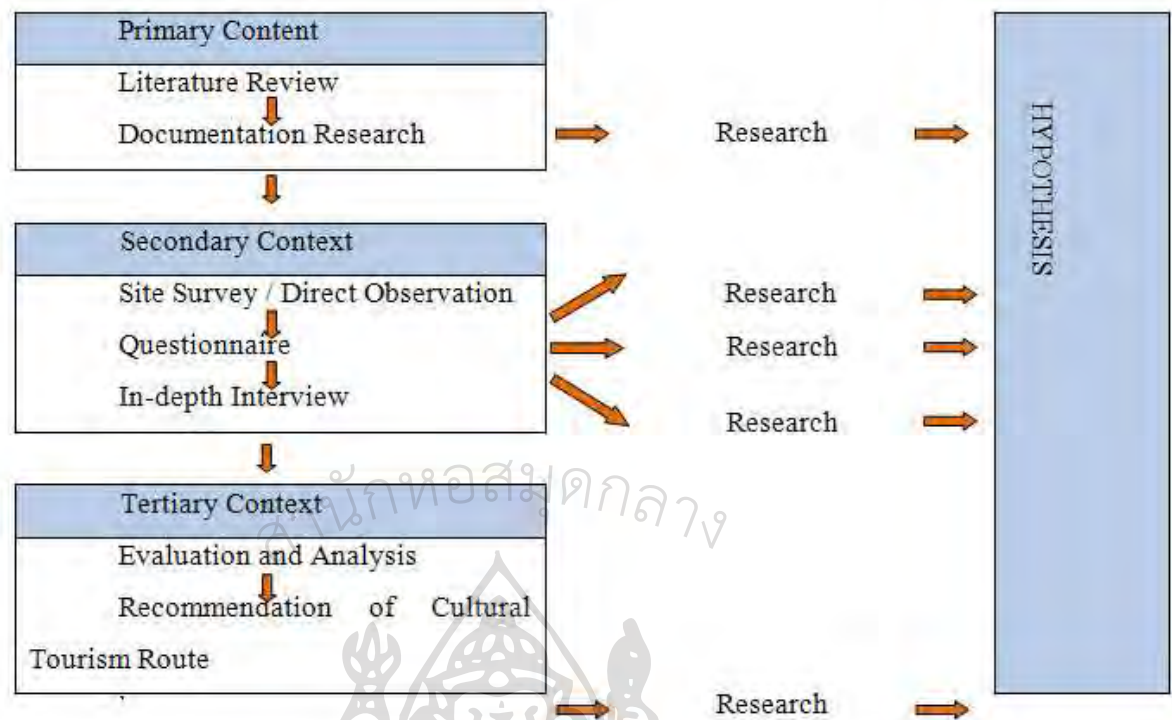


Figure 9: The Structure of research

1.7 Process of the study

- Literature review of cultural tourism, sustainable tourism and Thai people living on the canal bank of Bangkok Noi, Chak Phra and Bangkok Yai canals.
- Site survey: to gather general information on the existing physical landscape and architectural heritage, including photography and mapping
- Collection of information from the national Archives and other sources
- Interviews with relevant people, such as the stakeholders in the area, local community, local government and visitors.
- Collection of tourism information and details.
- Analyses of the data and Sustainable cultural tourism route mapping
- Development of interpretation of Sustainable Cultural tourism route
- Discussion and conclusions

1.8 Limitations of the study

- a. This study covers the waterfront communities along the Bangkok Noi, Chak Phra and Bangkok Yai canals. It does not include all waterfront communities in Bangkok.
- b. This study focuses on history, society and culture of waterfront communities in Rattanakosin period only.

1.9 Synopsis of Chapters

Chapter 1: Introduction

This chapter introduces and states the significance of the problem, goals, hypothesis, research questions, objectives, research context, research methodology and process of study. It briefly explains the concept of this dissertation and how it has been conducted to achieve its goals.

Chapter 2: Literature Review

This chapter considers the value of Cultural Heritage Management in sustaining tourism, models for sustainable tourism, models for Interpreting cultural values in support of cultural tourism, related studies on Klong Bangkok Noi and the definition and use of cultural routes.

Chapter 3: Bangkok Canal: Waterway of Life For The People Of Bangkok

This chapter describes the history and background of Bangkok Canal, physical conditions community way of life, cultural and architectural attractions and other landmarks along Bangkok Canal.

Chapter 4: Analys Cultural Significance of Bangkok Canal

This chapter covers the discussion on significance values of Bangkok Canal. The chapter begins with the discussion on the values deriving from the history to reflects its historic value, then aesthetic values of the Bangkok Canal environment is discussed to describe the aesthetic value, followed by the discussion of social values in the community and lastly the evidence of how the Bangkok Canal were built which reflects its scientific values.

Chapter 5: Research Methodology

This chapter explains research methodology used for data collection.

Chapter 6: Analysis of Cultural Tourism Route for Bangkok Canal

This chapter analyse data collected both from an in-depth interview and questionnaire. Findings are presented and discussed in details.

Chapter 7: Recommendation of Cultural Tourism Route for Bangkok Canal and Conclusion

This chapter concludes the outcome of hypothesis test, presents answer to key research question and draws a conclusion for the study. Recommendation is as well given as practice guide.

1.10 Definitions

a) Bangkok canal

Bangkok canal refers to study area which covers Bangkok Noi, Chak Phra and Bangkok Yai canals. The area starts from the mouth of Bangkok Noi canal until the end of Bangkok Yai canal with total length of 14.8 kilometres in three different administration districts which are Bangkok Noi, Bangkok Yai and Taling Chan. Bangkok canal will used when referring to study area in the next chapter.

b) Siam and Siamese

Siam and Siamese refers to kingdom of Siam and the people of the kingdom of Siam living in the Chao Phraya River basin in South East Asia. Siamese migrated back and forth between the two sides of the Mekhong until they eventually settle at the central plain between the lower Northern area and the West of Chao Phraya River.

Siam is the old name of Thailand known by the West (Europeans and Persians) and the East. The term Siam appeared on the ancient map and it was assumed that the term was derived from Mon and Malay languages in which they called this land Scerno, Ansia, Davasian, Judia, Judea or Royaume de Siam.

The historical kingdoms referred to by the name of Siam include Ayutthaya Kingdom (1351–1767), Thonburi Kingdom (1768–1782) and Rattanakosin Kingdom (1782–present). The king of this kingdom was referred to as the King of Siam.

In 1767, centre of administration shifted from Ayutthaya which the Burmese referred to as Ochia to Bangkok or Banckok until 1932 when the absolute monarchy

was abolished, the constitution installed on 10th December 1932 still referred to this country as “Siam”⁹.

c) Waterfront community

Waterfront community refers to settlement along the water in which water is an important factor for cultivation, consumption and transportation. Trade and exchange of goods are conducted along the waterway. Social and culture are unified and the population of community shares common beliefs and values.

d) Rattanakosin period

Rattanakosin kingdom is the fourth kingdom of Thailand. It was established by King Buddha Yodfa Chulaloke (Rama I, the first king of Chakri dynasty) when the capital was moved from Thonburi to the eastern bank and the city pillar was erected on 6th April 1872. Today, Rattanakosin is in the reign of King Bhumibol Adulyadej (Rama 9). The kingdom of Thailand has long history dating back more than 800 years, the kingdom changes its capital (center of administration and governing) location four times from Sukhothai, Ayutthaya, Thonburi and currently Rattanakosin.¹⁰

e) Cultural heritage

The ways of living developed by a community and passed on from generation to generation, including customs, practices, place, objects artistic expressions and values¹¹.

f) Heritage significance

The aesthetic, historic, research, social, spiritual or other special values a place may have for present or future generations. Heritage significance recognizes both the natural and cultural importance of places.¹²

⁹ Poem Association of Thailand. (2012). **Meaning of Siam and Siamese**. Accessed November 12, 2012. Available from <http://www.thai poet.net/index.php>.

¹⁰ Bangkok Information Centre. (2012). **Meaning of Rattanakosin period**. Accessed November 12, 2012. Available from <http://203.155.220.230/info/passbkk/frame.asp>

¹¹ The Australian Heritage Commission and Tourism Council Australia. (2001). **Successful Tourism at heritage Place**. Canberra: Department of Industry and Resources, 58.

¹² _____ . (2001). **Successful Tourism at heritage Place**. Canberra: Department of Industry and Resources, 59.

g) Interpretation

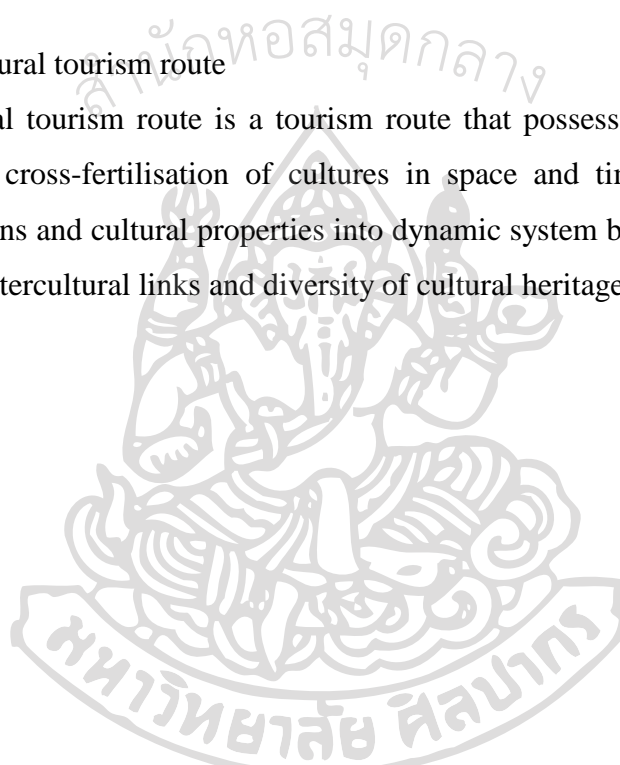
A means of communication of ideas and feelings which help people understand more about themselves, their environment and other cultures. The process is commonly facilitated by guides, displays, on-site signage, brochures and electronic media.¹³

h) Sustainable tourism

Sustainable tourism refers to tourism that can be sustained over the long term because it results in a net benefit for present and future economic and social wellbeing.¹⁴

i) Cultural tourism route

Cultural tourism route is a tourism route that possess aspects of interaction; promotion of cross-fertilisation of cultures in space and time; and integration of historic relations and cultural properties into dynamic system but lacks some aspect as such human intercultural links and diversity of cultural heritage.



¹³ The Australian Heritage Commission and Tourism Council Australia. (2001). **“Successful Tourism at heritage Place”**. Canberra: Department of Industry and Resources, 60.

¹⁴ _____. (2001). **Successful Tourism at heritage Place**. Canberra: Department of Industry and Resources, 62.

CHAPTER 2

LITERATURE REVIEW

The concept of Cultural Tourism Routes is new and it involves many aspects. Though its name suggests similarity to Cultural Routes and Cultural Tourism however there are some aspects that can be used to differentiate the three terms. In order to gain understanding of this new concept, it is necessary that thorough understanding of Cultural Routes and Cultural Tourism are reviewed. Thus the purpose of this literature review is to gain knowledge and insight into the current understanding of the Cultural Routes and Cultural Tourism concept which have been previously studied by professionals and scholars. Furthermore, concepts of sustainable tourism and cultural values are reviewed as well. This chapter reviews the literature on the following topics;

1. The role of cultural heritage management in sustaining tourism
2. Models for sustainable tourism
3. Models for Interpreting cultural values in support of cultural tourism
4. Related studies on Klong Bangkok Noi
5. The definition and use of cultural routes

2.1 The role of Cultural Heritage Management (CHM) in sustaining tourism

Cultural heritage as defined by United Nations Educational, Scientific and Cultural Organization (UNESCO) is a product and process that provides society with physical and intangible, movable and immovable attributes that are either inherited from past generations or created in the present and bestowed for the benefit of future generations. It can also be seen as production as well as a dynamic process that

undergoes continuous change and that has changing values.¹⁵ The mutual dependence that exists between tourism and cultural heritage is also becoming more evident.¹⁶ Cultural heritage provides foundation for tourism on the other hand; tourism has the power to generate funds that make cultural heritage conservation possible. Thus without proper cultural heritage management (CHM), tourism loses its potential to grow and sustainable tourism will be difficult to achieve.

CHM is a concept that aims to maintain resources and assets such as heritage places, cultural property and other tangible traditional assets in a community¹⁷. Cultural heritage values refer to qualities and feature possessed by places or items that have aesthetic, historic, scientific or social value for past, present and future generations. These values may be seen in places and physical features but can also be associated with intangible qualities such as people's associations with or feeling for a place or item, or in other elements such as cultural practices, knowledge, traditional and history.

CHM is a relatively new discipline involving global information sharing and professional discipline. It has been recognised worldwide through a number of multidisciplinary organisations with charters for management practice, for instance UNESCO and the Venice Charter.

According to the World Heritage Convention (1972)¹⁸ is one of the most well-known legal instruments in heritage preservation. It is endorsed by 187 countries. In 2012 there are 890 areas protected around the world under this system. Each party signatory to this convention is responsible for ensuring the identification, protection, conservation, presentation and transmission to future generations of the cultural and

¹⁵ UNESCO. (2012). **Towards a UNESCO culture and development indicators suite**. Accessed November 2, 2012. Available from <http://www.unesco.org/fileadmin/MULTIMEDIA/HQ/CLT/creativity/pdf>.

¹⁶ NWHO Nordic World Heritage Foundation. (1999). **Sustainable Tourism and Cultural Heritage**. Accessed November 2, 2012 Available from <http://www.nwhf.no/index>.

¹⁷ Cros. (2007). **Cultural heritage management in China: preserving the cities of the Pearl River Delta**. NY, USA: Routledge.

¹⁸ Rossler. (2010). **World heritage and cultural heritage management: New conservation challenges**. Accessed April 10, 2011. Available from http://ises.hu/webimages/Mechtild_Rossler_World_Heritage_and_Cultural_Heritage_Management.pdf.

natural heritage, which includes architecture works, painting or any universal value from the historical, art and science perspective¹⁹. Each party in this convention is required to;

- a. Implement a common policy that intends to protect and maintain cultural and natural heritage as well as to combine the protection of the heritage with an inclusive planning programs.
- b. Develop one or more service for the protection and conservation and presentation of the natural and cultural heritage with a competence staff.
- c. Initiate technical and methodological studies and researches in order to provide operation and procedure methods that help state capable of handling the damages or dangers that intimidate its cultural and natural heritage.
- d. Utilize the appropriate legal, registration, technical, administrative and financial for protection, conservation, presentation and rehabilitation of cultural and natural heritage.
- e. Promote and support the establishment of national or local institute for training in protection, conservation and presentation of the cultural and natural heritage as well as to motivate technical research and study in this field.

In 2006, an international panel comprised of members of the preservation-minded community gathered for a symposium to “share secrets” with each other so as to better help other countries protect their sites of cultural and natural heritage by passing on what they had learned²⁰. One of the most critical conclusions to come from that gathering was the understanding that there is no one way to protect all sites in all nations; rather, each country must determine for itself the best ways to preserve (and present) its own national treasures, and that transparency in methodology is critical if nations are to commit to preservation of heritage beyond their own borders.

¹⁹ United Nations Educational, Scientific and Cultural Organization (UNESCO). (1972). **Convention concerning the protection of the world cultural and natural heritage**, General conference. Accessed April 13,2011. Available from <http://whc.unesco.org/archive/convention-en.pdf>.

²⁰ Reich. (2007). **Gathering new ideas for the practice of preservation through international discussion**. APT Bulletin, 37(4), 5-11.

The kind of flexibility endorsed by the symposium is critical when one considers that each nation has its own unique mix of social, political, cultural, environmental, and other concerns. This can be especially true in developing nations, which are "challenged by conflicting demands of preservation, economic development and social equity" (Fletcher, Johnson, Bruce, & Khun-Neay²¹). Such challenges can be met, and overcome, by ensuring the "buy-in" of local communities so that resistance is minimized, and that national governments can be reassured that gaps caused by diversity and other differences in populations have been put aside in an effort to protect a commonly-valued site, artwork, or other piece of heritage.

While this is indeed the case – that engagement at the local level can bridge divides -- it is also the case that this is not always possible, or easy. As Campbell notes, "What makes such work difficult is the fact that multiple groups may have historical memories connected to a site. Representing these different interests fairly and accurately (i.e., in a way that recognizes complexity and relativity, not "just the facts") is a serious challenge for preservationists"²². While Campbell was writing about a project in Texas, a place in the US notorious for its divisions between indigenous people, people of Latin descent, and people of European descent, this kind of challenge exists in every nation. Cultural heritage management thus can be as much a political, or socio-cultural, endeavour as much as, say, an eco-tourist or archaeological one.

The subject of archaeology is critical in this context, given that it is common knowledge that it has traditionally robbed countless nations and peoples of their cultural treasures in a quest to fill museums (and pockets). It is therefore comforting that such projects as "community-based archaeology" are taking place in locations like Australia, where Aboriginal community members have a chance to participate in any and all site-specific work, thus ensuring that any artefact of cultural import are

²¹ Fletcher, R., Johnson, I., Bruce, E., and Khun-Neay, K. (2007). **Living with heritage: Site monitoring and heritage values in greater Angkor and the Angkor World Heritage Site, Cambodia**. *The Archaeology of World Heritage*, 39(3), 85-405.

²² Campbell, H. (2005). **The Socorro Mission: Culture, economic development, and the politics of historic preservation along the Río Grande/Río Bravo**. *Latin American Perspectives*, 32(6), 8-27.

preserved in a fashion that also preserves their integrity²³. Such models of inter-institutional cooperation, undertaken at the community level, can and should be reproduced where possible as an integral aspect of cultural heritage management.

2.2 Models for sustainable tourism

Tourism is growing and with its growth rate, some argue that, tourism industry is moving toward to becoming one of the biggest or the biggest industry in the world.²⁴ In 1999, the World Travel and Tourism Council (WTTC) estimated tourism would contribute a 12% share to the global GDP with an annual growth rate of 3% from 1999 to 2010. At the World Tourism Trends and the Way Ahead - WYSETC Convention 2011 Barcelona, Spain, the World Tourism Organisation (UNWTO) reported an average growth rate of tourism to be 3.3% from 2000 to 2010. It is clear that tourism's economic impact is significant and its growth has impact on cultural heritage. Thus it is crucial that sustainability is introduced to tourism sector.

Sustainability is a concept that has become popular in recent years and is being adopted widely in every sector, including the tourism sector because of the rapid rise in tourist numbers and their impacts on places of high value to communities, nations and, in some cases, the world community. The concept of sustainability in tourism has been embraced by the tourism industry in order to protect and preserve national resources for the future generations. The basic concept of sustainability is to operate tourism activities in a manner that will preserve the balance of the economic, environment and social values. In other words, this concept is aimed at preserving the environment with social care and good economic returns to those who are most directly affected by the tourism activities. These ideas are not new but they are becoming more urgent with every passing day because of the phenomenal growth of tourism in the last few years. Even so, sustainability in tourism is a complex and challenging issue, as can be observed by a review of what is written on this critical and urgent issue.

²³ Greer, S., Harrison, R., and McIntyre-Tamwpy, S. (2002). **Community-based archaeology in Australia**. *Community Archaeology*, 34(2), 265-287.

²⁴ NWHO Nordic World Heritage Foundation. (1999). **Sustainable Tourism and Cultural Heritage**. Accessed November 2, 2012 Available from <http://www.nwhf.no/index>.

Most sustainable development model employed in Thailand are mostly adopted from European countries such as the model developed by Council of Europe and the Slovenian Ministry of Environment and Physical Planning. The Council of Europe and the Slovenian Ministry of Environment and Physical Planning initiated the sustainable tourism project called “Sustainable Tourism Development” which aims to bring the positive result of development without any harm or negative impact to the nature²⁵. The concept focuses on using or reusing limited resource and maintaining the environment together with social development. The model suggests that visitors to tourism sites should not make waste, pollution and any kind that may harm the place they visit. On the other hand, the visitors should leave the value or benefit to the place where they visit. They also advocate that in order to successfully implement the sustainable tourism concept, the heritage administrative body should encourage tourists to understand and participate in the project.

UNESCO also suggests a model for sustainable management of cultural heritage for development which attempts to examine the relationships between the processes of conservation, restoration and interpretation of cultural heritage and sustainable development. The model also includes care for heritage, sustainable benefits gained from heritage as well as ways of access and enjoyment of heritage.²⁶ Indicators for sustainable management of cultural heritage tourism site that have been fully developed include:

- a. Register of cultural heritage assets
- b. Employment in the cultural heritage sector
- c. Public attitude towards heritage
- d. Participation in heritage related activities

However, there are still some indicators that need to be further developed such as:

²⁵ Council of Europe Counsel del' Europe. (1996). **Sustainable tourism development: conciliation of economic, cultural of economic, cultural, social, scientific and environmental interests.** Environment encounters 34, Maribor; Slovenia, 12-14.

²⁶ United Nations Educational, Scientific and Cultural Organization (UNESCO).. (2012). **Towards a UNESCO culture and development indicators suite.** Accessed November 2,2012. Availabla from <http://www.unesco.org/fileadmin/MULTIMEDIA/HQ/CLT/creativity/pdf>.

- e. Government resources dedicated to heritage
- f. The existence and status of heritage legislation in the various countries
- g. The status of the implementation of UNESCO conventions
- h. Experiences in the participatory heritage management

According to report from UNESCO, sustainability will be achieved when environmental, social and economic sustainability that meets the needs of the present without compromising the ability of future generations to meet their own needs is fulfilled in a long run. Even though, the relative importance of each component may change from time to time and in different circumstances.

Narasaiah²⁷ defined the sustainable tourism as the recognized of the stakeholders about the tourism development need to activate base on the sustainable and environmental friendly. They advise that some nations have developed laws and regulations aim at controlling the tourism industry in order to progress without damaging the natural environment. All parties need to be concerned about the sustainable development of tourism and with internationally coordinate it can lead to the success of keeping nature for following generations to experience and enjoy as we can today.

Some writers in Asia have been observing that the party which has the greatest stake in most sustainable tourism enterprises is the immediate community — the people who live in the areas to which tourists come, or through which they flow — the hosts. For example, how should they feel about these people coming through the places where they live? Do they trust that the tourists will truly care for their lands, as well as their cultural heritage sites and artefacts, as they do (or, should we say, will they act as if they care as much as they do)? After all, the definition of sustainable tourism is “tourism which meets the needs of present tourists and host regions while protecting and enhancing opportunity for the future”. Yu, Chancellor and Cole²⁸

²⁷ Narasaiah, M.L. (2004). *Globalization and sustainable tourism development*, New Delhi. India:Discovery Publishing House.

²⁸ Yu, C.P.S., Chancellor, H.C., and Cole, S.T. (2011). “Measuring residents’ attitudes toward sustainable tourism: A reexamination of the sustainable tourism attitude scale.” *Journal of Travel Research*, 2011. 50(1), 57–63.

suggest that to be truly sustainable, all parties involved need to feel comfortable and accepting of the process. Interestingly, one recent study found that for the tourists themselves to have an appropriately respectful attitude toward the places through which they were travelling, the residents themselves needed to show attitudes which were conducive to that kind of respect. In other words, the approach of the members of the communities through which "sustainable" tourists are travelling has a significant impact upon the attitude and behaviour of the tourists themselves. This makes sense, if only in a common-sense fashion, but has large ramifications for those countries, especially developing ones, that are planning large-scale sustainable tourist ventures to both preserve cultural heritage sites and artefacts and also boost economic development. If members of local communities are not "on board" with the decision to create such opportunities, they might well fall flat on both ends (meaning, tourists will not be happy, and local communities will see their treasured sites being treated with disrespect).

Perhaps before anyone can be brought "on board," as it were, the very definition of sustainable tourism needs to be defined for any given geographical area. This is a point of agreement between experts that even though, as explained above, the World Tourism Organization has defined sustainable tourism, there are terms which are vague within the very definition itself²⁹.

For example, Butler³⁰ argued that there is lack of specificity of human needs, time period to determine if human needs have been satisfactorily met and uncertainties in situations where needs may be conflicting. Similarly, other authors argue that ST [sustainable tourism] tends to be defined as a single rather than a multi-sectoral approach, emphasizing growth in order for viability to be maintained.

This makes intuitive sense, and is especially relevant given that the very places and things which cultural heritage management seeks to protect (in part, through sustainable tourism) have suffered tremendously due to untrammelled

²⁹ Lu, J., and Nepal, S.K. (2009). Sustainable tourism research: An analysis of papers published in the Journal of Sustainable Tourism. *Journal of Sustainable Tourism*, 17(1), 5-16.

³⁰ Butler, J. (1999). *Gender Trouble: Feminism and the Subversion of Identity*. New York: Routledge, 9–11, 45–9.

growth, development, and just general carelessness regarding their worth. If citizens of countries, especially developing nations, wish to protect their current cultural assets, they would do well to not rush to embrace the promise of sustainable tourism without first defining exactly what "needs" such tourist feel they have. In such cases where those needs contradict the need of community members to protect their cultural heritage, then sustainable tourism turns out to be the opposite indeed. Similarly, without considering all of the variables inherent in a seemingly simple construct, local communities once more stand to lose. For example, if the stop-overs are all in protected areas on a particular sustainable tour, but the roads travelled are vulnerable to overuse and degrade over time, then this is a situation of winning on the one hand and losing on the other. For this reason, sustainable tourism must be a concept that is fully understood, and fully defined, for each context for which it is developed. Otherwise, we will end up with the very thing that cultural heritage preservationists are trying to avoid.

2.3 Models for Interpreting cultural values in support of cultural tourism

In order to understand cultural values, it is essential to first clarify the terms "culture" and "value". According to Rokeach, culture refers to the total pattern of human behaviour in society and values are often defined as a set of "an enduring belief that one mode of conduct or end-state of existence"³¹ thus "cultural values" can be regarded as "the governing ideas and guiding principles for thought and action in a given society and a powerful force shaping one' motivation, lifestyle and making choices"³².

Systems for interpreting cultural values have been developed in different forms and for different purposes. Major use of such systems is such to assist visitors to national parks in the USA, to provide information in museums and cultural places in order to raise awareness and increase satisfactory experience for visitors to new

³¹ Rokeach, M. (1973). **The nature of human values**. New York: Free Press.

³² Tse, D., R. W. Belk, et al. (1989). "Becoming a consumer society: A longitudinal and cross-cultural content analysis of print ads from Hong Kong, the People's Republic of China, and Taiwan". **Journal of Consumer Research** March 15, 1989, 457-472.

places. Attempts have been made to define and explain how to interpret cultural values.

Generally, interpretation is described as a form of communication. The interpretation process involves receiver, sender and message. Mayer, Ashleigh, George and Jones ³³suggested the interpretation process as the figure below:

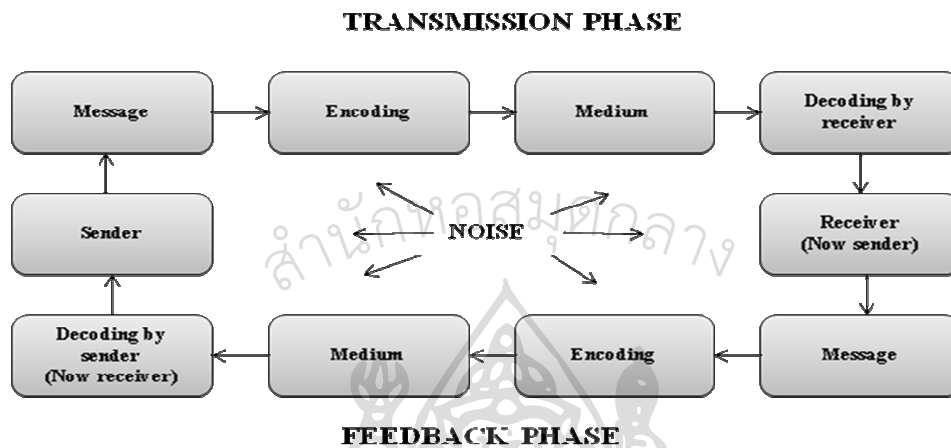


Figure 10: The communication process

Adapted from: Mayer, E., Ashleigh, M., George, J.M. & Jones, G.R. (2007). *The Communication Process*. In *Contemporary Management: European Edition*. (p.531). London: McGraw-Hill.

Figure 9 depicts the interpretation process which consists of two key phases; transmission phase and feedback phase. Transmission phase occurs when information transfers from the sender to the individual or a group of receiver. The feedback phase occurs when general understanding is generated and transmitted the confirm information back to the sender. Noise is the obstacles that interrupts communication process in this sense, for instance different cultures may lead to misunderstanding of information. The interpretation process starts from the sender in the transmission phase. The sender transfers the information by encoding the message into various forms of communication. For example, the sender translates information into words, letters or symbols. Then, the information passes through the medium which simple refers to equipment such as paper, telephone and computer in order to send out

³³ Mayer, E., Ashleigh, M., George, J.M. and Jones, G.R., (2007). **The Communication Process**. In: **Contemporary Management,ed. European. London. UK: McGraw-Hill.**

message to the receiver. In the next step, the receiver attempts to understand the message called decoding. This stage is a critical part of communication as it can indicate whether communication is successful. In addition, Ajzen and Fishbein³⁴ developed the theory to demonstrate that interpretation often aims to encourage the audience to follow the behaviour pattern (Figure 2). Their theory illustrates that there are some factors that can impact on the audience behaviour. They believed that people is the socialize creature which most likely to behave in the manner that the social has approved. However, the attitude toward the interpretation depends on the individual control and perception.

When considering cultural heritage sites, there are a variety of communication avenues which are available to assist tourists to interpret the sites appropriately. According to Prentice³⁵ “interpretation is ‘a process of communicating to people the significance of a place so that they can enjoy it more, understand its importance, and develop a positive attitude towards conservation. Prentice argues that interpretation may be used to ‘enhance the enjoyment of place, to convey symbolic meanings, and to facilitate attitudinal or behavioural change”.

In short, interpretation is now seen as a critical aspect of tourism as it relates to the protection of culturally significant sites and artefacts. Along cultural heritage routes, or at specific cultural heritage sites, one of the more common ways communication about the particular site is expressed is through the use of signage. Is this particular method effective in helping tourists to interpret those sites as they need to? One study found that, in fact, it might not be. Many tourists simply walk past such signage, especially at sites that are free to the public, while more tend to read the signs at commercial sites.

This might suggest that interpretation, at least with some tourists, is concurrent with perceived value; meaning, if the signs are free to read, then perhaps they don't see any value in reading them.

³⁴ Ajzen, I. and Fishbein, M. in Smith, M.K., & Robinson, M. (2006). **Cultural tourism in a changing world: politics, participation and (Re) presentation**. NY, USA; Channel View Publications.

³⁵ McNamara, K.E., and Prideaux, J. (2010). **Reading, learning and enacting: interpretation at visitor sites in the Wet Tropics rainforest of Australia**. *Environmental Education Research*, 16(2), 173-188.

On the other hand, well-crafted tours, complete with well-thought-out interpretations so that tourists can truly understand what they are seeing can indeed have a significant impact. However, such programs must go beyond mere signs and include strictly targeted messages, especially those that point out not just what to look at, but help tourists interpret what they are seeing. Moreover, Powell and Ham³⁶ mention that all of the messages must reinforce what the collective community wants the tourists to learn from their experience, whether it is simply an appreciation of the cultural heritage they are seeing, or whether it is the desire to help protect these places and artefacts in turn. It is also effective to include, in guided tours, explanations of the threats to these unique sites and artefacts, so that tourists get a sense that what they are seeing may well disappear without their help in protecting them. What is especially important about the effectiveness of well-planned cultural heritage tours and signage is that even when tourists do not begin their excursion with the intention of learning more about places that are in danger and need to be protected, a significant number of them come out of their experience with the understanding that they need to be involved in order to help protect these places. In other words, a well-planned cultural heritage tour will help tourists interpret what they see, even when they do not set out with any care whatsoever to do so.



Figure 11: Factor affecting behaviour

Adapted from: Ajzen and Fishbein (2005 cited in Smith & Robinson, 2006)

³⁶ Powell, R.B., & Ham, S.H. (2008). Can ecotourism interpretation really lead to pro-conservation knowledge, attitudes and behaviour? Evidence from the Galapagos Islands. *Journal of Sustainable Tourism*, 16(4), 467-489.

2.4 Cultural Tourism Route

Definition of Cultural Routes

The identification, definition and interpretation of cultural routes are the subject of a growing field of research in relation to new tourism and sustainable forms of cultural tourism. There are several definitions of the term “cultural routes”.

Starting from 1987, the Council of Europe³⁷ was the first to explore the concept of cultural routes aiming to demonstrate how different cultures and heritages of countries in Europe contribute to a shared cultural heritage. Later, in 2010, by resolution of the Council of Europe’s Committee of Ministers “cultural routes” were defined as:

“A cultural, educational heritage and tourism co-operation project aiming at the development and promotion of an itinerary or a series of itineraries based on a historic route, a cultural concept, figure or phenomenon with a transnational importance and significance for the understanding and respect of common European values”³⁸

According to the Council of Europe, cultural routes should reflect common values, history and cultural concept. Richards³⁹ stated to confirm that a cultural route is a themed route which focuses on the cultural value and cultural heritage.

At the Madrid Meetings in 2003, ICOMOS-CIIC has well described its own definition of cultural routes as:

“A cultural route is a land, water, mixed or other type of route, which is physically determined and characterised by having its own specific and historic dynamics and functionality; showing interactive moments of people as well as multidimensional, continuous and reciprocal exchanges of goods, ideas, knowledge, and values within or between countries and regions over significant periods of time;

³⁷ Council of Europe Cultural Route(COE). (2011). **Cultural Route**. Accessed April 11, 2011. Available from http://www.coe.int/t/dg4/cultureheritage/culture/Routes/default_en.aspx.

³⁸ Council of Europe (COE). (2010). **Committee of Ministers Resolution**. Accessed July 11,2012. Available from <https://wcd.coe.int/ViewDoc>.

³⁹ Richards, G. (2007). **Cultural tourism: global and local perspectives**. NY,USA: The Haworth Hospitality Press.

and thereby generating a cross-fertilisation of the cultures in space and time, which is reflected both in tangible and intangible heritage” (ICOMOS, 2004; p.3)⁴⁰

This implies that a cultural route should reflect both tangible and intangible heritage. It should as well show the interaction of people along the route; reflect continuity and cross-culture of involved countries or regions. Furthermore, cultural routes can be connected by land, water or mixed.

To further define cultural routes, ICOMOS-CIIC has defined elements of cultural routes as follow;

1. Context : natural and / or cultural context
2. Content : tangible elements to confirm cultural heritage and existence
3. cross-cultural significance as a whole: shared values and characteristics, linking of peoples, countries, regions and continents
4. dynamic character: cultural phenomenon, spirit and traditions, spatial and historical dimensions
5. Setting: geographical and territorial settings, landscapes, relationship with nature etc.

To make it clear and distinct, ICOMOS-CIIC has classified cultural routes into six different types according to;

1. Territorial scope (local, national, regional, continental, or intercontinental)
2. Cultural scope (within the same cultural region or across different region contributing to formation of cultural values)
3. Goal or function (social, economic, political or cultural characteristics)
4. Duration in time (no longer used or continue to develop)
5. Structural configuration (linear, circular, cruciform, radial or network)
6. Natural environment (land, aquatic, mixed or other physical settings)

Examples of places acknowledged as Cultural Routes

There are countless examples of cultural routes, especially in areas where trade between nations was popular or in areas which were colonised by the imperialist

⁴⁰ ICOMOS . (2004). **Meeting of experts on cultural route in Madrid 30-31 May 2003**. Accessed April 10,2011. Available from <http://www.icomos-ciic.org>.

power. Obviously the movement of people in trade had the effect of linking people who formerly lived in isolation and spreading common ideas. Those cultural routes, when protected by institutions focused upon cultural heritage, can be instructive in teaching about not just the areas traversed by mentioned routes, but also about the lands through which they passed. One good example is a study by Haines⁴¹ on the British colonial state in India which was labeled as the Gilgit Agency.

Perhaps an even more famous example is the Silk Road, which was in use for almost 2,000 years. The Silk Road was an overland and maritime complex of 'roads', which connected China in the east with Siberia in the north and the (circum) Mediterranean in the west. This complex of trade, migration, and cultural diffusion was the lifeline or circulatory system of Eurasian development for over 2,000 years. Silk was only one of the items, which travelled through this system⁴².

While at the time the quote above was written in (1990), only fragments of the Silk Road were still in existence, and the entire route almost lost to history, a renewed interest in this cultural route has revived awareness of it, sometimes in unexpected ways. The Silk Road is one of the best-known cultural routes which resonate in the imaginations of many people due to its exotic and historic connotations. For example, the famous Chinese cellist Yo-Yo Ma has dedicated a suite of music and an interpretation of the Silk route through Music. Ma's "Silk Road Project" has as its goal the collaboration and making of community among artists, preservationists, historians, and others interested in ensuring that the cultural heritage of the Silk Road is kept alive as much as possible (A Silk Road Project Discography)⁴³. This example is especially relevant given the multiplicity of ways in which cultural heritage management must be approached, particularly when it applies to cultural routes which may no longer be in existence in their entireties any longer.

⁴¹Haines, C. (2004). Colonial routes: Reorienting the northern frontier of British India. *Ethnohistory*, 51(3), 535-565.

⁴²Frank, A.G.(1990). **On the Silk Road: An 'academic' travelogue**. *Economic and Political Weekly*, 25(46), 2536-2539.

⁴³A Silk Road Project Discography. (2006). **World Literature Today**, 80(4), 9.

2.5 Cultural Routes versus Cultural Tourism Routes

Visit Britain defines cultural tourism as:

“Visits to enjoy visual and performing arts, museum, galleries, heritage attractions, artists’ open studios, art fairs, auctions, public art and architecture, festivals, films and other cultural events”⁴⁴ They believe that visitors want to “enjoy exhibitions and performances, to sample local food and learn about local customs, to enjoy the atmosphere of a place and to learn something. They enjoy experiences that fire their imagination or offer a chance to connect with the past”. However, Stebbins⁴⁵ writes, "Cultural tourism is a genre of special interest tourism based on the search for and participation in new and deep cultural experiences, whether aesthetic, intellectual, emotional, or psychological".

After examination of definitions of cultural routes by the Council of Europe and ICOMOS-CIIC, it may be concluded that cultural routes should represent human intercultural links that reflect the rich diversity of the contributions of different peoples to cultural heritage⁴⁶. It may as well be concluded that cultural routes should possess aspects of interaction; promotion of cross-fertilisation of cultures in space and time; and integration of historic relations and cultural properties into dynamic system. Bangkok Canal may not be categorised under cultural routes as it lacks some aspect as defined by ICOMOS those are such human intercultural links and diversity of cultural heritage. However, Bangkok Noi canal has more characteristics than described in cultural tourism as shown in table below.

⁴⁴The Audience agency. (2012). **Cultural Tourism**. Accessed November 15,2012. Available from <http://www.audienceslondon.org>.

⁴⁵Stebbins, R.A. (1996). **Cultural Tourism as Serious Leisure**, *Annals of Tourism Research* v23 n4: 948

⁴⁶International Council on Monuments and Sites (ICOMOS). (2008). **The Icomos Charter on Cultural Route**. Accessed October 15,2011. Available from http://www.international.icomos.org/charters/culturalroutes_e.pdf.

Table 1: Criteria of Cultural Route VS Cultural Tourism Route

Criteria by ICOMOS	Cultural Tourism	Cultural Tourism Route
human intercultural links	√	x
diversity of cultural heritage	√	x
possess aspects of interaction	√	√
cross-fertilisation of cultures in space and time	√	√
Integration of historic relations into dynamic system	√	√
Integration of cultural properties into dynamic system	√	√

Cultural tourism route is a term used in this study to mean a tour routing which brings tourists to visit the area with historical and cultural values, still reflects local way of life through everyday living activities and values and way of life are inherited to younger generation. Cultural tourism route connects cultural attractions in the area to allow visitors to experience true local tradition and exchange their knowledge with local people and create understanding among locals and visitors. The cultural tourism route will benefit both visitors, in terms of enjoyment, and at the same time benefit locals with more income and pride of their culture which will eventually lead to sustainable conservation.

After detailed consideration, Bangkok Canal may be not described as a cultural route but the characteristics exist for it to be developed as a cultural tourism route. The values are too crucial to just discard the area. The author therefore proposes a new term 'Cultural Tourism Route' to describe Bangkok Canal.

2.6 Studies of Bangkok Noi

Previous empirical studies that are related to this research topic have been conducted in Thailand. This section presents those studies.

Paninon et al.⁴⁷ previously conducted a survey on the topic of characteristics and conditions of residence in the area of Klong Bangkok Noi. The researchers adopted qualitative research approach to examine environmental condition from Klong Bangkok Noi to Klong Bang Yai. It aims of their research is mainly to provide solutions to preserve physical environment in the area. There were five objectives of this study as follow:

- a. To physically study locals' life styles as well as building conditions in the area
- b. To study a relationship between society and culture in the area that is contributed by water transportation
- c. To investigate different shape/structure of building located by the canal
- d. To investigate effectiveness of environmental preservation and buildings located by the canal
- e. To provide solutions for preserving environment and buildings in the area by considering approaches and methods that are not contradicted with the authority's policies and regulations.

The result indicated that there is a clear opportunity for protecting environmental conditions in the area. Specifically, the study provided two suggestions. First, the authority should better provide public utility as well as manage public area. Second, knowledge and suggestions with respect to physical characteristics of building that is mostly suitable for the area should be provided to the residence.

Taechakitkajorn⁴⁸ conducted a research study to investigate living condition of locals who live in the Southern area of Chao Phraya River. Khu Wiang floating market and surrounding areas were targeted as the area of the investigation. Taechakitkajorn (1998) mentioned that in particular, the research delved into the area of Klong Bangkok Noi which is located alongside with Khu Wiang floating river by

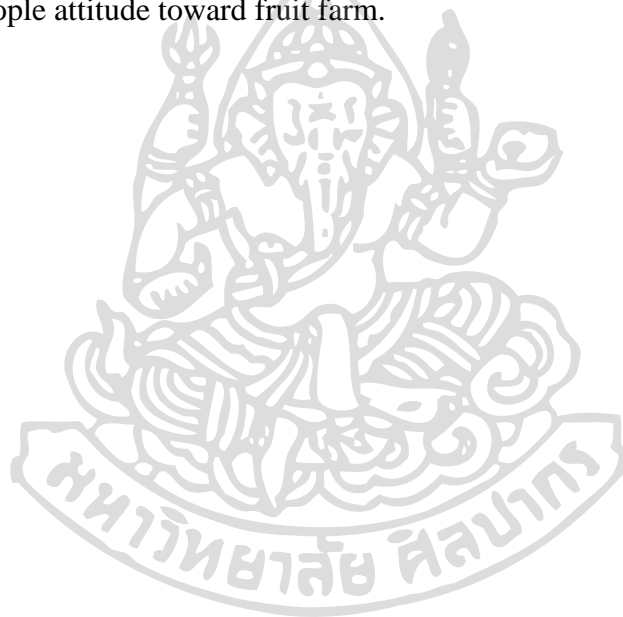
⁴⁷ Paninon, A., (1983). **To study the characteristics and conditions of residence in the area of Klong Bangkok Noi**. Bangkok:Silpakorn University.

⁴⁸ Taechakitkajorn, T. (1998). **The study of living condition of locals who live in the Southern area of Chao Phraya River**. Independent study in Architecture. Issue 2. Bangkok:Chulalongkorn University.

employing only document review. Main techniques that were employed to achieve the purpose of this study were documentary review, cadastral survey as well as interview with local residents. There were three main research objectives as follows:

- a. To analyse component and relationship of physical condition of locals in the present situation
- b. To analyse changes in the area, problems as well as factors that contribute to those changes
- c. To provide suggestions to resolve problems in the area

The result from this study revealed that the connection among cannel community, fruit farm, and cannel network was help balancing the change in community. These changes affect the people attitude and perception toward the area such as the people attitude toward fruit farm.



CHAPTER 3
BANGKOK CANAL: WATERWAY OF LIFE FOR THE PEOPLE OF
BANGKOK

In the study of Cultural Tourism Route of Thai Lifestyle along Bangkok Canal, a certain area of Bangkok Canal is selected and studied. Bangkok Canal in this study covers the canal side area of Bangkok Noi, Chak Phra and Bangkok Yai canals. All three canals are connected and flow to the same direction starting from Bangkok Noi canal, Chak Phra canal and finally Bangkok Yai canal with total distance of 14.8 kilometres. A study of the waterfront areas along both banks of the canal including an inland area of 23.40 square kilometres surrounded by Bangkok Canal was examined in detail. The study area is shown in Figure 11. In this chapter, history of Bangkok Canal, geography, arts and cultures of the communities along the canals as well as cultural and architectural attractions along the canals are considered in order to develop a Cultural Tourism Route reflecting historical values of Thailand. Visitors will not only enjoy the charm of Thai people but also learn about Thai culture which in turn will benefit the local communities along Bangkok Canal through engagement in the development and management of the cultural tourism route.



Figure 12: Scope of study area, the whole area shaded is considered in this study although it is focused mainly on the immediate canal side areas

Source: www.google.com/earth, 2012

3.1 Bangkok Canal: Retrace of the History

Thonburi was the third capital of the kingdom during 1767 to 1782 and during Thonburi period, Bangkok referred to the area of the West side of the Chao Phraya River. At that time, the Chao Phraya River had a completely different course than it does today. The Chao Phraya had a horseshoe shape that is similar to the current course of the Bangkok Noi and Bangkok Yai canals. One theory on the origin of the name is that Bangkok came from "Bang Ko", which means "island village" in Thai, referring to the village that was almost completely surrounded by the Chao Phraya River⁴⁹.

Bangkok was the first part of Thonburi that people settled since Ayutthaya period (the second capital of the kingdom during 1440 to 1767). The location of Bangkok was a convenient storage point for trade ships that sailed north towards Ayutthaya⁵⁰.

The reason behind fast expansion of this settlement⁵¹ and becoming trading centre of the country was because Bangkok was appointed a tax collection port and customs office for foreign traders sailing to Ayutthaya. The horseshoe shape of the Chao Phraya River slowed down trade ships, therefore ships must stop at Bangkok before proceeding to Ayutthaya, increasing the importance of this settlement. The more trades Ayutthaya made with foreign ships, the more important Bangkok grew resulting in the expansion of this settlement in the reign of King Rachathirat the second (King Sam Phraya).

⁴⁹Tipawan, C. (2006). "Thonburi from past to present." **Brief History of Thonburi**. Bangkok: Art&Culture office Dhonburi Ratjabhat University, p.5.

⁵⁰Tipawan, C. (2006). "Thonburi from past to present." **Brief History of Thonburi**. Bangkok: Art&Culture office Dhonburi Ratjabhat University, p.7.

⁵¹ Bangkok Noi Administration Office. (2010). **History of Bangkok**. Accessed August 26,2010. Available from <http://203.155.220.217/bangkoknoi/travel/khalongbangkoknoi.htm>.

Short-Cut canal or Klong Lat Constructions “Bangkok Canal”

When Ayutthaya was established as the capital in 1350, some sections of the Chao Phraya have undergone many modifications through man-made canals in Bangkok area to shorten the travelling time from the Gulf of Thailand to Ayutthaya. Major canal constructions occurred three times. The study of Cultural Tourism Route of Thai lifestyle along Bangkok Canal will focus on 2 short-cut canal constructions⁵² which are;

- i. **The first man-made canal** or Klong Lat was constructed in 1522, during the reign of King Chaiyrajadhiraj of Ayutthaya. The new canal was built from the mouth of Bangkok Noi canal, in front of Bangkok Noi Railway Station to Bangkok Yai canal, in front of Wat Arun to shortcut the routes for ships from Portugal and China to Ayutthaya. The completion of Klong Lat construction resulted in a new course of the Chao Phraya River. The former parts of the river became a canal whereas the new Klong Lat widened and became the new Chao Phraya River. King Chaiyrajadhiraj gave the new Klong Lat as “Klong Lat Bangkok Yai” and the former Klong Lat was called “Klong Lat Bangkok Noi”.
- ii) **The second Klong Lat** was built in 1538 by the order of King Maha Chakra Batr to connect Bangkok Noi canal, the old Chao Phraya River section at Suwankiri temple, and Bang Krauy at Chalor temple.

After the completion of Klong Lat Bangkok in the reign of King Chaiyrajadhiraj of Ayutthaya, Bangkok became an import port town and an outpost town for Ayutthaya. King Maha Chakraphat made Bangkok a check point and trading ships must stop here to report their journey as well as paying taxes both for upstream and downstream trips⁵³. Bangkok was the very first tax point and was called “Kanon Bangkok”. Ayutthaya trades with foreigners were prosperous. Bangkok Noi and

⁵² Wikipedia. (2010). **Short-Cut Canal Construction**. Accessed August 26, 2010. Available from <http://th.wikipedia.org>.

⁵³ Bangkok Noi Administration Office. (2010). **History of Bangkok**. Accessed August 26, 2010. Available from <http://203.155.220.217/bangkoknoi/travel/khalongbangkoknoi.htm>.

Bangkok Yai canals were the main waterways for goods transportation and were important connecting points (for example to Klong Dan and Klong Bang Chuak Nung) to surrounding towns and exit to the sea.

Archaeological evidence shows that communities along Bangkok Yai, Bangkok Noi and Chak Phra canals during this period consisted of many large scale temples. Some area lined several temples in a row. This suggests a dense settlement along the canals. When considering from the locations of temples scattered all along the waterfront, it is clear that communities were established along major waterways. Based on historical and archaeological information, settlement of community can be categorised into 2 stages⁵⁴ as follow;

i) Before the construction of Klong Lat Bangkok

Area of Bangkok Noi, Bangkok Yai and Chak Phra canals was suitable for agriculture. Settlement along Bangkok Yai canal was of waterfront community. Residential houses were built scattered along both sides of canal and land at the back of the house was used to plant fruits. Network of minor canals were built to bring water into the fruit plantation.

ii) After the construction of Klong Lat Bangkok

After Klong Lat Bangkok and Wichaprasit Fort were built in the reign of King Chaiyrajadhiraj of Ayutthaya, Bangkok became important port town and strategic trading location with several waterways to shorten travelling time. Settlement and population of town increased. Migration of people and soldiers from Ayutthaya was made. Pattern of settlement remains unchanged but settlement at the mouth of the new Klong Lat was denser.

Pattern of settlement in the old area of Bangkok, in which houses were built along the river and canal banks, shows that water plays a very important role for both transportation and occupation especially agriculture⁵⁵. Simple and local materials

⁵⁴ Nattakorn, B. (2003). **Study of Muslim Communities along Bangkok Yai canal**. Bangkok: Silpakorn University, p.97.

⁵⁵ Terdsak, T. (1999), "Study of waterfront communities along the middle section of Chao Phraya River central area at Bang Ku Wiang floating market". **Journal of Architectural Research and Studies** **2541 Volume 2**. Bangkok: Chulalongkorn University, p.248.

were used to build houses. The house was built facing the river for easy communication and transportation. Small porch house was built to be used as a place for relaxation and welcoming quests

People settled in this area adopted agriculture as their occupation and developed agricultural community. Water transport became an important mode of transportation for both inter and intra communities communication. Water played an important role in cultural dimension. Temple was a centre of a community. Most temples were built along the canal side and played an important role in education, religion and traditions. Besides the temples, markets and trading places were established along the waterways especially at the confluence.



Figure 13: Water transport of transportation for both inter and intra communities communication.

Source: <https://th-th.facebook.com/vitikonklong,2012>



Figure 14: Markets and trading places were established along the waterways

Source: <https://th-th.facebook.com/vitikonklong,2012>

3.2 Physical conditions of Bangkok Canal

a. Location and Territory

Bangkok Canal is located on the west bank of the Chao Phraya River in Bangkok with total distance of 14.8 kilometres. Study area covers area on both banks of Bangkok Canal including an inland area of 23.40 square kilometres surrounded by Bangkok Canal.

Territory of Bangkok Canal⁵⁶ is as follow;

1. **North** side is bordered with Bang Phlat district (district numbered 25), Borommarat Chachonnani and Pinklao roads as boundary
2. **East** side is bordered with Phra Nakhon district (district numbered 1), Chao Praya River as boundary

⁵⁶Wikipedia. (2012). **Bangkok District**. Accessed December 11, 2012. Available from <http://th.wikipedia.org/wiki>.

- iii) **South** side is bordered with Thon Buri district (district numbered 15) and Phasi Charoen district (district numbered 22), Bangkok Yai canal as boundary
- iv) **West** side is bordered with Taling Chan district (district numbered 19), Chak Phra canal as boundary

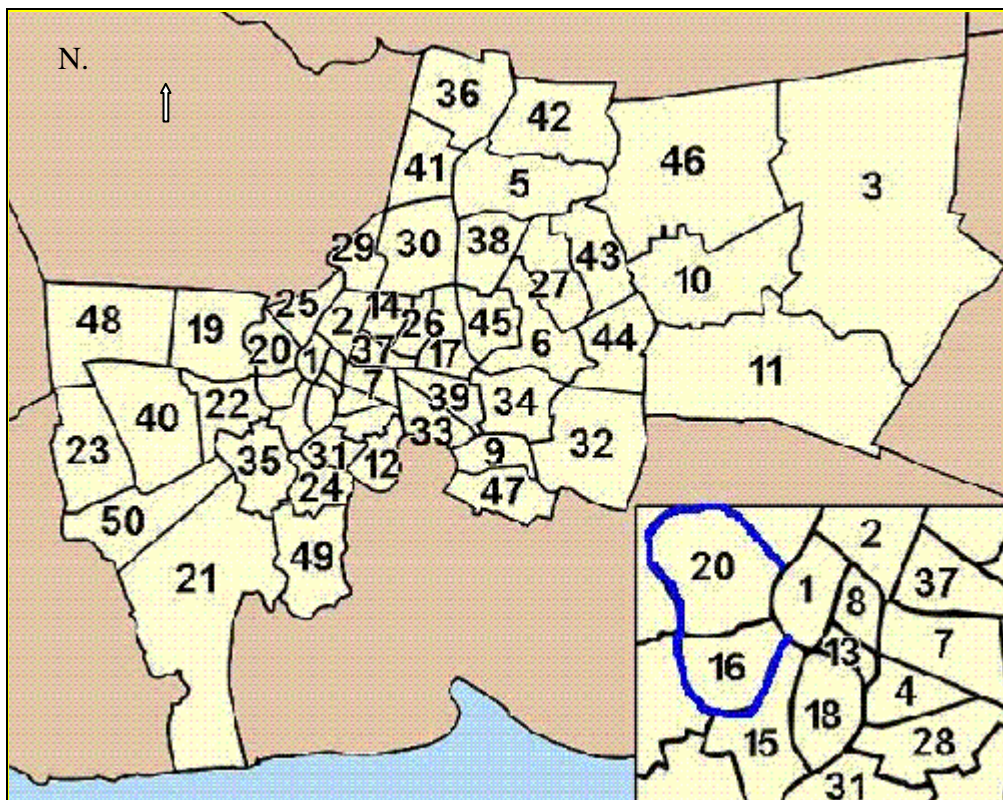


Figure 15: Territory of Bangkok Canal

Source: www.wikipedia.com, 2012

b. Administrative Division

Bangkok Canal is divided into 3 administrative divisions⁵⁷ as follow;

1. Bangkok Noi canal

Bangkok Noi canal is located in Bangkok Noi and Taling Chan districts, Bangkok. Bangkok Noi canal starts from Chao Phraya River, north of Thon Buri Railway

⁵⁷ Wikipedia. (2011). **Bangkok District**. Accessed August, 2011. Available from <http://th.wikipedia.org>

Station and connects to Bang Khunsri canal at Suwankiri temple (Wat Khi Lek). The canal is 40 meters in width and 3.3 kilometers in length.

2. Chak Phra canal

Chak Phra canal is located in Bangkok Noi and Taling Chan districts, Bangkok. Chak Phra canal is a connecting part of Bangkok Noi canal located on the opposite of Suwankiri temple and it connects with Bangkok Yai canal at the confluence of Bangkok Yai canal and Pasi Charoen canal covering the length of about 8 kilometers. Chak Phra canal is one of a major canal receiving water from smaller canals such as Taling Chan canal, Bang Ramad canal, Bang Phrom canal, Bang Saothong canal or Bang Chuek Nhung canal, Bang Vaek canal, and Pasi Charoen canal.

3. Bangkok Yai canal

Bangkok Yai canal is located in Bangkok Yai district, Bangkok. Bangkok Yai canal is sometimes called by the name “Bang Kha Laung canal”. Bangkok Yai canal starts from the right of Vichaiprasit fort where it separated from Chao Phraya River to the mouth of Pasi Charoen canal and is approximately 3.5 kilometers in distance. There are several important canals that join and connect to Bangkok Yai canal as such Baan Somdej canal, Bang Sai Kai canal, Sum Re canal, Bang Num Chon canal, Bang Sakae canal and Taan canal.

c. Climate

Bangkok Canal is located in Bangkok⁵⁸ which has a tropical wet and dry climate and is under the influence of the South Asian monsoon system. The rainy season begins with the arrival of the southwest monsoon (mid-May till October) and September is the wettest month. The rainy season lasts until October, when the dry and cool northeast monsoon takes over until February. The hot season is generally dry, but also sees occasional summer storms.

⁵⁸Wikipedia. (2011). **Climate of Bankok Noi District**. Accessed August, 2011. Available from <http://th.wikipedia.org>.

Climate of Bangkok Canal can be categorised into 3 seasons as follow;⁵⁹

Summer starts from February to April and April is the hottest month

Rainy season starts from May to September. Bangkok Canal is affected by the level of water during September to November. The amount of water depends on rainfall in the North and storm search

Winter starts from October to January with mild temperature and is under influence of Gulf of Thailand

d. Geography

Bangkok Canal is located at a basin of the Chao Phraya River. The soil is rich and suitable for agriculture. The area is elevated around 0.20 to 0.50 metres above sea level. The average width of Bangkok Canal ranges from 40 to 50 metres⁶⁰. The fertile soil of the canal is formed by the deposition of natural sediments therefore the area is best for agriculture such as rice farming, fruit plantation and other crops.

The area of Bangkok Canal is connected through webs of natural and man-made canals becoming a large water network and water is used for domestic consumption, transportation, irrigation and drainage. With convenient waterways, settlement along Bangkok Canal became dense. At present, agricultural area in Bangkok was replaced by residential buildings and industrial factories⁶¹.

e. Demography

Settlement of people in Bangkok Canal was scattered along the 14.8 kilometres waterfront. Language spoken is of central Bangkok accent. Majority of

⁵⁹Jarunphan, B. (2003). **The evolution of the relationship between water and waterfront community residents; A Case Study of Bangkok Noi canal**. Bangkok: Architecture Faculty, Silpakorn University, 8

⁶⁰Bangkok Noi Administration Office. (2010). **Bangkok Noi District**. Accessed August 26, 2010. Available from <http://203.155.220.217/bangkoknoi/travel/khalongbangkoknoi.htm>.

⁶¹Jarunphan, B. (2003). **The evolution of the relationship between water and waterfront community residents; A Case Study of Bangkok Noi canal**. Bangkok: Architecture Faculty, Silpakorn University, 39.

population is Buddhist. Population of Bangkok Canal can be divided based on their ethnic and religion into 4 groups⁶² as follow;

1. Thai-Chinese

Ethnic Thai Chinese is the majority of population of Bangkok Canal. Most originally live in the area since the old days with new migrations after the WWII. Main occupations are trading, vegetable growing, fruit plantation and labouring. Ethnic Thai Chinese are friendly people and are ready to exchange culture and language. However, they are committed to a family tradition. Ethnic Thai Chinese are patient. Children of Chinese-Thai intermarriages were aptly called Sino-Thai and became part of Thai society.

2. Thai-Muslim

Ethnic Thai Muslims originally live in Thailand since Thonburi period. Most Thai Muslims belong to the Sunni sect but there are also Muslims from Shi'a sect. Shi'a Muslim was originally from Persia and called themselves Chao Sen, which means Imam Hussein's followers. Shi'a Muslim settled in the area of Kudee Charoenpass in Bangkok Yai whereas Sunni Muslim settled in Thonburi district. Ethnic Thai Muslims are committed strictly to the tenets of Islam. Religious leaders are virtually community leaders.

3. Foreigners

Foreigners in Bangkok Canal consist of both permanent and temporary Sikhs immigrants and immigrants from neighbouring countries such as Myanmar, Lao and Cambodia. This group will reside in cheap accommodation or accommodation provided by employers closed to their workplaces.

4. Thai Labours

Thai labours are migrants from other provinces to find job in Bangkok and industrial area of Thon Buri district. Labour migration affects the pattern of housing the most because this group does not have permanent resident and they are likely to move to where jobs are available.

⁶²Tipawan, C. (2006). "Thonburi from past to present." **Brief History of Thonburi**. Bangkok: Art&Culture office Dhonburi Rajabhat University, 25.

Distribution of population: population of Bangkok Canal is concentrated along the canal side and the area with roads pass by or in the area near road sides. Density of population decreases in the area off the road sides or further into the end of canal.

f. Transport System

1. Water Transport

There are 4 types of water transport in Bangkok Canal⁶³;

- i) Public long tail boat transfers passengers from Bangkok Canal area into Bangkok metropolitan. The boat stops at both public and private piers.
- ii) Speed boat is smaller than long tail boat and normally takes passengers on a charter basis. Passengers can make arrangement over the phone then the boat will pick up them from their private piers. Passengers can arrange pick-up time at their convenience. Speed boat is faster and noisier than long tail boat.
- iii) Private small boat can be both motorised and non-motorised. This boat is normally used for short trip and rarely seen at present. Mostly, the boat is used as a mobile shop selling goods to people in the local area.
- iv) Tourist boat is quite big in size. This boat is normally used for big tour group. The boat normally travels at slower speed to allow tourists to enjoy the charms of Bangkok Canal. Tourist can get on or off the boat at assigned piers.

⁶³ Peeraphan, H. (2005). **The Design of Residential Buildings along Bangkok Noi canal: A Case Study of Bang Krauy Community**. Bangkok: Architecture Faculty, Silapakorn University, 35



Figure 16: Private small boat with non-motorised

Source: Tinikan Prakraiwan, Site survey in February 2010



Figure 17: Private small boat is selling goods to tourists

Source: Tinikan Prakraiwan, Site survey in February 2010

Nowadays, most of the waterway networks have been paved over with roads. The role of water based transport has diminished gradually and has vastly been replaced by traditional land-based transportation system. Some of the waterfront area was closed making it impossible for boat to pass. Many Watergates were built in

minor canals. Only a few water transport facilities along the Chao Phraya River and major canals in Bangkok are available.

2. Land Transport

Water transport plays a significant role for local waterfront communities. Houses built off the waterway try to provide access to waterway by building connecting walkway to the shared pier. Water transport in some area can be accessed by road. Most waterways are not connected directly to main roads. The area can be categorised into 3 groups based on characteristics of road system⁶⁴.

i) Area accessible by main roads

This area is accessible by main roads of Bangkok community. People travel by the main roads to and from city area. Main roads connecting communities in Bangkok Canal area are;

Table 2: List of main public roads in the area of Bangkok Canal

Order	Road Name	From	To
1	Charan Sanit Wong Road	Klong Mon Bride	Borommarat Chachonnani Road
2	Bang Khun Non Road	Charan Sanit Wong	Chak Phra canal
3	Phran Nok Road	Charan Sanit Wong	Chao Phraya River
4	Borommarat Chachonnani Road	Charan Sanit Wong	Bangkok Noi canal
5	Som Det Phra Pin Klao Road	Phra Pin Klao Bride	Charan Sanit Wong Intersection
6	Arun Amarin Road		
	Arun Amarin Road Phrase 1	Klong Mon Bride	Phran Nok Road
	Arun Amarin Road Phrase 2	Klong Mon Bride	Arun Amarin Bridge

⁶⁴ Jarunphan, B. **The evolution of the relationship between water and waterfront community residents; A Case Study of Bangkok Noi canal.** Bangkok: Architecture Faculty, Silpakorn University, 84

Table 2 : List of main public roads in the area of Bangkok Canal (continue)

Order	Road Name	From	To
	Arun Amarin Road Phrase 3	Arun Amarin Bridge	Pin Klao Intersection
7	Issarapab Road	Klong Mon Bride	Wat Sutthawas
8	Sutthawas Road	Charan Sanit Wong	Issarapab Road

Source: Bangkok Noi District Office. (2012). **Main Road in Bangkok Noi District**. Accessed December 16, 2011. Available from <http://203.155.220.217/bangkoknoi/aboutbangnoi/road.htm>

ii) Area accessible by secondary roads

These secondary roads are the old roads connecting communities before new roads were built and changed the course of waterway and land travel way. Communities expand along the intersections.

Table 3: List of secondary public roads in the area of Bangkok Canal

Order	Street Name	From	To
1	Sutthawas Road	Issarapab Road	Rot Fai Road
2	Rot Fai Road	Sutthawas Road	Bangkok Noi Train Station
3	Liab Tang Rot Fai Sai Tai Road	Issarapab Road	Bankok Noi Canal
4	Rungpracha Road	Issarapap Road	
5	Soi Charan Sanit Wong 22	Begin of Soi Charan Sanit Wong	Bangkok Noi canal
6	Soi Charan Sanit Wong 28	Begin of Soi Charan Sanit Wong	Bangkok Noi anal
7	Soi Charan Sanit Wong 35	Begin of Soi Charan Sanit Wong	Bangkok Yai canal

Source: Bangkok Noi District Office. (2012). **Secoundary Roads in Bangkok Noi District**. Accessed December 16, 2011. Available from <http://203.155.220.217/bangkoknoi/aboutbangnoi/road.htm>.

iii) Area with roads running parallel with canals

Normally roads were built off the canal sides by 100-200 metres with connecting path to waterways.

It can be concluded that commuters in Bangkok Canal are able to use both water and inland transportation system. Modern transportation networks have been well developed than the past resulting economic, social and cultural impacts to the area. New forms of tourism along the waterway were developed to provide benefits to the locals as well.

g. Public Utilities and Facilities

Basic utilities and facilities provided in Bangkok Canal area are as follow⁶⁵;

1. Healthcare

Temple played a role as healthcare centre for people in waterfront communities in the old days. Monks used herbs, traditional medicines and black magic for therapy. Later, modern health centre and hospital were built, decreasing the old forms of medical treatment.

2. Electricity

Electricity was available to all households. Remote houses could access to electricity by connecting power line from the power posts to their houses. At present, electricity distribution system is built along the roads instead of waterways. Lighting is provided along the waterways but decision is made by local administrative office.

3. Tap Water

Tap water distribution system is built both on land and in water. The system of old area was built in water while the new system was built on land. At present, some households use water from the canal for washing and gardening. Drinking water is purchased. Quality of water in canals was not as clean as it used to be.

4. Telephone and Internet

Telephone lines were installed along with power lines to every household. However, mobile telephones are now available with several service providers to cover

⁶⁵ Bangkok Noi District Office. (2012). **Bangkok Noi District**. Accessed December 16, 2011.

Available from <http://203.155.220.217/bangkoknoi/aboutbangnoi/htm>.

all areas. Internet is available to all areas, covered service areas depend on each service providers.

5. Garbage Collection System

In the old days, each household would have their own waste disposal area. Some degradable garbage could just be thrown directly into the water. However, when community grew with more households, more garbage was littered into canals causing water pollution. Campaigns were started to educate people with aims to restore the conditions of canal water. Garbage collection is divided into 2 divisions; 1) waterway waste collection by a vessel responsible by local administrative office, collecting garbage 3 times a week and; 2) road waste collection by garbage truck every second day.

Bangkok Canal area is well equipped with necessary utilities. Each district also defines clear responsible area. Bangkok Canal is located in the Bangkok Metropolitan Administration (BMA), making access to basic utilities easier. Besides, BMA has provided rest areas or public parks for local communities for a better quality of life and living condition.

3.3 Bangkok Canal Community Way of Life

a. Family

Family of Bangkok Canal community is a big and extended family where all household members are related⁶⁶. People in community, if not related, have known each other for a long time since grandparent generation forming a close and warm relationship among members and strong community.

Transportation of the old days was made by mean waterway or taking walk path connecting neighbours through fruit plantations. Main mode of water transport was by local boat. There were several types of boat used in the old days⁶⁷ such as Rua

⁶⁶ Bangkok Noi Administration Office. (2555). "Guides to important landmarks and tourist attractions in Bangkok Noi". **Bangkok Noi Focus**. Bangkok: Bangkok Noi Administration Office, 45.

⁶⁷ Jarunphan, B. **The evolution of the relationship between water and waterfront community residents; A Case Study of Bangkok Noi canal**. Bangkok: Architecture Faculty, Silpakorn University, 56.

Sam Pan, Rua E-Jaew, Rua Bod or Rua Jaew. Each household owned at least one boat. Public boat was available after WWII and motor was used in passenger public boat. Piers were built mostly in front of temple.

Floating markets were important trading places. Most markets started at 5am in the morning and run until 4pm in the afternoon. All kinds of goods were available. People living along canal sides had no need to leave the area for purchasing goods. Furthermore, most people knew each other therefore cheating were very rare.

Nowadays, there are only a few floating market left and mostly are for tourism purpose. People traveling by paddling boat can be seen in late morning. Public boats are available at the temple piers or public piers. Long tail boats running between different areas were taken over by public passenger boats stopping at public piers.

At present, water transport is decreasing. Canals were paved over with roads and development of public utilities is widely available.



Figure 18: Past photo of Bangkok Canal waterway



Figure 19: Present Photo of Bangkok Canal waterway

Source: www.reurnthai.com. (2010), Tinikan Prakraiwan, Site survey in February 2010

b. Agriculture along Bangkok Canal

Traces of plantations in Bangkok Noi canal communities could be found in the memorandum of Lalubare, a French diplomatic delegate to the court of King Narai the great of Ayutthaya (1687 AD).. Part of Lalubore’s note reads “Bangkok plantations cover the area along the river sides up until Khwan market (Nontaburi). The kingdom is so rich in food especially fruits favorite by the locals” (memorandum of Lalubare, complete edition volume 1: Sunt T. Komolbutr translation: 2510: page 14)⁶⁸.

Not all area was suitable to all fruits. Selection of fruit varieties to be planted depended on the conditions of soil (Ideology and Practices: 4th edition: 2515: page 165-190). This document mentioned vegetation and planted area as follow⁶⁹;

Bang Bon, a name for gardens in Bangkok Noi canal group

Bang Lang, a name for gardens in Dao Khanong and Bang Khun Tian areas

⁶⁸ Bangkok Noi Administration Office. (2555). “Guides to important landmarks and tourist attractions in Bangkok Noi”. **Bangkok Noi Focus**. Bangkok: Bangkok Noi Administration Office, 45.

⁶⁹ Bangkok Noi Administration Office. (2555). “Guides to important landmarks and tourist attractions in Bangkok Noi”. **Bangkok Noi Focus**. Bangkok: Bangkok Noi Administration Office, 46.

Farmers from both Bang Bon and Bang Lang produced similar produces such as durian and betel nut however, tastes of produces from different were different.

Saun Nai means to plantation area along the Chao Phraya River starting from Maung Nontaburi (Nontaburi Province), Maung Thonburi or Bangkok (Bangkok) until Maung Phra Pradaeng (Samut Prakarn Province).

Saun Nok means to plantation area along Mae Klong river (Samut Songkram Province).

From above evidence, it is safe to conclude that soil of Bangkok Canal in the old days was so fertile that plantations were abundant and farmers from both Bang Bon and Bang Lang could produce high quality agricultural produces.

c. Folklores and Beliefs of People in Bangkok

As mentioned earlier, one of the main occupations of people along Bangkok Canal was fruit plantation. Farmers would set up a spirit house in the plantation plot. At the first harvesting season, farmers would offer the best quality fruits from their farm together with flowers and other offerings to the spirit house and request a better season the next year. Some farmers requested Buddha image at Wat Pikul-Ngern for at least 50,000 baht income from their harvest. If the request was fulfilled, they would bring durian to the temple as promised. These beliefs and practices indicated concerns for risk in their occupation as such fruit plantation. Making a request to holy object was one way to boost hope and confidence.

d. Tradition and Culture

Most traditions and festivals practiced by Bangkok Canal community were similar to other regions in the country such as Song Kran, Beginning of Vassa Day or Buddhist Lent Day or Loy Kratong. Only a few traditions were practiced differently according to local geography and those traditions were related to water.

i. Asalha Puja or Beginning of Vassa Day

This festival is held in the full moon of 8th Thai lunar month or first waning moon, 8th Thai lunar month. Elaborate of the traditional parading of candles to temple

is common practice⁷⁰. The parade can be by water or land. In Bang Krauy district, there are 48 old temples and each temple is located on the canal banks. People of Bang Krauy therefore prefer to travel by boat to the temple for merit making. Every year, traditional parading of candles to the temple is organised by waterway.

ii. End of Vassa Day

This festival is held in the full moon of 11th Thai lunar month. Monks will be collecting alms by boat⁷¹. This tradition has its origins in Pak Kret district by Mon people living along the Chao Phray River. The Mon people started this tradition which they practiced when Mon state still existed. Every year, at the End of Vassa Day, the people will offer food to monks who travel along by boat. The Mon calls this tradition “Pua Who” meaning tradition of 11th month. This tradition has been passed down from generation to generation and is still practiced in Pak Kret district every year.

iii. Tamboon Tak Batr 108 (108 merit making tradition)⁷².

This tradition has been practiced by people living along Bangkok Noi canal for a long time. Several temples such as Wat Thai Charoen, Wat Bang Krai Nok, Wat Uttayan, Wat Bot and Wat Bang Krai Nai will set the same date for this tradition. The ceremony starts on the afternoon of 7th waning moon, 12th Thai lunar month. Main Buddha Images of each temple will paraded by beautiful elaborated boats along the canals. Dancing is also organised. The purpose of the parade is to promote the beginning of the **Tamboon Tak Batr 108**. People can start offering food from 5am in the morning. Those who would like to offer food as a merit making must also travel by boat. Every year, thousands of people gathered for this merit making tradition.

⁷⁰ Thai Post Newspaper. (2010). “End of Vassa Day Festival.” **Thai Post**. Accessed April 10,2010. Available from <http://www.ryt9.com/s/tpd/945712>.

⁷¹ City municipal of Pak Kred. (2010). Pak kret District. Accessed April 10, 2010. Available from http://www.pakkretcity.go.th/OLD_File/OLD_Travel/OLD_TR2.htm.

⁷² Office of Nonthaburi Provincial Administration. (2010). **Nonthaburi in commemoration of Bangkok Bicentennial Cerebration**, Nonthaburi: Office of Nonthaburi Provincial Administration, 146.

iv. Chak Phra Ceremony. Chak Phra ceremony is held on the 2nd wane moon day in the 12th lunar month. Chak Phra means towing a Buddha image. Apart from Buddha image, sometimes Buddha relic was enshrined in a throne and hauled along canals. Chak Phra ceremony is held annually, temple fair and other activities such as boat racing and flower boat parade are also held in the same period. It is clear that temple is a centre in every settlement in Thailand.

3.4 Cultural and architectural attractions along Bangkok Canal



Figure 20: Map of cultural and architectural attractions with historical values along Bangkok Canal

Source: www.google/earth.com, 2012 base map

Site survey shows that there are many cultural and architectural attractions with historical values along Bangkok Canal starting from the mouth of Bangkok Noi canal to Bangkok Yai canal. Those attractions can be categorised as follow;

a. Museum



Figure 21: Map of important museum along Bangkok Canal

Source: www.google/earth.com, 2012

A museum is an institution that conserves a collection of artifacts and other objects of scientific, artistic, cultural, or historical importance and makes them available for public viewing through exhibits that may be permanent or temporary. Important museum along Bangkok Canal are;

1. National Museum of Royal Barges



Figure 22: Royal Barge National Museum

Source: Tinikan Prakraiwan, Site survey in January 2013

Royal Barge National Museum is located on the northern rim of Bangkok Noi canal within Bangkok Noi district. Some historical royal barges of the Royal Barge Procession are kept at the museum. The Royal Barge Procession began since Ayutthaya period and is a ceremony of both religious and royal significance including warfare. The Royal Barges National Museum was previously called the Royal Barge Dockyard which was built in the reign of King Taksin, the great.

The Royal Barge Procession, in the present, consists of 52 barges: 51 historical Barges, and the Royal Barge, the Narai Song Suban. These barges are

manned by 2,082 oarsmen. The Procession proceeds down the Chao Phraya River, from the Wasukri Royal Landing Place in Khet Dusit, Bangkok, passes the Temple of the Emerald Buddha, the Grand Palace, Wat Po, and finally arrives at Wat Arun (temple of Dawn).

The Royal Barges

The Royal Barge Suphannahong ("the Golden Swan" or the "Phoenix") was built in 1911 during the reign of Rama VI with a bow resembling a mythical swan, or hong, adorned with gold lacquer and glass jewels, with a crystalline ball and tassle dangling from her mouth. This 46-meter craft was carved from a single trunk of teakwood, and was launched 13 November 1911. There is a golden pavilion on board to house the king and his immediate royal family.

The World Ship Trust, in 1992, named the Royal Barge Suphannahong a Maritime World Heritage⁷³.

The original *the Royal Barge Anantanakkharat* ("Ananta, the King of Serpents") was built during the reign of Rama III (King Nangklao). It was used as the primary Royal Barge of Rama IV (King Mongkut). The current Anantanakkharat was built during the Reign of Rama VI (King Vajiravudh), and launched on 14 April 1914. The bow is carved into the 7-headed Nakkharat, the mystical snake-like creature, in gold lacquer and glass jewels.

The Royal Barge Anekkachatphuchong ("the Variety of Serpents") is the oldest of the four Royal Barges, being the actual barge built in the late 19th century during the reign of Rama V (King Chulalongkorn). While no mythical figure is readily visible on the bow, numerous small ornamental Naga figures are carved into the bow.

The Royal Barge Narai Song Suban Ratchakan Thi Kao or *the Royal Barge Narai Song Suban HM King Rama IX* ("God Narayana on his carrier, Garuda") is the only barge built during the reign of Bhumibol Adulyadej, who laid the keel in 1994. It was built under commission by the Royal Thai Navy and the Thai Department of Fine Arts and was launched 6 May 1996 to coincide with the

⁷³ World Ship Trust. (2011). **Royal Barge of Thailand**. Accessed June 4, 2010. Available from <http://www.worldshiptrust.org>.

celebration of the fiftieth anniversary of Bhumibol Adulyadej's accession to the throne.

The names of the four Royal Barges are composed in a consistent rhyme: "Suphannahong", "Narai Song Suban", "Anantanakkharat" and "Anekkachatphuchong".

2. Sirirat Museum



Figure 23: Sirirat Museum

Source: Mee Dee Tee Bangkok noi page 43, Bangkok Noi Administration Office, 2555

Sirirat hospital was previously called “Wang Lang hospital”. The hospital was founded by King Rama V in 1888, two years after a worldwide cholera outbreak. It was named after the king's 18-month old son, Prince Siriraj Kakuttaphan, who had died from dysentery a year before the opening of the hospital. The medical school was established two years later in 1890. Sirirat is the first hospital in the kingdom to provide modern medical treatment.

Currently, the world's fourth largest hospital, which treats royalty, the hospital has six small academic museums. The Si Ouey Forensic Medicine Museum (department of forensic medicine, 2nd floor) contains skulls, pickled organs, stillborn babies, crime scene photographs and the body of the notorious murderer Si Ouey. The Congdon Anatomical Museum (anatomy department, 3rd floor) displays human organs and bones from embryo to maturity, including Siamese twins. Two floors down, the Sood Sangvichien Prehistoric Museum & Laboratory looks at evolution.

The Ellis Pathological Museum (department of pathology, 2nd floor) explains diseases, while the Parasitology Museum (parasitology department, 2nd floor) shows preserved worms with their adopted organs. The Ouay Ketusingh Museum of History of Thai Medicine (department of pharmacology, 1st floor) examines indigenous healing techniques.

3. Bangkok Noi Museum



Figure 24: Bangkok Noi Museum

Source: Tinikan Prakraiwan, Site survey in January 2013

Bangkok Noi Museum is located on Charan Sanitwong road next to Wat Suwannaram and close to the Bangkok Noi canal. The museum exhibits the history of Bangkok Noi and the village of "Bangkok" that used to be located here. Bangkok Noi was an important trading centre in the Ayutthaya Period, and briefly the capital of Thailand in the Thonburi Period. The Rattanakosin Period has also been covered, when most of Bangkok Noi consisted of fruit orchards. Many people worked as craftsmen, including those making bronze bowls. These fruits and bowls are on display in the museum. Over time, Thonburi became more urbanised, but here you can still see what it used to be like

b. Market



Figure 25: Map of important marketplaces along Bangkok Canal

Source: www.google/earth.com, 2012

Waterway transport was once major mode of transportation for people of Bangkok Canal. Markets and trading places were established along the waterway especially at the confluence⁷⁴. Important marketplaces along Bangkok Canal are listed below;

⁷⁴ Jarunphan Bunjongpak, The evolution of the relationship between water and waterfront community residents; A Case Study of Bangkok Noi canal (Bangkok: Architecture Faculty, Silpakorn University),

1. Taling Chan Floating Market



Figure 26: Taling Chan Floating Market

Source: Tinikan Prakraiwan, Site survey in January 2013

Taling Chan Floating Market is located on the Chak Phra canal in front of the district administrative office. It is opened only on weekends from about 8:30 to 16:00. Orchard produce such as fruits, and vegetables, as well as fish are sold from boats. There is a live traditional Thai music performance from 11:00 to 14:00. The idea for the floating market here was initiated by Chamlong Srimuang in 1987 to honour King Bhumibol's 60th birthday. This is a new attraction since floating markets, an old way of life of the Thai people, had vanished entirely from Bangkok for quite a long time.

2. Sala Nam Ron Market



Figure 27: Sala Nam Ron Market

Source: Mee Dee Tee Bangkok noi page 38, Bangkok Noi Administration Office, 2555

Sala Nam Ron Market or Bangkok Noi train station market is located at Bangkok Noi train station in Bangkok Noi district.

3. Sala Nam Yen Market



Figure 28: Sala Namyen Market

Source: Mee Dee Tee Bangkok noi page 39, Bangkok Noi Administration Office, 2555

Sala Nam Yen Market is located on Sutthawat road in Bangkok Noi district.

4. Bang Khun Sri Market



Figure 29: Bangkhun Sri Market

Source: Mee Dee Tee Bangkok noi page 37, Bangkok Noi Administration Office, 2555

Bang Khun Si Market is located on Charan Sanit Wong road in Bangkok Noi district.

5. Phran Nok Market



Figure 30: Phran Nok Market

Source: Mee Dee Tee Bangkok noi page 36, Bangkok Noi Administration Office, 2555

Phran Nok Market is located on Issarapab road in Bangkok Noi district.

c. House and ancient community



Figure 31: Map of important houses and communities of Bangkok Canal

Source: www.google/earth.com, 2012

In the old days, simple and local materials were used for building houses along canal side. The house was built facing the river for easy communications and transportation. Small porch house was built to be used as a place for relaxation and welcoming quests⁷⁵. Next into a mainland are ancient communities established long time ago and slowly developed their own characteristics of Bangkok Canal community. Some important houses and communities of Bangkok Canal are as follow;

1. Muslim Community at Bangkok Noi



Figure 32: Muslim Community at Bangkok Noi Making Traditional Mattress

Source: Mee Dee Tee Bangkok noi page 127, Bangkok Noi Administration Office, 2555

⁷⁵ Jarunphan, B. **The evolution of the relationship between water and waterfront community residents; A Case Study of Bangkok Noi canal.** Bangkok: Architecture Faculty, Silpakorn University, 6.

Making Mattress has been the career inherited among the Thai Muslims from Ayutthaya. Such distinguished styles of Bangkok Noi mattress as the 3-fold mattress, the edges, the hinge between the upper and lower mattress and the rim sewing are the inspiration for others like, for example, Potaram or Petchburi Mattress. Stuffed with cotton, a Bangkok Noi mattress lasts for years and enhances a healthy sleep without any backache consequence.

However, this traditional career is being forgotten as the cotton-stuffed mattress is no longer popular. Only a few Bangkok Noi mattress makers are found in this vicinity.

2. Ban Bu Community



Figure 33: Ban Bu Community

Source: Tinikan Prakraiwan, Site survey in January 2013

Ban Bu community is the only living makers of bronze stone-polished bowls in Thailand, a skill inherited from Ayutthaya. After the World War II, the stone-polished bowl profession has almost been destroyed. For today's lifestyle, stone-

polished bowls are for collection rather than day-to-day use. They are also sought after as a favorite souvenir by the tourists.

3. Ban Chang Lor Community



Figure 34: Bam Chang Lor Community

Source: Mee Dee Tee Bangkok noi page 123, Bangkok Noi Administration Office, 2555

"Ban Chang Lor" or the village of fine craftsmen is renowned for its fine art crafting skills. All types of Buddha image are casted here. Casting of Buddha image is a complicated process. To cast an image of Buddha, first, the body of the image was casted, polished, emanelled with black lacquer and gilded with gold leaves. Then, details such as hands, hand and foot fingers are sculptured and attached to the body. At present, the replacement of plaster with rubber mold has allowed easier sculpturing stages. All elements can be casted simultaneously with the body. The scarcely black lacquer has been replaced by car paint in emanel process however, resulting in a drop

of quality because gold leaves will be stripped off over time. In black lacquer enamelled Buddha image, the lacquered gold-leaf layer will be cracked, but will not be stripped off. The skill of refined craftsmanship is passed down from generations to generations at the Ban Chang Lor community, despite having to adapt to the changing world in terms of materials used.

4. Trok Matoom Community



Figure 35: Trok Matoom Community, a man is preparing bael fruit in syrup

Source: Mee Dee Tee Bangkok noi page 131, Bangkok Noi Administration Office, 2555

Trok Matoom is located opposite the Navy Dockyard department and the community was named after the profession of community members, making bael fruit in syrup. Their bael fruit in syrup is renowned for good fresh taste, good appearance, soft Bael fruit flesh and importantly no preservatives. The bael fruit in syrup without the preservatives can be kept for only a week. Fresh bael fruit is available only during

July-April therefore bael fruit in syrup is only available in this period. However, the community also produces dried bael fruit, dried pomelo peel and winter melon in syrup.

5. Trok Kao Mao Community



Figure 36: Trok Kao Mao or the shredded rice grain community

Source: Mee Dee Tee Bangkok noi page 128, Bangkok Noi Administration Office, 25

Trok Kao Mao (literally meaning "the lane of shredded rice grain") is located not far from Trok Matoom. It was named after the profession of community members, making and selling "Kao Mao" (the shredded rice grain). The traditional process in making Kao Mao requires a lot of helpers. Firstly, paddy must be soaked until softened and then roasted in the pan. Secondly, roasted paddy must be pounded in a large mortar. Rain tree leaves are mixed during the pounding process to add green colour. Thirdly, the rice grains and husks are separated. With such complicated process, there is only one "Kao Mao" maker left on this street today. Most families

Site survey shows that temple is a centre of Bangkok Canal community and water has strong cultural dimension. Most temples were built along the canal side and played an important role in education, religion and traditions⁷⁶. Important temples in Bangkok Canal area are;

1. Wat Amarintraram



Figure 38: Royal Barge National Museum

Source: Mee Dee Tee Bangkok noi page 71, Bangkok Noi Administration Office, 2555

Wat Amarintraram was once called Wat Bangwanoi. The temple was re-established by HRH Prince Bovara sathanpinuk (Prince Anurak Dhevej) and renamed by the King Rama I as "Wat Amarin traram." Formerly, the temple had 4 assembly

⁷⁶ Jarunphan, B. **The evolution of the relationship between water and waterfront community residents; A Case Study of Bangkok Noi canal.** Bangkok: Architecture Faculty, Silpakorn University, 56.

halls, however, in the reign of King Rama V, railway was built passed the temple precinct and 3 halls were demolished so at the present day, only 1 hall left. The hall enshrines the statue of sacred Buddha image called by people as "Luang Por Bostanoi". (Literally means "the priest of a small church"). This Buddha image was miraculously safe from heavy bombs during the World War II.

2. Wat Suwannaram



Figure 39: Wat Suwannaram

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Suwannaram is a big royal temple on the banks of the Bangkok Noi canal. It was built during the reign of King Rama I and renovated during the reign of King Rama III. Inside are exceptional murals depicting the Jutaku, deities and the Buddha image in subduing Mara posture. These works of art of the early Rattanakosin Period (early 19th century) are considered some the best survived mural paintings in Bangkok. One particularly interesting mural is a Dutch person holding a telescope. At

that time, the Dutch were associated with modern inventions that were very popular in Thailand.

3. Wat Srisudaram Worawihan



Figure 40: Wat Srisudaram

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Srisudaram Worawihan or Wat Shi Pa Khaow is the third class royal temple. The temple was built long before Ratanakosin period, later King Rama IV ordered the temple renovation and building of the new ordination hall and the King renamed this temple to Wat Srisudaram. Sunthorn Phu (26 June 1786–1855), Thailand's best-known royal poet was educated at this temple. Thing of note are the cast of Laung Por Toh.

4. Wat Nai Rong



Figure 41: Wat Nai Rong

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Nai Rong is a small temple built in Rattanakosin period at around 1860. It is believed that the temple was built by Nai Grup who was the owner of one popular all-male performance group (Lakorn Nok). After earning a good fortune from his performance group, Nai Grup granted a fund to build a temple near his house and villagers in the area just call this temple by the name “Wat Nai Rong” meaning “the temple of theater owner”. The temple was called by several names from “Wat Chao Grup”, “Wat Lakorn Chao Grup”, until King Rama IV gave its official name as “Wat Summutchaphol” but villagers often called this temple by “Wat Nok” in pair with “Wat Nai” referring to a nearby Wat Bang Bumru”.

5. Wat Pawanapitaram



Figure 42: Wat Pawanapitaram

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Pawanapitaram the famous temple of wall portrait painting and for meditation. Wat Pawanapitaram was previously called “Wat Mai Winachamnan”. The temple was in 1886 during reign of King Rama V by Khun Chamnansombat

6. Wat Suwankhiri (Wat Khi Lek)



Figure 43: Wat Suwankhiri

Source: Mee Dee Tee Bangkok noi page 107, Bangkok Noi Administration Office, 2555

Wat Suwankhiri or Wat Khi Lek was built in the late reign of King Narai, the great, of Ayutthaya in 1685 by faithful Buddhist villagers after they saw one pilgrim monk meditated under cassia trees. The old name of the temple was “Wat Khi Lek” meaning the temple of cassia tree. The temple was renovated in 1795 by Somdej Krom Praratchawang Baworn Maha Surasinghanat who later changed the name of the temple to “Wat Suwankhiri”. On 22 October 1929, King Rama VII privately offered robes to monks at the temple during the Kathin ceremony.

7. Wat Taling Chan



Figure 44: Wat Taling Chan

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Taling Chan was built on the bank of Chak Pra canal in late Ayutthaya period around 1767 by unknown person. The temple was later renovated in 1917 and again in 1964. Inside the ordination hall enshrines an image of Buddha in a sitting gesture of Subduing Mara. The Buddha wears the Royal Attire, typical for the late period of Ayutthaya.

8. Wat Chang Lek



Figure 45: Wat Chang Lek

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Chang Lek is an old temple in Chak Phra canal community. This temple was built in late Ayutthaya period by unknown person.

9. Wat Ray Rai



Figure 46: Wat Ray Rai

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Ray Rai is an old temple in Chak Phra canal community. It is believed that the temple was built in 1780 and later the temple was renovated by two princes during reign of King Rama I of Bangkok.

10. Wat Pa Choenglane



Figure 47: Wat Pachoenglane

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Pa Choenglane was found in 1989, which is in lowland area and clay puddle under the temple. By monitorings of bricks and construction methods, anticipated that this temple was built during the Ayutthaya period, at least about 200 years ago. The important in this temple is the principle Buddha image attemple hall which is statue in the center all of trees and it is wild open air, suitable for religios precept.

11. Wat Wichitrakarnnimit



Figure 48: Wat Wichitrakarnnimit

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Wichitrakarnnimit was once called “Wat Nung Bang Waek”. According to the Fine Art Department, this temple was built in late Ayutthaya period by unknown person. Two squared prangs were built during Thon Buri period and later King Rama V of Bangkok ordered old temple from Ayutthaya renovated.

12. Wat Bot-ithisarnpeth



Figure 49: Wat Bot-ithisarnpeth

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Bot-ithisarnpeth was built on Bangkok Yai canal since Ayutthaya period by unknown person. Local people sometimes called the temple in short as “Wat Bot”. The astonishment of this temple is at its major Sema marking stone installed in front of the ordination hall. There is a big head of Buddha image of pure Ayutthaya style hidden behind the Sema marking stone. It is fascinating to see pure Ayutthaya arts in the midst of Thonburi’s fruit orchard.

13. Wat Khuhasawan Worawihan



Figure 50: Wat Khuhasawan Worawihan

Source: <http://mahosot.com/klongbangluang-floating-market.html>,2012

Wat Khuhasawan Worawihan is the third class royal temple. The temple was built on the bank of Bangkok Yai canal since Ayutthaya period however the construction date was unknown. According to map of Ayutthaya period, the temple was called “Wat Sala Si Na”. King Rama I renamed the temple to “Wat Khuhasawan” and promoted the temple to the third class royal temple.

14. Wat Kamphaeng



Figure 51: Wat Kamphaeng

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Kamphaeng is located at Bang Laung canal in the area known as Bang Jak canal. Bang Jak is separated from Chak Phra canal flowing down the south. The temple is situated on the south side mouth of Bang Jak canal. Wat Kamphaeng was built in Ayutthaya period of unknown date. Architecture of the temple suggests that What Kamphaeng could have been built sometime between mid to late Ayutthaya. It is assumed that the temple was one of important temples during Thonburi period before the city centre was moved from Wat Sala Si Nah or Wat Khuhasawan in present to the bank of the Chao Phraya River near Want Chaeng or Wat Arun after the construction of Klong Lat in Bangkok in the reign of King Chaiyrajadhiraj of Ayutthaya. Nearby ancient temples are also built with architectural style of mid to late Ayutthaya.

The present architecture and art of Wat Kamphaeng reflect strong style of King Rama IV period. It was assumed to be a result of major renovation which took place during that time. Those characteristics are;

- i) Beautiful mural painting
- ii) Door and window arches and flower pots are decorated with beautiful stucco work in floral patterns, a style popular during King Rama IV period and can be seen at some important royal temples such as at Wihan and ordination hall of Wat Sommanutwihan or Wat Makutkasat.
- iii) The use of colours and colour scheme of mural painting inside the ordination hall are similar to those painted in temples built in the reign of King Rama IV. Housing styles and Westerners were painted on the mural painting depicting the current situation of the Kingdom where Thailand had more contacts with foreigners. The artist received enough information to correctly depict the lifestyles, manners including costumes of Westerners in the mural painting. Mural painting which is assumed to be painted during the reign of King Rama III or IV also depicts lives of Buddha and some parts in history of Buddhism.

15. Wat Nuannoradis Worawihan



Figure 52: Wat Nuannoradit

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Nuannoradit Worawihan is the third class royal temple and is located on the west side of Bangkok Yai canal. The construction date of this temple was unknown however it is believed that the old name of this temple was Wat Makok Nai as it was paired with Wat Makok Nok (Wat Arun). The temple was renovated several times and was renamed Wat Nuannoradis by King Rama IV.

16. Wat Pradoo Chimplee



Figure 53: Wat Pradoo Chimplee

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Pradoo Chimplee was onced known as Wat Sim Plee. Locals call this temple as Wat Pradoo Nok and there is another temple nearby temple called Wat Pradoo Nai or Wat Pradoo Nai Song Tham. Wat Pradoo Chimplee is located on the bank of Bangkok Yai canal. The ordination hall was built according to the Royal preference of King Rama III. Laung Poo Toh was a renowned monk from this temple.

17. Wat Pak Nam (Pa Si)



Figure 54: Wat Paknam

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Paknam is well known for its meditation. The former highly respectful monk Ven. Chao Khun Mongkol-Thepmuni, Luang Phor Wat Paknam or Luang Phor Sodh, the founder of Vija Dhammakaya tradition. He attained Dhammakaya in 1916, and since then was teaching the knowledge or Dhamma to his disciples until he passed away in 1959.

Many foreigners came to this temple for meditation course. The meditation teacher can speak some English and the junior monks are able to interpret.

18. Wat Rachakru Worawihan (Wat Mon)



Figure 55: Wat Rachakru Worawihan (Wat Mon)

Source: Tinikan Prakraiwan, Site survey in January 2013

The ancient temple built around the end of Ayutthaya era or before Thonburi era by the a soldier with Mon race, migrated to Thailand and settled themselves down around the Bang Yee Rua area, the name of that soldier could not be traced, after the completion of construction it was called “Wat Bang Vee Pua” after the area it was built, or sometimes called “Wat Bang Yee Rua Mon”, or “Wat Mon”, the reason why Mon has always been mentioned on the name was because there was Mon Monk staying there.

19. Wat Chantaram Worawihan (Wat Tah Sung)



Figure 56: Wat Chantaram Worawihan (Wat Tah Sung)

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Chantaram Worawihan (Wat Tah Sung) was built in the Ayutthaya period.

20. Wat Intaram Worawihan



Figure 57: Wat Intaram Worawihan

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Intaram Worawihan is located at Thonburi. Two huge colourful Prangs at the two sides of the Wihan make the temple look beautiful and look alike in Wat Phra Keao. Many Thai people come to visit this temple and the King Taksin shrine.

21. Wat Werurachin



Figure 58: Wat Weruachin

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Werurachin was built in the reign of King Rama III (1824-1851) by Chao Phraya Pholathep and was completed by King Rama IV (1851-1868). King Rama IV renamed Wat Mai Thong Khung, following the physical appearance of a bend of a water course. Once granted the royal temple status, it was named Wat Mai Werurachin. During The reign of King Rama V (1868-1910) two official restored the whole temple, the principal Buddha image seated in subduing Mara posture. A reclining Buddha image was kept in the wihan hall.

22. Wat Sungkrajai



Figure 59: Wat Sungkrajai

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Sungkrajai is the third class royal temple. It is located on the bank of Bangkok Yai canal. It was believed to be built in the late Ayutthaya. Inside the temple compound, ancient buildings and relics can be found such as the old bell tower and beautiful mural painting on the wall of the ordination hall.

23. Wat Pradittharam



Figure 60: Wat Pradittharam

Source: Tinikan Prakraiwan, Site survey in Januy 2013

Wat Pradittharam was built by commoner and is located at 33, Soi Issarapap 17/1, Issarapap Road, Wat Hirunruji sub-district, Thonburi, Bangkok. The temple is of Maha Nikaya sect. Wat Pradittharam or Wat Mon was originally built in Thai style but later renovated in Mon style by Mon people who migrated into the area. The first abbot of the temple was pure Thai but second abbot was Mon who was invited from Ban Bang Pla in Ban Koh, Maung Samut Sakorn around early reign of King Rama V. Laung Pu Toh passed away in early reign of King Rama VI. The crematory was built by craftsmen from Chang Sip Mu (Ten Crafts Division) sent from royal palace. The funeral of Laung Pu Toh was one of the biggest gatherings of Mon people in history of Thailand.

It was told that once when His Holiness Somdet Krom Phraya Wachirayanwaroros, Sangharaja of Thailand and Chao Khun Thaksin Kanissorn paid

a visit to the temple by boat, Laung Pu Toh did not show up to welcome His Holiness. His Holiness then went ashore, walked toward twin pagodas (exist till present), asked a villager and was told that Laung Pu Toh was ordained since he was a young boy. His Holiness then ordered Chao Khun Thaksin Kanissorn to prepare a robe for offering to Laung Pu Toh. His Holiness also promoted Laung Pu Toh to become a preceptor who can ordain Thai men into monkhood. Laung Pu Toh refused all future promotion and had a habit of holding a Talipot fan made from Bamboo.

24. Wat Hongrattanaram Ratchaworawihan



Figure 61: Wat Hongrattanaram Ratchaworawihan

Source: Tinikan Prakraiwan, Site survey in January 2013

Built in the Ayutthaya period by a wealthy Chinese named Hong, the temple was known Wat Jaosua or Jeasua Hong. When Thonburi became the capital, the temple was made a centre education under the patronage of King Taksin, who was of Chinese descent himself. It was renovated in the reign of King Rama III.

Ubosot or ordination hall of the temple is a combination of Chinese and European style stucco reliefs adorning the door and window arches of the ubosot are some of the finest of their kind. The interior murals painted in the Third and Fourth Reigns tell the story of Ratthanapimphawong, or the Emerald Buddha story.

Hor Trai of the temple is the room housing the Buddha scripture which is kept in gilded black lacquer panels. The door was carved in a Krauthao-style, a scroll floral motif in the reign of King Rama I.

For many years it was believed that the ancient Golden Buddha image was made of limestone, but when the casing fell off and the inside was revealed it was seen to be made of high quality gold in Sukhothai style. The old U-thong alphabet was found inscribed on the base.

25. Wat Molilokayaram



Figure 62: Wat Molilokayaram

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Molilokayaram is located just off Bangkok Yai canal, right behind the Wichaiprasit Fort. The temple dates all the way back to the Ayutthaya period, before Bangkok was the capital of Thailand. Wat Molilokayaram stands between Taksin's old palace -- now the headquarters of the Royal Navy -- and the Bangkok Yai canal. When Taksin established his court next to the temple, he raised it to be a second class royal temple. King Rama III gave the temple its current name, and probably built the Chinese styled wihan.

The most unusual structure of the temple is a two-storey building with a masonry first level and a wooden house making up the second storey. There are two chedis at either ends and deep alcoves line the base. The alcoves house statues in military uniforms, although they are mostly in ruins. The structure appears to have originally been a library (ho trai) but is now used as monk's quarters.

26. Wat Arun



Figure 63: Wat Arun

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Arun, also known as the Temple of Dawn, is an iconic temple at the west bank of the Chao Phraya River, right next to the Navy Base. This is a royal temple in the highest rank and it is by far the most visited tourist attraction in Bangkok Canal.

A temple has occupied this site since the Ayutthaya Period. It was first named Wat Makok, which means "Olive Temple", named after the many olive orchards in the area. After the fall of Ayutthaya, General Taksin was at war trying to conquer Thailand back from Burmese armies. When he arrived in Thonburi in the morning, he reputedly saw this magnificent temple during sunrise. Since then, the temple got the name Wat Chaeng or Wat Arun, which means the Temple of Dawn. Wat Arun served as King Taksin's royal temple and was inside the Wang Derm Palace grounds, his personal residence. In the Thonburi Period, Wat Arun housed the recaptured Emerald Buddha for several years, before it was moved to the Grand Palace in Rattanakosin in 1785. In the Rattanakosin-era, Wat Arun lost its special status to Wat Phra Kaew in

the Grand Palace, but it remained one of the most iconic temples of Thailand. It is featured prominently on 10 baht coins and as the logo of the Tourist Authority of Thailand (TAT).

The magnificent main prang is in Thai called the Phra Prang Wat Arun. Overlooking the Chao Phraya River, it is not only the symbol of Thonburi, but a world-famous landmark and one of the most photographed icons of Thailand. The prang was originally built during the Ayutthaya Period and is in a classic Ayutthaya style. It was reconstructed and enlarged during the reign of King Rama II, and was completely finished in the reign of King Rama III. The height is reported by different sources to be between 66 and 86 metres. It was the tallest structure in Bangkok until the advent of the modern skyscraper. The main prang and its four satellite prangs are beautifully decorated with colourful broken Chinese porcelain pieces. It is believed that these broken porcelain pieces come from Chinese trade ships that were shipwrecked at sea.

27. Wat Rakhang Kositaram



Figure 64: Wat Rakhang Kositaram

Source: Tinikan Prakraiwan, Site survey in January 2013

Wat Rakhang Kositaram was built during the Ayutthaya Period, later it was reconstructed and upgraded as a royal temple by King Taksin. The temple was named the "Temple of the Bells" due to the discovery of a huge bell at this temple in the reign of King Rama I. This significant temple was the residence of many supreme patriarchs of the Rattankosin Period, including Somdej Toh, a highly respected monk in the reign of King Rama V. Things of note are the beautiful mural paintings in the ordination hall, the image hall and the bell tower. Outside is a row of bells lined up. It is believed that ringing all of them in a row will bring good luck. The front of the building is right at the banks of the Chao Phraya River, and it is beautifully lit at nighttime.

e. Other important landmarks



Figure 65: Map of important marketplaces along Bangkok Canal

Source: www.google/earth.com, 2012

1. The Ansorissunnah Royal Mosque



Figure 66: Ansorissunnah royal mosque

Source: Mee Dee Tee Bangkok noi page 112, Bangkok Noi Administration Office, 2555

The Ansorissunnah royal mosque is the only royal mosque in the Kingdom. The mosque is of Sunni sect and is located on the mouth of Bangkok Noi canal, opposite Sirirat hospital. Previously, this mosque was located in the area which is now Thonburi train station. When King Rama V initiated train system in Thailand and Thonburi train station must be built, the King granted permission and fund to move the mosque to the opposite of the Royal barge dockyard.

2. H.R.H. Admiral Krom Luang Chumphon Khet Udomsak Monument

H.R.H. Admiral Krom Luang Chumphon Khet Udomsak was King Chulalongkorn's son. He was born on December 19, 1880. He studied in the Grand Palace and learned English from a British teacher, Mr. Morant. On December 1, 1892, he went to the United Kingdom to attend a naval instruction course. After he graduated in 1900, he became Lieutenant Junior Grade, the equivalent of Lieutenant-Commander nowadays, by Royal order of King Chulalongkorn. He appointed Prince Chumphon Ket Udomsak as Commander on HTMS Maruthawasitsawat.

On September 16, 1901 he became the Deputy Commander of the Navy Department and he restructured the Navy Department in 1903. In 1905 he improved the curriculum of the Royal Thai Naval Academy. Then, in 1907, one hundred naval cadets joined and showed the flag of the Royal Thai Navy on HTMS Makutrachakumarn in Singapore, Java and the Billiton Islands in Indonesia.

H.R.H. Admiral Krom Luang Chumphon Khet Udomsak is considered to be the founder of the Royal Thai Navy who laid the foundations for the modern Royal Thai Navy and greatly contributed to its modernization, serving as it's Commander-in-Chief.

On May 19, 1923, he contracted flu and got a high fever and passed away in the quarters of the King in Hat-Say-Ree village, Chumporn Province. H.R.H. Admiral Krom Luang Chumphon Khet Udomsak is Father of the Royal Thai Navy.

There are many shrines throughout Thailand dedicated to H.R.H. Admiral Krom Luang Chumphon Khet Udomsak.



Figure 67: H.R.H. Admiral Krom Luang Chumphon Khet Udomsak Monument

Source: <http://www.marinerthai.net/sara/viewsara1173.php>

3. Nandhauhtayan Palace

Nandhauhtayan Palace was built in the reign of King Rama IV for use as the King and his children. The King intention was to pass this palace to Prince Pinklao, his brother but the Prince passed away early therefore this place was given to Prince

Chulalongkorn, his son. When Prince Chulalongkorn succeeded the throne, he granted permission to use this palace as a school. Several buildings were built in the palace's precinct. However, none exists at present.



Figure 68: Nandhauhtayan Palace

Source: <http://www.bunnag.in.th>

4. Bangkok Noi Railway Station



Figure 69: Bangkok Noi Railway Station

Source: Tinikan Prakraiwan, Site survey in January 2013

The old Thonburi Railway Station, originally known as Bangkok Noi Railway Station, is a former railway station in Bangkok, Thailand. It was the terminus of the Southern Line of Thailand's national rail network from 1903 to 1999.

The Bangkok Noi Railway Station was opened on 19 June 1903, and served as the terminus of the Southern Line of the State Railway of Thailand's national rail network. In 1942, the station was renamed Thonburi Station. During World War II, the station became strategically important as the Japanese base of operations for supplying the construction of the Burma Railway. It was severely damaged by repeated Allied bombing in December 1944 and March 1945. The station was rebuilt in 1950 to designs by Mom Chao Vodhayakara Varavarn, though its importance decreased toward the end of the twentieth century as more Southern Line trains were rerouted to terminate at Hua Lamphong Station. (the Southern Line had been connected to the Northern, Northeastern and Eastern Lines with the construction of

Rama VI Bridge in 1927.) In 1999, to celebrate King Bhumibol Adulyadej's seventy-second birthday, the station and its surrounding areas were redeveloped into a park and parking and service areas for Siriraj Hospital. A new station (known as Bangkok Noi Station until 2003, now known as (new) Thonburi Station) was built about 900 metres from the original station to replace it as the Southern terminus. Trains to the old station continued until 3 October 2003. Ownership of its grounds was subsequently transferred to Siriraj Hospital to serve as the site of the Sayamindrathiraj Medical Institute. The station building is now preserved as a historical building and is administered by the hospital. The building seen on boat is a Thonburi locomotive depot.

5. Patrawadi Theater



Figure 70: Patrawadi Theater

Source: Mee Dee Tee Bangkok noi page 44, Bangkok Noi Administration Office, 2555

Patrawadi Theater was founded by one of Thailand's most revered actresses, Patrawadi. The Patravadi is a hip riverside complex, where a theater, rehearsal spaces, gift shop and restaurants sit amid arbors and sculpture. Catch avant-garde dancers or enthusiastic young students giving a dinner show of Thai drumming and acrobatics, all fronting the city's best views of barge traffic and the Grand Palace.

6. Wichaiprasit Fort



Figure 71: Wichaiprasit Fort

Source: Tinikan Prakraiwan, Site survey in January 2013

Wichaiprasit Fort was formerly called Wichayen Fort and was built during the reign of King Narai the Great to protect the important port of Bangkok. Another fort was built on the east bank of the river at the same time. When King Taksin the Great established Thon Buri as his capital, Thon Buri palace was built in the compound of Wichayen Fort and the fort nearby was renovated and renamed "Wichaiprasit Fort". At present, the Royal Thai Navy uses the fort for cannon firing at important

ceremonies. The flags of the Commander-in-Chief and the Royal Thai Navy fly from the flag pole installed there.

7. Phra Racha Wang Derm or Thon Buri Palace

Phra Racha Wang Derm or Thon Buri Palace is the only palace built by King Taksin the great in 1768. It was built on the west bank of the Chao Phraya River near the old Wichayen Fort which was later renamed Wichaiprasit Fort to the canal north of Arun Rajawaram temple (Nakornban canal) and included Wat Chaeng (Arun Rajawaram Temple) and Wat Tai Talad (Wat Moli Lokayaram) within its borders. Later, when King Rama I ascended the throne, the capital was moved to the east bank of the Chao Phraya River, and a new royal palace was constructed. Thon Buri Palace became known as Phra Racha Wang Derm (the original palace). King Rama I reduced the area of the palace by excluding the two temples from the palace grounds.

Three Kings were born at Phra Racha Wang Derm during the reign of King Rama I, all of them sons of King Rama II who at the time held the title of Prince Khrom Luang Isara Sunthorn.

When Prince Chakrapadipongse, the last occupant, passed away, King Rama V graciously bestowed the palace to the Royal Thai Navy to be used as the site of the Naval Academy. Specific instructions were given to preserve ancient sites such as the Throne Hall, King Pinklao's residence, King Taksin's Shrine and the Whale Head Shrine. The Naval Academy remained at Phra Racha Wang Derm until 1944 when it was moved to Sattahip and Kledkaew. Then it was moved to its current location at Samutprakarn in 1952. The Academy building, which was originally built in western style, was remodeled into a Thai style and has housed the Royal Thai Navy Headquarters up to the present.



Figure 72: Phra Racha Wang Derm or Thon Buri Palace

Source: <http://travel.kapook.com/view15422.html>

8. Baan Silapin



Figure 73: Baan Silapin or Artist's House

Source: Tinikan Prakraiwan, Site survey in January 2013

Baan Silapin, or Artists' House, is a 100-plus-year-old restored teak-wood house containing a 200-year-old, Ayutthaya period chedi (pagoda) within its wooden walls. Baan Silapin exhibits the helm of artist and photographer Chumpon Akpantanon. The two-storey house used to be owned by the Raksamruat family, who were known goldsmiths and government officials since the late 1700s.

To get to the place, visitors have to pass by old shop houses dealing in traditional crafts, tin toys, scrap metals and even a portrait studio with a full gallery. Once entered the house, visitors immediately leave behind the hustle and bustle of contemporary Bangkok and are embraced by the hush and tranquillity of the past. With muffled footsteps and muted voices, visitors are drawn from one room to the other, marvelling at the inspired creations from the past and present. Apart from the imposing, moss-covered pagoda in the open-air courtyard, guests take delight in the old wooden spirit houses stripped of any paint (but, with plenty of decorations lining

the pagoda's base), old household appliances, portraits of people long passed, paintings created by budding artists and photographs depicting the Thai way of life, to name a few.

Baan Silapin is home to a daily traditional Thai puppet show (Hoon Lakhon Lek) everyday (except Wed) at 2 pm.

CHAPTER 4

ANALYSIS OF CULTURAL SIGNIFICANCE OF BANGKOK CANAL

Featherstone (1991, p. 95) stated that each city or country has its own culture in the sense that culture can produce distinctive cultural products, buildings, artifacts and way of life of people. Moreover, cultural significance is a concept which helps in estimating the value of places. The places those are likely to enrich the present, and which will be value to future generations.

As a cultural tourism route the values should be managed in accordance with a cultural system such as the Burra Charter which recognises cultural significance as a 'aesthetic, historic, scientific or social value for past, present or future generations' (Australia ICOMOS1999).

After careful assessment and analysis of data collected on Bangkok Canal, significance values can be categorised as follow;

4.1 Values Deriving From the History (Historic Value)

The Burra Charter describes the meaning of historical value as having historic value because it has influenced, or has been influenced by, an historic figure, event, phase or activity. (Australia ICOMOS 1999). Bangkok Canal plays an important part in Thailand history with evidence which can be traced back to the reign of King Chaiyrajadhiraj of Ayutthaya⁷⁷ when the King ordered to have the new canal built and changed the course of the Choa Phraya River when the former parts of the river became a canal whereas the new Klong Lat widened and became the new Chao Phraya River. Therefore historic significance is established.

The new short-cut canal plays an important role in the local community where natural canals failed to respond to the need of local people's everyday living because

⁷⁷ Wikipedia. (2010). **Thailand History**. Accessed August 26, 2010. Avialble from <http://th.wikipedia.org>.

natural canals and the river's meandering nature caused delay of boat trips. Man-made canals needed to be built to solve the problems and after completion, Klong Lat Bangkok has played an important role as described below;

a. Role in Transportation

Srisak Wanlipodom (Associate Professor, Department of Anthropology and Archaeology, Silakorn University) explained the role of new Klong Lat in transportation⁷⁸, that Bangkok district is located on the banks of the Chao Phraya River near the Gulf of Thailand but the course of the river is like an Oxbow Lake. The river flows from the north through the province of Nontaburi to the train station of Bangkok Noi then at Bang Ramad, the river flows down to the south to Naun Woradis temple, this section become Bang Ramad canal. The river then flows to the east until it reaches Wat Arun and this section become Bangkok Yai canal. Finally, the river flows south until it exits to the sea. The Chao Phraya River meandered in a horseshoe where the river wetlands are less steep causing the river water to flow slowly. Some sections of the river are very crooked. King Chaiyrajadhiraj of Ayutthaya then ordered the Klong Lat construction to re-engineer the course of the Chao Phraya River in order to improve the transportation route for trading ships from China and Portugal. The new straight Klong Lat resulted in better flow of water and widened the canal and eventually the Klong Lat became the new Chao Phraya River. The former section of river became a canal. The new Klong Lat in Bangkok shortened travelling time for ships passing this area from day to hour. The new course of the river helped reduce so much travelling time that old people once said it took them faster than cooking a stream rice to travel by boat to their destination. After the completion of Klong Lat, Bangkok expanded and eventually became the centre of the country. The Chao Phraya River provides convenient, safe and fast water transportation as well as being a connecting point for water transport network to other canals and to the Gulf of Thailand.

⁷⁸Bangkok Noi Administration Office. (2011). "Guides to important landmarks and tourist attractions in Bangkok Noi," **Bangkok Noi Focus**. Bangkok: Bangkok Noi Administration Office, 52.

b. Role in Economy

The Chao Phraya River was an important water transport route for many cities during eighteenth to nineteenth centuries including Ayutthaya, the capital of Thailand in the nineteenth century. Ships traveling from the mouth of the river to Ayutthaya must pass by many local communities along the river banks. Bangkok was situated in a good location as a stopover point for ships traveling to/from Ayutthaya due to the nature of the river. The district of Bangkok became increasingly important to the economy. And the community grew even larger.

Situated in a strategic location for economy, the construction of Klong Lat also increased the importance of Bangkok. Bangkok became an import port town and an outpost town for Ayutthaya. King Maha Chakraphat made Bangkok a check point and trading ships must stop here to report their journey as well as paying taxes both for upstream and downstream trips⁷⁹. Bangkok was the very first tax point and was called “Kanon Bangkok”. Ayutthaya trading with foreigners was prosperous. Bangkok Canal was the main waterway for goods transportation. Bangkok grew at a rapid rate and became the centre of the country because the Chao Phraya River serves the city as the main water transport route both for domestic and external transport.

c. Role in Society

After the completion of Klong Lat, the area near Wat Arun became an island and its community expanded. Settlement along the river banks and canal sides increased. Houses were built on the waterfront whereas the land off the backyard was used for agriculture⁸⁰. Small communities along the Chao Phraya River banks developed into towns indicating that water has a very important role in society during that period. Slowly, this community developed their unique water culture. Water transport became an important mode of transportation for both inter- and intra-

⁷⁹ Bangkok Noi Administration Office. (2011). “Guides to important landmarks and tourist attractions in Bangkok Noi,” **Bangkok Noi Focus**. Bangkok: Bangkok Noi Administration Office, 52.

⁸⁰ Terdsak, T. “Study of waterfront communities along the middle section of Chao Phraya River central area at Bang Ku Wiang floating market”. **Journal of Architectural Research and Studies 2541 Volume 2** Bangkok: Chulalongkorn University, 248.

communities communication. Water played an important role in cultural dimension. The temple was a centre of a community. Most temples were built along the canal side and played an important role in education, religion and traditions. Besides the temples, markets and trading places were established along the waterways especially at the confluence.



Figure 74: Water transport in community

Source: Tinikan Prakraiwan, Site survey in January 2013

4.2 Aesthetic Values of the Bangkok Canal Environment (Aesthetic Value)

The term ‘aesthetic value’ is described in Burra Charter as a visual beauty of form, scale, color, texture and material of fabric. Water has an important place in traditional Thai culture and water has played many roles in Thai life from domestic consumption, agriculture, transportation and housing. Villages were usually set up along banks of canals and often villages or communities were named with the word “bang” which means villages or shop houses built along the waterway for example “Bangkok Noi”, “Bangkok Yai”. As the people of Bangkok Canal live in harmony

with water from past to present, water has blended into their everyday life therefore they are sometimes referred to as “people of water⁸¹”. Along both banks of Bangkok Canal lined the beautiful scenery of Thai houses and the Thai way of living reflecting its aesthetic value to the eyes of visitors. People of Bangkok Canal rely on water for transportation and commerce. Agricultural produces were transferred in a boat and farmer paddle the mobile market boat along canals to sell their produces for waterfront households providing convenience and floating market was formed. All kinds of goods were available. People living along banks of canal had no need to leave the area to purchase goods. Furthermore, most people knew each other therefore cheating were very rare⁸².

At present, Bangkok Canal not only serves locals as a transport route and drainage system but also it is becoming an increasingly important tourist attraction. Many temples, mosques and houses built on the banks of the canal together with everyday activities of the people reflect the Thai way of living. Visitors can witness children playing in canal water at dusk, locals sitting at the house terraces enjoying evening breezes or farmers paddling their wooden boats full with agricultural products for sell. Many beautiful traditional Thai houses were built along the canals. Art lovers can enjoy the beauty of mural painting and architecture at ancient temples dated back to Ayutthaya period. Museum, ancient communities, floating market as well as local festivals are all at Bangkok Canal attracting both Thai and foreign visitors to appreciate the atmosphere and their waterfront culture.

The life of people living along the Bangkok Canal may have changed to some extent however; people are still living their everyday life as in the past ten or twenty years. Many homes still use boat as secondary mean of transportation. Wooden boats can still be seen docking near the houses. Water-related festivals still exist such as Tamboon Tak Batr 108 (108 merit making tradition) or monks traveling on boats to collect alms. Their unique culture and beautiful way of life attracts visitors both Thai

⁸¹ Jeerapong, J. and group. (2009). “Rattakosin on the Chao Phraya bank”. **Waterfront Way of Life: Local Wisdom Passed Down from Ayutthaya**. Bangkok: Plus Place Co., Ltd, 6.

⁸² Jarunphan, B. (2003). **The evolution of the relationship between water and waterfront community residents; A Case Study of Bangkok Noi canal**. Bangkok: Architecture Faculty, Silpakorn University, 61.

and foreigners to the area. It is a responsibility of the younger generation to maintain this uniqueness and identity of their local community.



Figure 75: Wooden boats can still be seen docking near the houses

Source: Tinikan Prakraiwan, Site survey in January 2013

4.3 Social Values in the Community

Social value is “about how a community embraces the qualities for which a place is focus of spiritual, traditional, economic, political, national or other cultural sentiment to the majority or minority group⁸³.

⁸³ UNESO, Institute for Tourism Studies (IFT), Macao SAR. (2007). **Cultural Heritage Specialist Guide Training and Certification Programme for UNESSCO World Heritage Site**. Bangkok: UNESCO, 34.

Historic evidence shows that after the new canal was built the island surrounded by Bangkok Canal and the Chao Phraya River became an important plantation site. The community grew bigger and bigger and culture related to water slowly developed⁸⁴.

The people of Bangkok Canal developed water related culture with temple as a centre of a community playing an important role in education, religion and traditions. Temple is a place where people were hold together and water was not only used for domestic consumption but also for transportation, communication and religious ceremonies. One important ceremony is Chak Phra ceremony held in Bangkok Noi canal and the ceremony takes place on the 2nd wane moon day in the 12th lunar month. Chak Phra means towing a Buddha image. Apart from Buddha image, sometimes Buddha relic was enshrined in a throne and hauled along canals. Chak Phra ceremony is held annually, temple fair and other activities such as boat racing and flower boat parade are also held in the same period. It is clear that temple is a centre in every settlement in Thailand.

At present, communities along Bangkok Canal have changed. Agricultural area had turned into residential and commercial buildings. Roads had been built to provide access to the area and better transportation. However, old style of living never dies and the atmosphere of the past can still be traced in some area such as small lanes behind major roads. New road systems boosted land price, agricultural land had been sold and converted to residential housing, commercial buildings, hotels and accommodation. The change of economy and society affected the occupation of the locals. From farmers, many people turned themselves to traders, office employees or public servants.

Even though lifestyle of people of Bangkok Canal may have been changed so much in terms of occupation, Buddhism remains their way of life. People still practice their religious traditions. Site survey shows that there are 23 temples built scattered along the banks of Bangkok Canal (as mentioned in Chapter 3), therefore it can be said that Bangkok Canal still has great social value.

⁸⁴Bangkok Noi Administration. (2011). "Guides to important landmarks and tourist attractions in Bangkok Noi ." **Bangkok Noi Focus**. Bangkok:Bangkok Noi Administration Office, 47.



Figure 76: Temple built scattered along the banks of Bangkok Canal

Source: Tinikan Prakraiwan, Site survey in January 2013

4.4 Evidence of how the Bangkok Canal was built (Scientific Values)

Scientific value of the community will depend upon the importance of importance of the data involved, on its rarity, quality or representativeness, and on the degree to which the place may contribute further substantial information⁸⁵.

The result of Klong Lat construction was the expansion of local community. The area near Wat Arun was then surrounded by river and canals and became an island. Settlement along the river banks and canal sides expanded and people learnt to live with water. People of Bangkok Canal used waterways for both communication and transportation and eventually developed their own version of waterfront community culture, society and way of life which were passed down to present generation. Unique identities found along Bangkok Canal can be traced back to the

⁸⁵ UNESCO and Institute for Tourism Studies (IFT), Macao SAR, Cultural Heritage Specialist Guide Training and Certification Programme for UNESCO World Heritage Site (Bangkok: UNESCO, 2007 page 35)

building of the Klong Lat, and the remaining scientific (archaeological evidence) of its construction;

a. Housing along Bangkok Canal

In the old days, simple and local materials were used to build houses. The house was built facing the river for easy communication and transportation. Small porch house was built to be used as a place for relaxation and welcoming quests. Even though modern design and materials are used in housing construction at present, old houses can still be seen all over Bangkok Canal.

People settled in this area adopted agriculture as their occupation and developed agricultural community. Farmers would set up a spirit house⁸⁶ in the plantation plot. At the first harvesting season, farmer would offer the best quality fruits from their farm together with flowers and other offerings to the spirit house and requested for better fruitful season the next year. Spirit houses still exist and can be seen in front of houses along Bangkok Canal. Even though farming is not a main occupation for local people but houses are still built facing water⁸⁷ with small terrace and pier. This uniqueness and the way of waterfront living attracted many visitors to Bangkok Canal every year.

b. Royal Barges

The Royal Barges National Museum was previously called the Royal Barge Dockyard which was built in the reign of King Taksin, the great to keep royal barges and boats used in warfare. Currently, some historical royal barges of the Royal Barge Procession are kept at the museum. The dockyard was under responsibility of the Royal Navy. After WWII that the building was damaged therefore in 1947, the Bureau of the Royal House Hold and the Royal Navy assigned the Department of Fine Arts to restore all ancient barges with history, beauty in craftsmanship and valuable

⁸⁶ Jarunphan, B. (2003). **The evolution of the relationship between water and waterfront community residents; A Case Study of Bangkok Noi canal.** Bangkok: Architecture Faculty, Silapakorn University, 56.

⁸⁷ Onsiri, P. (1996). **Houses and local villages.** Bangkok: Thammasat University Publishing, 151.

works of art. More importantly, those barges are used in the Royal Barge Procession. The Royal Barge Procession began since Ayutthaya period and is a ceremony of both religious and royal significance including warfare. The battle in the ancient time was done on boats by sea or river, so the boats had to be large and long to carry many soldiers. During peaceful rainy season, the royal barges were used in Kratin Robe Offering Ceremony when the King traveled to royal temples and offered Kratin Robe to monks. For commoners, it was boat racing festival time.

The Department of Fine Arts recognises the importance of the barges therefore listed them as the nation heritage and promoted Royal Barge Dockyard to the National Museum of Royal Barges in 1974. The National Museum of Royal Barges keeps and displays barges and items used in the royal barge procession. The museum is open to public for both Thai and foreign visitors to appreciate the beauty and study story of this precious barges and ancient ceremony with full understanding⁸⁸. It can be said that National Museum of Royal Barges still remains its art and cultural values that the world can be proud of.

c. Local Wisdom

Off Bangkok Canal banks, inland lines ancient communities where its local people migrated to the area long time ago and slow developed their identities. Local knowledge in community was created, passed down to younger generation and reflected through old architecture of houses, utensils and food. Such knowledge is;

d. Bronze Stone-Polished Bowl Of Ban Bu Community

Ban Bu Community is located on the southern bank of Bangkok Noi canal behind Thonburi train station and covers 800 metres until Wat Suwannaram with more 100 households. In the past, a community near Wat Suwannaram was called “Ban Bu” and a community near the mouth of the canal was called “Ban Bu Lang”. At present, the area of Ban Bu Lang is the office of Bangkok Noi District Administration.

⁸⁸ Bangkok Noi District. (2013). **Bangkok Noi Travel**. Accessed Jauaray 7, 2013 Available from <http://office.bangkok.go.th/bangkoknoi/travel>.

Ban Bu community is the only living makers of stone-polished bowls in Thailand, a skill inherited from Ayutthaya. A stone-polished bowl was used widely in the old days to contain drinking water because the stone increases the coolness of water. It was also used to contain rice prepared to offer to monks because stone helps keeping aroma of steamed rice.

Today, bowl is made from tin, copper and Ma Loh gold. At present, Ma Loh gold is taken from scraped gold from old bowl. The mixture of 3 metals in a proper ratio is melted in a melt cup made from earth and husk. Melted material is then poured into a flat mold with water coolant to produce metal sheet. Metal sheet is heated and hammered to shape a bowl. Patterns are craved on the bowl surface and then a bowl is fitted to a lathe called “Pa-morn” to smoothen out the interior and exterior surfaces. The bowl is then polished by using fine stones or burnt earth wrapped in cloth to shine the surface. This process is called “Long Hin”. Today, shine finish is done by using soaked pounded clay crucible wrapped in cloth. This technique is called “Yiab Bao”.

For today's lifestyle, stone-polished bowls are for collection rather than day-to-day use. They are also sought after as a favorite souvenir by the tourists and Ban Bu is the only place to find this unique craftwork.⁸⁹

⁸⁹ Department of Resources and Technology, University of Ban Somdej Chao Phraya. (2013). **Baan Bu Community**. Accessed January 6, 2013. Available from <http://library.bsru.ac.th/rLocal>.



Figure 77: Stone-polished of Ban Bu community

Source: Tinikan Prakraiwan, Site survey in January 2013

e. Traditional Mattress of Bangkok Noi Muslim Community

Making Mattress has been the career inherited among the Thai Muslims from Ayutthaya over 100 years ago. Mattress made from Bangkok Noi Muslim Community has distinguished styles as the 3-fold mattress, the edges, the hinge between the upper and lower mattress and the rim sewing are the inspiration for others like, for example, Potaram or Petchburi Mattress. Stuffed with cotton, a Bangkok Noi mattress lasts for years and enhances a healthy sleep without any backache consequence. However, this traditional career is being forgotten as the cotton-stuffed mattress is no longer popular. Only a few Bangkok Noi mattress makers are found in this vicinity⁹⁰. It is very important that the knowledge of this craft is conserved for the younger generations.

⁹⁰Bangkok Noi Administration Office. (2011). "Guides to important landmarks and tourist attractions in Bangkok Noi," **Bangkok Noi Focus**. Bangkok: Bangkok Noi Administration Office, 53.

f. Fine Craft of Ban Chang Lor Community

"Ban Chang Lor" or the village of fine craftsmen is renowned for its fine art crafting skills especially casting of Buddha image. Ancestors of Ban Chang Lor craftsmen moved to Bangkok from Ayutthaya after the city was invaded by the Burmese. Villagers migrated and settled at Ban Chang Lor lane (Bangkok Noi district) and the skills of crafting were passed down generation to generation⁹¹.

At present, Ban Chang Lor Community is crowded with houses and none of foundry can be seen. A Buddha image casting foundry that can be traced is at Jittipatima house, number 234, Ban Chang Lor lane which belongs to Khun Krasuay Peungpreeda, the maker of the world biggest Buddhakodom at Wat Pai Rong Wua, Supanburi province.

The area of Ban Chang Lor Community is not very big with the north borders Phran Nok road, the south borders Issaraparb soi 44, the east borders Ban Kamin canal and the west borders Phran Nok market. Most of the area used to be fruit orchards. People lived in traditional Thai houses with lot of spaces for casting Buddha image and the rest of land was used for fruit plantation or vegetable farming. The whole area of Ban Chang Lor was connected by canals and had access to the Chao Phraya River at Wat Rakang. Boats were used for transportation.

Ban Chang Lor Community is home to many sculpturing and casting artisan families such as Pra Thep Rojana (Sin Patimakorn), head of the Ten Groups artisan and famous artisan in the reign of King Rama III. Pra Thep Rojana was a primogenitor of Patimakorn family and passed his casting skills to sons and daughters and those skills were passed down to nephew, Mr. Piman Moonpramuk was listed as Thailand National Artist in Sculpture (Visual Arts) in 1988. Other important artisans are Master Suk Yoomun, Mr. Prom Buranathon, Mr. Pleung Jamsai, Mr. Pan and Mrs. Moon Sappakorn and Mr. Fung Oncharoen.

⁹¹ Bangkok Noi District. (2013). **Ban Chang Lor**. Accessed Jauaray 7, 2013 Available from <http://office.bangkok.go.th/bangkoknoi/travel>.

Casting Buddha image is a complicated process. There are two main steps in the process of casting a Buddha statue; sculpturing and casting. Sculpturing and casting will produce best result if done by one person because consistency is a secret to the elegance of Buddha image. One artisan works from sculpturing, drawing of image's face and the remaining parts of the image, gold casting as well as finishing work after the casting. Today, Buddha image casting techniques may change according to the refinement needs, but skills and experience of artisan from Ban Chang Lor Community are always crucial to the casting process.

g. Bael Fruit In Syrup Of Trok Matoom Community

Trok Matoom, Ban Cha Lor sub district, Bangkok Noi, Bangkok is the only place in Thailand where local wisdom of how to make bael fruit in syrup can be found. Trok Matoom is located opposite the Navy Dockyard department, Arunamarin road, Thonburi district. Their bael fruit in syrup is renowned for good fresh taste, good appearance, soft bael fruit flesh and importantly no preservatives. All bael fruit in syrup sold around Thailand is produced from this area⁹².

h. Shredded rice grain of Trok Kao Mao Community

Trok Kao Mao (literally meaning "the lane of shredded rice grain") or Issaraparb 49 is located on Issaraparb road next to railway of Phran Nok area, not far from Trok Matoom. People of Trok Kao Mao migrated from Ayutthaya after Thonburi was founded as a new capital. The area was once fruit orchard but later it was named after the profession of community members, making and selling "Kao Mao" (the shredded rice grain). Rice used for making Kao Mao was bought from

⁹² Bangkok Noi Administration Office. (2011). "Guides to important landmarks and tourist attractions in Bangkok Noi," **Bangkok Noi Focus**. Bangkok: Bangkok Noi Administration Office, 25.

Bangkhunsri and transferred by boat to Trok Kao Mao. The traditional process in making Kao Mao requires much assistance⁹³. Steps of making Kao Mao are as follow;

1. Firstly, paddy must be soaked until softened
2. Then, paddy is roasted in the pan
3. Next, roasted paddy must be pounded in a large mortar. Rain tree leaves are mixed during the pounding process to add green colour (now food colour is used)
4. Next, the rice grains and husks are separated

Making of Kao Mao Rang

Bring Kao Mao from above and roasted in a pan using heat from hot fine sand to increase crispiness. Good Kao Mao must be made from big full rice grain, flat and not sticky together.

Today, only one family is making Kao Mao and only Kao Mao Rang is made due to lack of labour. Apart from Kao Mao, "Kao Niew Daeng" (glutinous rice cooked with sugar), "Kalamae" (Thai-styled caramel), stirred dried banana and stirred dried pineapple were also made. However, as Kao Mao and stirred dried products were not in demand, only Kao Niew Daeng and Kalamae are produced.

People of Bangkok Canal had created their own culture and identity which were passed down to their younger generations and can be seen today. It is clear that Bangkok Canal community has tremendous scientific value.

Data collected from secondary research and site survey shows that there are important historic attractions and buildings with great architecture along both banks of Bangkok Canal from the mouth of Bangkok Noi to Bangkok Yai canals (from Chapter 3) which explicitly reflect cultural significance value of study site. Researcher had conducted a thorough survey of study site to collect data essential for assessment the possibility and potentiality of developing an attractive Cultural

⁹³Bangkok Noi District. (2013). **Trok Kao Mao**. Accessed Jauaray 7, 2013. Available from <http://office.bangkok.go.th/bangkoknoi/travel>.

Tourism Route which presents historic value of Thailand together with offering enjoyment and knowledge to visitors. This Cultural Tourism Route will not only benefit local communities of Bangkok Canal but also to Thailand as a whole. Analysis of Cultural Significance Value of Attractions in Bangkok Canal is shown in a table below.

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal

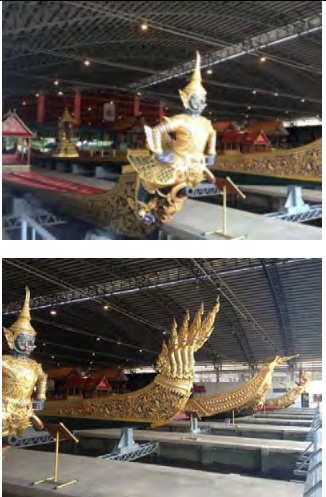
Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
1. Museum						
a) National Royal Barge	1911	Built 102 years ago in the reign of King Taksin of Thonburi	Finely crafted royal barges as such Suphannahong, Naraisongsubun	Declared the national museum by Ministry of Education of Thailand. It a place to keep beautiful royal barges and important boats used in warfare. The Royal Barge Suphannahong was listed a Maritime World Heritage in 1992	Royal barges were crafted by highly skilled craftsmen using advanced techniques to produce the finest piece of art	

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)



Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
b) Sirirat Museum	1988	Formerly Wang Lang Hospital, it was built in the reign of King Rama V of Rattagosin	-	The first medical museum in Thailand	-	
c) Bangkok Noi Museum	2004	Exhibits the development of growing community as a result of Klong Lat construction	-	Exhibits history, important public figures, arts and wisdom of the people of Bangkok Noi		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
2. Market						
a) Taling Chan Floating Market	1987	Floating market was a place for local farmers to trade their products. The market was revised in 1987	Displaying the way of life of farmers, traders of waterfront communities. Orchard produce such as fruits, and vegetables, as well as fish are sold from boats and rafts.	This is a way of life of people living near water. Vegetables and fruits were sold at the market all year around	-	

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)



Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
b) Sala Nam Ron Market	unknown	Trading place for agricultural produces and fresh food for people of Bangkok Noi		Trading place for agricultural produces and fresh food for people of Bangkok Noi	-	
c) Sala Nam Yen Market	unknown	Trading place for agricultural produces and fresh food for people of Bangkok Noi		Trading place for agricultural produces and fresh food for people of Bangkok Noi	-	

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)



Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
d) Bang Khun Si Market	1996			Fresh produces and food reflecting eating culture of local people. The market received Best Buy Market Award.	-	
e) Phran Nok Market	unknown			Located in an old community of Phran Nok area. Fresh produces and food reflecting eating culture of local people.		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
3. House and ancient community						
a) Muslim Community at Bangkok Noi	-	Muslim Community in Bangkok Noi for more than 100 years since Ayutthaya period		Muslim community making high quality traditional mattress	High quality mattress, neatly sewed and unique. Ancient skills which were passed down from generation to generation and only few people know of this technique	

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)



Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
b) Ban Bu Community	-	The only living makers of stone-polished bowls in Thailand, a skill inherited from Ayutthaya.	Making a bowl is time consuming and requires high skills. For today's lifestyle, stone-polished bowls are for collection rather than day-to-day use.	After WWII, only one family continues the tradition of making bronze stone-polished bowl	Making a bowl is time consuming and requires high skills. This is a fine art process which should be conserved for younger generation	
c) Ban Chang Lor Community	Late Ayutthaya	The renowned village of fine craftsmen migrated from Ayutthaya. All types of	Buddha image casted from Ban Chang Lor is fine and elegant	Old community of sculptor and castor families who play important role in developing new casting and	Casting Buddha image requires high skill and the process is complicated	

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
		Buddha image are casted at this community in Bangkok Noi		sculpting techniques		
d) Trok Matoom Community	Late Ayutthaya	Technique of making bael fruit in syrup was passed down to younger generations and the area was named the area based on their occupation.		Almost all families of the community make high quality bael fruit in syrup which is sweet, soft and fresh.		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
e) Trok Kao Mao Community	Late Ayutthaya	The lane of shredded rice grain, almost every family make a living by making and selling shredded rice grain that the officials decided to name the area based on famous local product.		In the old days, almost all families of the community make shredded rice grain but because of its complicated process now only one family continues with this occupation		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
4. Temple						
a) Wat Amarintraram	Ayutthaya	Ancient temple built in Ayutthaya period and was promoted the third class royal temple		The hall enshrines the statue of sacred Buddha image called by people as "Luang Por Bostanoi". (Literally means "the priest of a small church"). This Buddha image was miraculously safe from heavy bombs during the World War II.		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
b) Wat Suwannaram	Ayutthaya	Formerly known as Wat Tong, this temple was built since Ayutthaya period and was renovated in the reign of King Rama I and renamed the temple as Wat Suwannaram	Mural painting in the ordination hall is one the best of Rattakosin period.	Ancient temple and is a royal cremation place for high rank royal member until reign of King Rama IV.		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
c) Wat Srisudaram Worawihan	Late Ayutthaya	Or also known as Wat Shi Pa Khaow. Sunthorn Phu, Thailand's best-known royal poet was educated at this temple. Famous Laung Por Toh was educated at this temple as well.	high	Thailand's best-known royal poet was educated at this temple. Thing of note are the cast of Laung Por Toh.		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
d) Wat Pawanapitaram	1886	The Temple e was built in 1886 during reign of king Rama V by Khun Chamnansomb at	The famous temple of wall portrait painting and for meditation painted by famous painters of Rattagosin during the reign of King Rama V and VI	King Rama VI of Rattanagosin privately visited the temple to offer Kathin ropes to monks		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
e) Wat Nai Rong	1860	A small temple built in Rattanakosin period at around 1860 (2403). It is believed that the temple was built by Nai Grup who was the owner of one popular all-male performance group (Lakorn Nok)	Contains historic and beautiful antiques	The temple is peaceful. Education and self-development in accordance with Buddhism way of life are focused. A residence of Laung Poo Rod, a well-known monk for meditation		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
f) Wat Suwankhiri (Wat Khi Lek)	1685	<p>Wat Suwankhiri or Wat Khi Lek was built in late reign of King Narai, the great, of Ayutthaya in 1685 by faithful Buddhist villagers after they saw one pilgrim monk meditated under cassia trees.</p>	<p>The ordination hall is beautifully built and decorated. It is home to an important Buddha image which was casted from stone. Replica of Buddha's footprint and Buddhist scriptures are kept at this temple</p>	<p>Centre of locals. By the middle of every 3rd lunar month, worship ceremony is held. On 22 October 1929, King Rama VII privately offered robes to monks at the temple during the Kathin ceremony.</p>		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
g) Wat Taling Chan	1767	Wat Taling Chan was built on the bank of Chak Pra canal in late Ayutthaya period around 1767 by unknown person.	Inside the ordination hall enshrines an image of Buddha in a sitting gesture of Subduing Mara. The Buddha wears the Royal Attire, typical for the late period of Ayutthaya.	The temple is a centre for people in local community		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
h) Wat Chang Lek	Unknown	<p>Wat Chang Lek is an old temple in Chak Phra canal community. This temple was built in late Ayutthaya period by unknown person.</p>		<p>The temple is a centre for people in local community</p>		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
i) Wat Ray Rai	1780	<p>Wat Ray Rai is an old temple in Chak Phra canal community. It is believed that the temple was built in 1780 and later the temple was renovated by two princes during reign of King Rama I of Bangkok.</p>		<p>The temple is very green and peaceful. The temple is a centre for people in local community</p>		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
j) Wat Pa Choenglane	Founded 1989	Wat Pa Choenglane was found in 1989, which is in lowland area and clay puddle under the temple. By monitorings of bricks and construction methods, anticipated that this temple was built during the		The important in this temple is the principle Buddha image at temple hall which is statue in the center all of trees and it is wild open air, suitable for religious precept.		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
		Ayutthaya period, at least about 200 years ago.		.		
k) Wat Wichitrakarn nimit	Late Ayutthaya	Wat Wichitrakarnni mit was once called “Wat Nung Bang Waek”. According to the Fine Art Department,	Two squared prangs where built during Thon Buri period and later King Rama V of Bangkok ordered old temple from Ayutthaya renovated	The temple is very green and peaceful. The temple is a centre for people in local community		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
1) Wat Bot-ithisarnpeth	Ayutthaya	<p>Wat Bot-ithisarnpeth was built on Bangkok Yai canal since Ayutthaya period by unknown person. Local people sometimes called the temple in short as “Wat Bot”.</p>	<p>The astonishment of this temple is at its major Sema marking stone installed in front of the ordination hall. There is a big head of Buddha image of pure Ayutthaya style hidden behind the Sema marking stone. It is fascinating to see pure Ayutthaya arts in the midst of Thonburi’s fruit orchard..</p>	<p>The temple is very green and peaceful. The temple is a centre for people in local community</p>		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
m) Wat Khuhasawan Worawihan	Ayutthaya	<p>Wat Khuhasawan Worawihan is the third class royal temple. The temple was built on the bank of Bangkok Yai canal since Ayutthaya period however the construction date was unknown.</p>		<p>King Rama I renamed the temple to “Wat Khuhasawan” and promoted the temple to the third class royal temple.</p>		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)



Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
n) Wat Kamphaeng	Ayutthaya	located at Bang Laung canal in the area known as Bang Jak canal. Bang Jak is separated from Chak Phra canal flowing down the south. The temple is situated on the south side mouth of Bang Jak canal. Wat Kamphaeng was built in Ayutthaya period of unknown date.	The present architecture and art of Wat Kamphaeng reflect strong style of King Rama IV period.	The temple is a centre for people in local community		 

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
o) Wat Nuannoradis Worawihan	Ayutthaya	located on the west side of Bangkok Yai canal. it is believed that the old name of this temple was Wat Makok Nai as it was paired with Wat Makok Nok (Wat Arun). The temple was renovated several times				

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
		and was renamed Wat Nuannoradis by King Rama IV				
p) Wat Pradoo Chimplee	unknown	Wat Pradoo Chimplee was onced known as Wat Sim Plee.		The ordination hall was built according to the Royal preference of King Rama III. Laung Poo Toh was a renowned monk from this temple.		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
q) Wat Pak Nam (Pa Si)	Ayutthaya	The former highly respectful monk Ven. Chao Khun Mongkol-Thepmuni, Luang Phor Wat Paknam or Luang Phor Sodh, the founder of Vija Dhammakaya tradition. He attained Dhammakaya		Wat Paknam is well known for its meditation. Many foreigners came to this temple for meditation course. The meditation teacher can speak some English and the junior monks are able to interpret		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
		in 1916, and since then was teaching the knowledge or Dhamma to his disciples until he passed away in 1959.				
r) Wat Rachakru Worawihan (Wat Mon)	Ayutthaya	The ancient temple built around the end of Ayutthaya era or before Thonburi era by the a soldier with Mon race,		The temple is a centre for local people in community		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)

Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
		migrated to Thailand and settled themselves down around the Bang Yee Rua area, the name of that soldier could not be traced, after the completion of construction it was called “Wat Bang Vee Pua”				

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)



Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
s) Wat Chantaram Worawihan (Wat Tah Sung)	Ayutthaya	Wat Chantaram Worawihan (Wat Tah Sung) was built in the Ayutthaya period.				
t) Wat Intaram Worawihan	Ayutthaya	Anceint temple built in the Ayutthaya period	Two huge colourful Prangs at the two sides of the Wihan make the temple look beautiful and look alike in Wat Phra Keao.			

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
u) Wat Werurachin	1824	<p>Wat Werurachin was built in the reign of King Rama III (1824-1851) by Chao Phraya Pholathep and was completed by King Rama IV (1851-1868). King Rama IV renamed Wat Mai Thong</p>	<p>The principal Buddha image seated in subduing Mara posture. A reclining Buddha image was kept in the wihan hall</p>			

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)

Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
		Khung, following the physical appearance of a bend of a water course. Once granted the royal temple status, it was named Wat Mai Werurachin.				

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
v) Wat Sungkrakai	unknown	It is located on the bank of Bangkok Yai canal. It was believed to be built in the late Ayutthaya.	Inside the temple compound, ancient buildings and relics can be found such as the old bell tower and beautiful mural painting on the wall of the ordination hall.	Wat Sungkrajai is the third class royal temple.		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
w) Wat Pradittharam	Ayutthaya	<p>Wat Pradittharam was built by commoner and is located at 33, Soi Issarapap 17/1, Issarapap Road, Wat Hirunruji sub-district, Thonburi, Bangkok. The temple is of Maha Nikaya sect.</p>		<p>Originally built in Thai style but later renovated in Mon style by Mon people who migrated into the area</p>		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
x) Wat Hongrattanaram Ratchaworawihan	Ayutthaya	Built in the Ayutthaya period by a wealthy Chinese named Hong, the temple was known Wat Jaosua or Jeasua Hong. When Thonburi became the capital, the temple was made a centre	Ubosot or ordination hall of the temple is a combination of Chinese and European style stucco reliefs adorning the door and window arches of the ubosot are some of the finest of their kind. The interior murals painted in the Third and Fourth Reigns tell the			

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
		<p>education under the patronage of King Taksin, who was of Chinese descent himself. It was renovated in the reign of King Rama III.</p>	<p>story of Ratthanapimphawong, or the Emerald Buddha story.</p>			

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
y) Wat Molilokayaram	Ayutthaya	The temple dates all the way back to the Ayutthaya period, before Bangkok was the capital of Thailand. Wat Molilokayaram stands between Taksin's old palace	The most unusual structure of the temple is a two-storey building with a masonry first level and a wooden house making up the second storey. There are two chedis at either ends and deep alcoves line the base. The alcoves house statues in military uniforms,	A second class royal temple.		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
			<p>although they are mostly in ruins.</p> <p>The structure appears to have originally been a library (ho trai) but is now used as monk's quarters.</p>			

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
z) Wat Arun	1785	A temple has occupied this site since the Ayutthaya Period. It was first named Wat Makok, which means "Olive Temple", named after the many olive orchards in the area. the temple got the name Wat Chaeng or Wat Arun,	It was reconstructed and enlarged during the reign of King Rama II, and was completely finished in the reign of King Rama III. The main prang and its four satellite prangs are beautifully decorated with colourful broken Chinese porcelain pieces..	A world-famous landmark and one of the most photographed icons of Thailand. The magnificent main prang is in Thailand		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
		which means the Temple of Dawn. Wat Arun				
aa) WatRakhang Kositaram	Ayutthaya	<p>Wat Rakhang Kositaram was built during the Ayutthaya Period, later it was reconstructed and upgraded as a royal temple by King Taksin. The temple</p>	<p>Somdej Toh, a highly respected monk in the reign of King Rama V. Things of note are the beautiful mural paintings in the ordination hall, the image hall and the bell tower. Outside is a row of bells lined up. It is</p>	<p>Laung Poh To was well respected by locals</p>		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
		<p>was named the "Temple of the Bells" due to the discovery of a huge bell at this temple in the reign of King Rama I.</p>	<p>believed that ringing all of them in a row will bring good luck. The front of the building is right at the banks of the Chao Phraya River, which is beautifully lit at nighttime.</p>			

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
5. Other landmark						
a) The Ansorissunna h Royal Mosque	-	The mosque is of Sunni sect and is located on the mouth of Bangkok Noi canal, opposite Sirirat hospital. Previously, this mosque was located in the area which is now Thonburi train		The only royal mosque in the Kingdom.		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)

Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
		station. When King Rama V initiated train system in Thailand and Thonburi train station must be built, the King granted permission and fund to move the mosque to the opposite of the Royal barge dockyard.				

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)

Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
b) H.R.H. Admiral KromLuang Chumphon Khet Udomsak Monument	unknown	The monument of H.R.H. Admiral KromLuang Chumphon Khet Udomsak		The person who laid the foundations for the modern Royal Thai Navy and greatly contributed to its modernization, serving as it's Commander-in-Chief.		
c) Nandhauattayan Palace	2400	Nandhauattayan Palace was built in the reign of King Rama IV		To use this palace as a school.		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)


Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
d) BangkokNoi Railway Station	2443	A former railway station in Bangkok formerly known as Thonburi Station. It was the terminus of the Southern Line of Thailand's national rail network. It was built in the reign of King Rama V and	The building of the train station was of King Rama V style	The building was bombed by Alliance troop and later Marshall P. Pibulsongkram ordered the building renovated and reopened to operate trains to Samutsakorn, Nakhonpathom, Hua Hin and Kanchanaburi		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)

Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
		Japanese troop used this train station as main base to distribute weapons to Burma via Kanchanaburi		Hua Hin and Kanchanaburi		
e) Patrawadi Theater	2535	A hip riverside complex, where a theater, rehearsal spaces, gift shop and restaurants sit		Patrawadi Theater was founded by one of Thailand's most revered actresses, Patrawadi. The Patrawadi is a hip riverside complex,		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)




Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
		amid arbors and sculpture.		where a theater, rehearsal spaces, gift shop and restaurants sit amid arbors and sculpture. Catch avant-garde dancers or enthusiastic		
f) Wichaiprasit Fort		Was built during the reign of King Narai the Great to protect the important port of Bangkok.		At present, the Royal Thai Navy uses the fort for cannon firing at important ceremonies. The flags of the		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)

Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
				Commander-in-Chief and the Royal Thai Navy fly from the flag pole installed there.		
g) Phra Racha Wang Derm or Thon Buri Palace		Phra Racha Wang Derm or Thon Buri Palace is the only palace built by King Taksin the great in 1768.	which was originally built in western style, was remodeled into a Thai style	has housed the Royal Thai Navy Headquarters up to the present.		

Table 4 : Analysis of Cultural Significance Value of Attractions in Bangkok Canal (continue)

Attractions	Year Built	Cultural Significance Value				Picture
		Historic	Aesthetic	Social	Scientific	
h) Baan Silapin	Approximately 100 years	Baan Silapin, or Artists' House, is a 100-plus-year-old restored teak-wood house containing a 200-year-old, Ayutthaya period chedi (pagoda) within its wooden walls. Baan Silapin exhibits the helm of artist and photographer Chumpon Akpantanon.	The wooden house is beautiful. The Chedi of Ayutthaya period exists in the compound of the house	Baan Silapin exhibits art works and photographs		 

CHAPTER 5

RESEARCH METHODOLOGY

This study of “Cultural tourism route Thai Lifestyle along Bangkok Canal” was conducted using descriptive and analytical methods. The author divided the scope of study as follows;

5.1 Scope of geographical study area

In the study of Cultural Tourism Route of The Thai way of life along Bangkok Canal, certain area of Bangkok Canal is selected and studied insight. Bangkok Canal in this study covers the area of Bangkok Noi, Chak Phra and Bangkok Yai canals. All three canals are connected and flow to the same direction starting from Bangkok Noi canal, Chak Phra canal and finally Bangkok Yai canal with total distance of 14.8 kilometres. Researcher conducted a study on the waterfront areas along both banks of the canal including an inland area of 23.40 square kilometres surrounded by Bangkok Canal.

5.2 Scope of Data Collection and Target Groups

a. Waterfront communities and related government agencies

Interviews were conducted with all stakeholders including community leaders, local community members, government agencies responsible for tourism industry, and business owners in Bangkok Noi and Bangkok Yai districts to find out their opinions toward promoting Bangkok canal to a culture tourism route. The interviews were conducted during May until December 2012.

b. Tourists

In order to find out opinions of both Thai and foreign tourists, a questionnaire was used to collect data. Three hundred tourists who visited Bangkok Canal area both by land and by boat during October until December 2012 were asked to fill in

questionnaires. The questionnaire explored expectations as well as types of activities tourists expect to see from a culture tourism route.

5.3 Scope of study context

a. Waterfront area

The author studied history, physic, economy and socio-culture based on both primary and secondary data analysis to demonstrate potentials to promote the area as a sustainable culture tourism route. The study covers:

- Tourism and cultural contexts of living conditions and cultural origins and traditions of Thai people living on the canal bank of Bangkok Noi , Chak Phra and Bangkok Yai canals.
- The sustainable tourism development capacity of the canal bank of Bangkok Noi, Chak Phra and Bangkok Yai canals. This aspect includes the components of sustainable tourism development.

b. Waterfront communities and related government agencies

This section focused on opinions of all stakeholders regarding promotion of Bangkok Canal as a cultural tourism route, types of activities should be offered and expectations of community members. Stakeholders include household leaders, community leaders, local community members, government agencies responsible for tourism industry, and business owners.

c. Tourist

This section explored the reason that tourists decided to visit Bangkok Canal, their expectation during a boat tour along Bangkok Canal, improvements they would like to see to and the benefits they think will follow after promoting Bangkok Canal as a cultural tourism route.

d. Tourism Route

This section covered the study of tourism context by applying theory and interpretation model to analyse and process data in order to generate guidelines for appropriate format of sustainable waterway culture tourism route program.

5.4 Research methodology and Data Analysis

Tools used for data collection are as follow;

a. Waterfront area

Data on history, physic, economy and socio-culture of waterfront area was collected from both primary and secondary data sources as well as from direct observations. The author then compare data collected with the principles of cultural tourism route to demonstrate the potentials of promoting Bangkok Canal as a sustainable cultural tourism route.

b. Waterfront communities and related government agencies

Data collected from members of waterfront communities and the government officials was conducted using face-to-face interview. The interview questions were divided into 4 sections as follow;

Section 1: general data about the interviewee

Section 2: Do you think that Bangkok Canal still reflects historic and cultural value?

Section 3: What factors must Bangkok Canal possess before they can be used to indicate the capacity of Bangkok Canal as cultural tourism route?

Section 4: What are benefits that the community's members expect after Bangkok Canal being promoted a of cultural tourism route?

After data collection was completed, the author analysed the data collected from an interview qualitatively and identified the main findings which lead to a conclusion.

c. Tourist

This questionnaire is used for getting information from visitors who visit in Community along Bangkok Canal. The questionnaire can be divided into 4 sections as follow;

Section 1: Demographic Data of visitors of Bangkok canal community

Section 2: Reason for visiting

Section 3: Important characteristics of Bangkok canal

Section 4: Promotion of Bangkok canal as Cultural Tourism Route

All data collected from questionnaire questions were then input into SPSS software to analyse the data statistically. The author is interested in the following statistics.

1. Statistics in percentage of demographic data of tourists who answered the questionnaire
2. The frequency of data in section 2: reason for visiting
3. Statistics showing the percentage of important characteristics of Bangkok canal, opinions toward promoting Bangkok canal as Cultural Tourism Route and the top 10 indicators necessary for the developing for cultural tourism route.

d. Tourism Route

This section discusses tourism theory and practices for designing a tourism route. All data related to Bangkok Canal will be studied including the suitability of the area, local communities, related government agencies and opinions from tourists visiting the area will be carefully examined and analysed then sustainable tour route with theme and essence of Bangkok Canal will be recommended. The recommended tour route will demonstrate historic and cultural values of Bangkok Canal of the past and those that is carried to the present. The route will also reflect the role of cultural tourism route in promoting and maintaining the core values of local communities and Bangkok Canal for the future.

The following table shows the relationship between scopes of study, tools and analysis.

Table 5 : Relationship between scopes of study, tools and analysis

Scope of Study	Tools	Analysis
Waterfront area	Primary and secondary data analysis	Cultural tourism route principles
Waterfront communities and related government agencies	In-depth interview	Summary of core findings
Tourist	Questionnaire	SPSS, Statistics, Frequency
Tourism route	Primary and secondary data analysis, In-depth interview and questionnaire	Criteria for designing sustainable tour route

The questionnaire designed for collecting opinions of tourists and in-depth interview questions prepared for the interview with community representatives and government officials were based on the research questions. The table below shows a relationship between key research questions to questionnaire and in-depth interview questions.

Table 6: Relationship between key research questions to questionnaire and in-depth interview questions.

Research Question	Questionnaire	In-depth Interview
1. Which groups of tourist would be interested in Bangkok canal water cultural tourism route?	1.1 What is your gender? <input type="checkbox"/> Male <input type="checkbox"/> Female	General data of interviewees
	1.2 Which age range do you belong to? <input type="checkbox"/> Lower 18 <input type="checkbox"/> 18-25 <input type="checkbox"/> 26-35 <input type="checkbox"/> 36-45 <input type="checkbox"/> 46-55 <input type="checkbox"/> 56-65 <input type="checkbox"/> Above 65	
	1.3 Which country are you from?	
	1.4 Education <input type="checkbox"/> Secondary school <input type="checkbox"/> Diploma <input type="checkbox"/> Bachelor degree <input type="checkbox"/> Higher Bachelor degree	
	1.5 Are you <input type="checkbox"/> on organised tour <input type="checkbox"/> on your own <input type="checkbox"/> with friends / relatives <input type="checkbox"/> others.....	

Table 6: Relationship between key research questions to questionnaire and in-depth interview questions (continue)

Research Question	Questionnaire	In-depth Interview
2. Does Bangkok canal still reflect historical values of the traditional Thai life?	2.1 Have you ever visited Bangkok canal before? <input type="checkbox"/> Yes <input type="checkbox"/> No	Do you think that Bangkok Canal still reflects historic and cultural value?
	2.2 How long do you expect to spend time here? <input type="checkbox"/> <1 hour <input type="checkbox"/> 1-2 hour <input type="checkbox"/> >3hour	
	2.3 Why do you choose to visit here? (can select more than one) <input type="checkbox"/> I want to see “Venice of the East” <input type="checkbox"/> I want to learn about a long history of Bangkok Canal <input type="checkbox"/> I want to experience and learn about way of life of the people of Bangkok Canal <input type="checkbox"/> I want to experience water culture of the people of Bangkok Canal <input type="checkbox"/> I want to enjoy the beautiful scenery of Bangkok Canal <input type="checkbox"/> This place is in a close proximity with other famous attractions e.g. the Grand Palace.	

Table 6: Relationship between key research questions to questionnaire and in-depth interview questions (continue)

Research Question	Questionnaire	In-depth Interview
	<p>2.4 What did you see during your Bangkok Canal tour? (You can select more than one choice)</p> <p><input type="checkbox"/> I saw people still using waterway for transportation</p> <p><input type="checkbox"/> I saw people selling things on their boats</p> <p><input type="checkbox"/> I saw people using water from canal for their domestic activities e.g. washing, bathing</p> <p><input type="checkbox"/> I saw water related festivals such as traditional boat racing or Chak Phra ceremony</p> <p><input type="checkbox"/> I saw houses built facing canal with terrace</p> <p><input type="checkbox"/> I saw temples playing centre role for community</p> <p><input type="checkbox"/> I saw floating market where people from nearby communities traded their local products</p> <p><input type="checkbox"/> Others.....</p>	

Table 6: Relationship between key research questions to questionnaire and in-depth interview questions (continue)

Research Question	Questionnaire	In-depth Interview
	2.5 Do you think that Bangkok Canal still reflect historical value? <input type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Others	
3. What key values, features or characteristics of Bangkok Canal are important for the development of cultural tourism route?	3.1 Are these characteristics of Bangkok Canal important for the development of cultural tourism route? (1 is the least important and 5 is the most important characteristics) <input type="checkbox"/> way of life of people living along canal side <input type="checkbox"/> water transport as main mode of transportation <input type="checkbox"/> water transport by mean of boat <input type="checkbox"/> trading by boats <input type="checkbox"/> water from canal for domestic use <input type="checkbox"/> water related festivals such as boat racing, Chak Phra ceremony <input type="checkbox"/> waterfront houses <input type="checkbox"/> old buildings with cultural significance <input type="checkbox"/> unique/rare in Bangkok	What factors must Bangkok Canal possess before they can be used to indicate the capacity of Bangkok Canal as cultural tourism route?

Table 6: Relationship between key research questions to questionnaire and in-depth interview questions (continue)

Research Question	Questionnaire	In-depth Interview
	<p><input type="checkbox"/> diverse in architectural style</p> <p><input type="checkbox"/> old temples with long history</p> <p><input type="checkbox"/> architectural values and beauty of temples</p> <p><input type="checkbox"/> temple as centre for community</p> <p><input type="checkbox"/> long history of old communities</p> <p><input type="checkbox"/> handicrafts reflects local wisdom of old communities</p> <p><input type="checkbox"/> local handicrafts require high skills and it is close to extinction</p> <p><input type="checkbox"/> floating markets are main trading points of communities</p> <p><input type="checkbox"/> floating markets reflects way of life of people of Bangkok Canal</p> <p><input type="checkbox"/> local museums exhibit history of communities</p> <p><input type="checkbox"/> local museums are pride of local people</p>	

Table 6: Relationship between key research questions to questionnaire and in-depth interview questions (continue)

Research Question	Questionnaire	In-depth Interview
<p>4. What elements must the key values possess before they can be used to indicate the capacity of Bangkok Canal as cultural tourism route (for example community, temple, local culture</p>	<p>* Top 10 factors from question 3 will be used as indicators to answer this question</p>	
<p>5. How could Bangkok canal be developed and promoted as a Cultural Tourism Route, reflecting both historical and cultural values of Thailand?</p>	<p>Are these activities of Bangkok Canal important for the development and promotion of cultural tourism route? (1 is the least important and 5 is the most important characteristics)</p> <ul style="list-style-type: none"> <input type="checkbox"/> boat and walking tour by local guide <input type="checkbox"/> Cultural shows <input type="checkbox"/> special events <input type="checkbox"/> Demonstration how to make local product <input type="checkbox"/> Exhibition inside Bangkok noi's museum <input type="checkbox"/> Community's floating market on weekend <input type="checkbox"/> Homestay <input type="checkbox"/> Water condition must be improved 	

Table 6: Relationship between key research questions to questionnaire and in-depth interview questions (continue)

Research Question	Questionnaire	In-depth Interview
	<input type="checkbox"/> Appropriate Waste management <input type="checkbox"/> Involvement of local community <input type="checkbox"/> Other.....	
	<p>What do you think are the benefits to the Bangkok Noi canal was developed for cultural tourism route? (can select more than one)</p> <input type="checkbox"/> increased family income <input type="checkbox"/> more infrastructure development <input type="checkbox"/> more government support for local economy <input type="checkbox"/> increased community appreciation of cultural heritage <input type="checkbox"/> more job opportunities <input type="checkbox"/> to conserve historical and cultural heritage <input type="checkbox"/> more job opportunities <input type="checkbox"/> Others, Specify..... <input type="checkbox"/> I don't see any benefits. Why?.....	

5.5 Conclude Results

Conclusion of result is presented in Chapter 7 where the author eventually came to a conclusion of the new findings for this dissertation. At the end of the analysis, the author used the results and information collected from research to answer all research questions and to finally test hypothesis. It is clearer to understand the results of this research after conclusion is made. New findings will also be presented together with recommendation of how they can be used for further study and works.



CHAPTER 6

ANALYSIS OF RESULTS

This dissertation aims to study way of life of the people along Bangkok Canal in order to develop cultural tourism route that is engaging, educational, and enjoyable as well as reflects historical value and provides the highest benefit to people of waterfront communities. The results of study were divided into 4 sections as follow;

6.1 Results of Geographical Study Area (Waterfront Area)

In-depth study of historical, physical, economical and socio-cultural data collected from secondary research and indirect observation shows that Bangkok Canal lacks few criteria of cultural tourism. Table below shows what is lacked and what is possessed.

Table 7: Comparison of Criteria for Cultural Route Versus Cultural Tourism Route

<i>Criteria by ICOMOS</i>	<i>Cultural Route</i>	<i>Cultural Tourism Route</i>
human intercultural links	√	x
diversity of cultural heritage	√	x
possess aspects of interaction	√	√
cross-fertilisation of cultures in space and time	√	√
Integration of historic relations into dynamic system	√	√
Integration of cultural properties into dynamic system	√	√

Cultural tourism route is a term used in this study to mean a tour routing which brings tourists to visit the area with historical and cultural values, still reflects local way of life through everyday living activities and values and way of life are inherited to younger generation. Cultural tourism route connects cultural attractions in the area to allow visitors to experience true local tradition and exchange their knowledge with local people and create understanding among locals and visitors. The cultural tourism route will benefit both visitors, in terms of enjoyment, and at the same time benefit locals with more income and pride of their culture which will eventually lead to sustainable conservation.

After detailed consideration, Bangkok Canal may be not described as a cultural route but the characteristics exist for it to be developed as a cultural tourism route. The values are too crucial to just discard the area. The author therefore proposes a new term 'Cultural Tourism Route' to describe Bangkok Canal. Section 6.2 describes elements and indicators of how and why the Cultural Tourism Route is appropriate for this situation.

6.2 Results of Waterfront Communities and Related Government Agencies Study

The author interviewed leaders of Ban Bu and Trok Khao Mao communities in Bangkok Noi district and leaders of Artist's House, Ton Son Mosque communities in Bangkok Yai district. The author also interviewed officials from related government agencies responsible for Bangkok Canal area which are Bangkok Noi and Bangkok Yai Administration office. Data was analysed and the essence of information is divided into 3 parts based on interview questions. Following is the essence of information found in response to the questions below.

Do you think that Bangkok Canal still reflects historic and cultural value?

If yes, why.....?

Both groups of interviewee gave the answers to the same direction that Bangkok Canal still reflects historical and cultural values.

What are the important key values characteristics of Bangkok Canal for the development of cultural tourism route?

Both groups of interviewee gave their opinions and the summary of issues and key points are as follow;

Community leaders shared that the historical value and significance of Bangkok Canal are;

1. **People still use waterway for transportation.** Paddling boats are used for short trips from house to house or to the temples to carry out religious rights and prayers. Nowadays, even though the frequency of boat use decreased but old people still prefer to travel by boats.
2. **Boats are used for commerce.** People still paddle boats carrying food and products mostly noodles, fruits and Thai traditional sweet to sell to people along the canals. Boats are the best choice because they can access sub canals.
3. **Water is used for daily domestic activities.** People living along the banks of Bangkok Canal still use water for their everyday consumption such as watering their plants, laundry, dish washing and even fishing. Even though the quality of water was not as clean as it used to be, people still use water as they used to do in the past.
4. **Temples are centre of communities.** People living along Bangkok Canal have long been tied to temples from birth till death. People will gather at the temple to discuss community's matter or when organising festival or traditions such as Chak Phra Ceremony or Loy Kratong.

Officials from related government agencies saw factors that maintain historical value of Bangkok Canal as follow;

1. **Ancient canals** Bangkok Canal is the main vein of Thailand for a long time before the new Klong Lat was built and the course of the Chao Phraya River was changed. It was the main waterway for transportation both for goods and passengers since Ayutthaya period. It was the main route for foreign trading and was a natural defense for the kingdom.

2. **Water Bound Way of Life.** Officials at Bangkok Noi and Bangkok Yai Administration Offices agreed that people living in the districts still use canal water for their everyday life such as watering plants, agriculture, serving as public boat and food selling. Apart from those, Bangkok Canal is a main route for public passenger boat running between Bangkok and Nontaburi Province. The boat operates twice a day in the morning and evening and it runs nonstop to Ta Chang pier in Bangkok (pier close to Silapakorn University, Thaphra Palace campus).

In-depth interview shows that there are many old people who still live their original lifestyles living in the area. These people still use boat for their daily activity such visiting relatives or neighbours, travelling to shops and to the temples for making merit. The officials revealed that this lifestyle is an identity of waterfront canal communities. Old people still living their original way even though the world outside is changing. This way of life must be passed on to the younger generation and conserved.

1. **Boats are used for commerce.** Now, long-tail boat and small size public boat can be chartered to tour Bangkok Canal. Visitors will see local sellers paddle the boats carrying food and products for sell to both visitors and locals. Fruits and Thai traditional sweet are commonly found on the boat. This is the charm of Bangkok Canal that attracts many people to visit the area
2. **Agricultural area.** The interview shows that apart from waterfront way of life and ancient attractions, agriculture is still practiced in Bangkok Canal. If travel further inside, off the Chao Phraya River, visitors will find many orchid and fruit plantation along the canal side. Many families grow orchid and fruits such as rose apple, banana and mango to earn additional incomes.
3. **Ancient temples.** The answers from in-depth interview show that there are 45 temples in study area, 32 temples are located and under administration of Bangkok Noi district whereas 13 temples are under Bangkok Yai district. Almost all temples were built since Ayutthaya period. Evidence

from the number of temples found in the area suggests Bangkok Canal's long history and settlement. Mural paintings in many temples depict way of life and community in the period of construction. Both Bangkok Noi and Bangkok Yai Administration Offices have restored ancient temples and promoted them as learning centre for history, architecture, art and culture of Thailand.

4. **Ancient community.** There are a number of old settlements which exist since Ayutthaya period. As time passes, members in these communities accumulated their local knowledge in craft and transferred the knowledge to the younger generation such as Ban Bu Community who possess the complicated craft of Stone-Polished Bowl and they are the only community in Thailand who inherited the knowledge from Ayutthaya. It can be said that Bangkok Canal has ancient community with specific craftsmanship. Members in the community should be aware of the value of the craft and transfer the knowledge to younger generation.
5. **Water Related Tradition and Custom.** The interview shows that government agencies have long been collaborating with people in the community to organise annual events in each administrative districts. The events are usually tradition that reflects the attitude and belief of locals such as Chak Phra Ceremony. Chak Phra Ceremony is organised by the collaboration of many districts including Bangkok Noi and Bangkok Yai which is part of the study area. Chak Phra ceremony takes place on the 2nd wane moon day in the 12th lunar month. During the ceremony, Buddha images will be enshrined on boats and the boat will travel from Nang She temple, along Pasi Charoen to Bangkok Canal and to the Chao Phraya River and then turn to Bangkok Yai canal and finish at Nang She temple. This ceremony can be found only in this area.

It is clear that both leaders of community and officials of government agencies agreed that Bangkok Canal still reflects historical and cultural values through way of life, bond with water, ancient temples, ancient communities and traditions related to water.

What are the key values of Bangkok Canal relevant to the development of cultural tourism route?

Opinions of community leaders and government agency officials on the key values important for the development of Bangkok Canal as cultural tourism route are as follow;

Opinions from waterfront communities are;

1. **Cleanliness of Canal.** Local communities think that one key factor important for the development of Bangkok Canal as tourism route is the cleanliness of canal water. Waste water should be treated and households must not litter garbage into canal. Polluted water and dirty smell really affect the visit of Bangkok Canal.
2. **Government should promote second job.** Locals think that if the area will be promoted as tourism attraction, the government should also educate people how to create second job related to tourism for additional income. Locals want to be trained on how to make souvenirs so that they produce and sell to tourists.

Opinions from related government agencies are;

1. **Budget.** Budget is an important factor and much needed for the development of the area as a tourist attraction. However, budget is very limited for development projects or initiatives resulting in a halt and discontinuity of work.
2. **Cooperation from Communities.** Second factor from the budget problem is cooperation from communities. At present, communities are involved in the development but it would be better if communities involve more. Communities need to be aware that the development of the area to tourist attraction will benefit them because;
 - a. They will be proud of their own communities
 - b. They can earn additional income
 - c. This will be a model for community service
 - d. This will be a platform for locals and tourists to exchange experiences

3. **Tourism promotion activities in Bangkok Canal area.** The government should promote activities, occupation and knowledge to members of communities.
 - a. Learning centre has been set up for locals to learn and improve their knowledge and local wisdom in order to bring what they learn to improve activities for their communities.
 - b. Promotional activities were organised such as boat trip to visit 5 temple to promote both boat trip and religious attractions.
 - c. Conserve archaeological sites, antiquities, architecture and culture as well as ensure that the distribution of income in the area and nearby communities is fair.
4. **Tourism activities and festivals are promoted.** Bangkok Noi Administrative District together with people of Ban Bu community promote the weekend market at Ban Bu to attract tourists to their area, ensure that the craft of Ban Bu be heritage and to distribute income to local community.

It can be noticed that opinions from local communities are not as many as those from the government side. This is because local communities feel that promoting and developing should be carried out by the government agency. All stakeholders including local community must be involved in the development for sustainability and continuity of tourism activities.

What do you think would the benefits to the Bangkok canal if it were developed for cultural tourism route?

The benefits that people in **waterfront communities** think they would get if the area could be promoted are;

1. **Conservation of traditional way of life and heritage.** They can live their traditional way of life and archaeological heritages would be conserved. Boats are not used as widely as it used to be, if the area is promoted, they hope they will be able to bring more boats to the canal. Crafts will also be conserved and transferred to the next generation since there will be a place to sell and showcase their products.

2. **Pride of own communities.** If the area is promoted and locals understand the purpose of its promotion, it can be ensure that important sites will be well guarded. Today, young people move out of the area for jobs. If promotion is successful, more jobs will be created and young locals will not need to move out.
3. **Increase of income.** Tourism will sure bring more income for locals. They can sell goods, food and souvenirs to tourists brining more income to the family for better quality of life.

The government agency sees the benefits of promoting the area as follow;

1. **People of the community are aware of the value and importance of their area.** The purpose of having activities is to get involvement of local people to raise their awareness of the value and importance of the area and to motivate them to restore and conserve their traditions.
2. **New jobs opportunity.** Locals at all ages can participate in the activities starting from young children can get training and become young guide. Adults can be trained as local guides as well. Locals know their area and culture the best and they live in it, therefore they are the best choice for tour guide.
3. **Improvement of infrastructure.** After promotion of the area, next standard infrastructure must be improved to support tourism. Waste water treatment system in the canal must be installed. Dredging of shallow canal to prevent flooding in the area and piers must be improved.
4. **Wide promotion of Bangkok Canal.** Bangkok Canal has long history with many landmarks situated along both banks. People still live traditional way of life and visitors can enjoy and experience their lifestyle. If the right promotion is done, more tourists will want to visit the area.

In conclusion, people of local communities and government agencies share the same opinions regarding the benefits people will get if Bangkok Canal is promoted as cultural tourism route. Traditions and traditional way of life will be able to survive in the arrival of globalisation. Ancient landmarks will be conserved and local people will be proud of their area resulting in the sense of ownership and in turn everybody will

help protect this heritage. Standard infrastructure will be installed. More jobs will be created for locals, more income will be made and better quality of life will follow.

6.3 Tourists

A questionnaire was used to obtain information from visitors who visit the Community along Bangkok Canal. The results of local residents have verified and shown by using SPSS 13.0 for Windows. Mean, maximum and standard deviation are used to test and interpret the result. The results are indicated as follows:

Section 1: Demographic Data of visitors to Bangkok canal community

The author wished to find out basic information of tourists visiting the area. Tourists were asked to fill in questionnaire and the outcome is as follow;

The Demographic Data of visitors of Bangkok canal community were calculated by using frequency and percentage.

1. Gender

Table 8: Visitor's Gender

Gender	Frequency	Percentage
Male	134	44.97
Female	164	55.03
Total	298	100.00

Remarks: there are 2 forms with blank answer.

Table 8 shows that there is only a small difference of gender of tourists taking boat tours to Bangkok Canal (44.97 for female and 55.03 for male). Even though the number of female tourists is slight higher than male the difference gap is very narrow. It can be concluded that both male and female tourists enjoy boat tour into Bangkok Canal to experience the way of living and culture.

2. Ranges of age.

Table 9: Visitor's Ranges of age

Age	Frequency	Percentage
Lower 18	6	2.03
18-25	31	10.47
26-35	116	39.19
36-45	58	19.59
46-55	55	18.58
56-65	28	9.46
Above 65	2	0.68
Total	296	100.00

Remarks: there are 4 forms with blank answer.

Table 9 shows the percentage of different age groups visiting Bangkok Canal. The result shows that visitors of age between 26-35 years old are the biggest group, representing 39.19% of all answer. The second biggest group is 36-45 years old and the third biggest group is 46-55 years old, representing 19.59% and 18.58% respectively. The frequency and percentage show that majority of tourists visiting Bangkok Canal are young adult and middle age. These groups of tourist earn their own income and they can finance their own travel therefore choices of destination are dependent on their own decision.

3. Country

Table 10: Visitor's Continent of Origin

Continent	Frequency	Percentage
Europe	144	48.32
Latin America	19	6.38
Asia	88	29.53
North America	43	14.43
Africa	4	1.34
Total	298	100.00

Remarks: there are 2 forms with blank answer.

Table 10 shows that the biggest group of visitors is from Europe, representing 48.32% of all tourists who took part in the questionnaire. The second biggest group is from Asia, representing 29.53% while the third biggest group is from North America at 14.43%. The results indicate that Europeans and North American tend to appreciate the oriental way of living which is totally different from their home country. It is surprising that Asians make the second biggest group of visitors. Even though each Asian cultures share some kind of essence but the core of each culture are different for some extent. The reason to explain high arrival of Asian visitors could be because of a short haul travel and they want to learn the culture difference. It is very necessary that enough infrastructure and information are provided. Direction signs must be available in English and local guide must be able to conduct tours in English or other international languages.

Table 11: Visitor's Country of Origin

Country	Frequency	Percentage
Europe		
1 Austria	10	3.36
2 Belgium	2	0.67
3 Denmark	8	2.68
4 Finland	4	1.34
5 France	13	4.36
6 Germany	12	4.03
7 Greece	4	1.34
8 Holland	10	3.36
9 Hungary	6	2.01
10 Iceland	4	1.34
11 Ireland	4	1.34
12 Italy	9	3.02
13 Norway	7	2.35
14 Poland	5	1.68
15 Scotland	3	1.01

Table 11: Visitor's Country of Origin (continue)

Country	Frequency	Percentage
16 Spain	8	2.68
17 Sweden	6	2.01
18 Turkey	6	2.01
19 UK	23	7.73
Summary	144	48.32
Latin America		
1 Argentina	6	2.01
2 Brazil	10	3.36
3 Chile	3	1.01
Summary	19	6.38
Asia		
1 China	9	3.02
2 Hong Kong	8	2.68
3 India	7	2.35
4 Japan	6	2.01
5 Korea	12	4.03
6 Malaysia	4	1.34
7 Russia	4	1.34
8 Singapore	6	2.01
9 Taiwan	3	1.01
10 Thai	29	9.74
Summary	88	29.53
North America		
1 Canada	15	5.03
2 Mexico	10	3.36
3 USA	18	6.04
Summary	43	14.43

Table 11: Visitor's Country of Origin (continue)

Country	Frequency	Percentage
Africa		
1 Egypt	2	0.67
2 Morocco	2	0.67
Summary	4	1.34
Grand Total	298	100.00

Remarks: there are 2 forms with blank answer.

Table 11 shows details of country of origin of visitors. UK, USA and Thailand are the top 3 country of origin. It is interesting to see such a high number of Thais took part in the questionnaire. This could be because some foreign visitors are accompanied by Thais.

4. Education

Table 12: Visitor's Education

Education Level	Frequency	Percentage
Secondary School	18	6.25
Diploma	133	46.18
Bachelor Degree	124	43.06
Higher Bachelor Degree	13	4.51
Total	288	100.00

Remarks: There are 12 forms with blank answer

As shown in Table 12 above, majority of tourists visiting Bangkok Canal have high education. Tourist with diploma has the highest frequency and represents 46.18% of all answer. Lower next is tourist with a bachelor degree, representing 43.06%. The results indicate that most tourists interested in canal and cultural tour is well-educated who appreciate historical and cultural value of their travel destination.

5. Traveling

Table 13 : Visitor's Traveling Style

Traveling	Frequency	Percentage
On organize tour	75	27.88
On your own	139	51.67
With friend/relative	55	20.45
Total	269	100.00

Remarks: there are 31 forms with blank answer.

There are 31 tourists who took part in the questionnaire and left this section unanswered. The number is high enough to trigger the author of why they did not answer the question. Were they travelling on some different fashions such as on business trip or conference trip? Further study may be needed in the future to find out the answer to this question.

The result of the survey shows that majority of tourists visiting Bangkok Canal are travelling independently with 139 answers and represent 51.67% of all answer. The second biggest group travel on organised tours with 75 answers and contribute to 27.88% of all answers. Travelling with friends and relatives has the lowest frequency at 55 answers and represent 20.45% of all answer. The reason that majority of visitors are independent travelers could be because Bangkok Canal can be easily accessed by chartered boat or join-in boat tour. Tourists has alternative to visit the area on foot as well, making it even easier to visit the area.

Section 2: Reason for visiting

2.1 Visit Bangkok canal before

Table 14: Visitor's Repeat Visit

Experience	Frequency	Percentage
Yes	119	39.67
No	181	60.33
Total	300	100.00

Table 14 shows that majority of visitors to Bangkok Canal are new comers (181 first time visitors, representing 60.33 of all answer whereas 119 visitors are return visitors and represent 39.67 of all answer..

2.2 Expect to spend time

Table 15: Visitor's Duration of Visit

Time	Frequency	Percentage
< 1 hour	7	2.38
1-2 hour	285	96.94
> 3 hour	2	0.68
Total	294	100.00

Remarks: There are 6 forms left blank of this section

Table 15 shows that almost all visitors spend 1-2 hours for their Bangkok Canal tour. There are 285 visitors spend 1-2 hours per trip representing 96.94% of all answers. This indicates that the comfort zone for tour duration is 1-2 hours therefore tourism route or activities should respond to visitors' preference and not be too long.

2.3 Why do you choose to visit here?

The author wished to find out the reasons for visiting Bangkok Canal therefore the author provide 6 choices and visitors can select more than 1 choice. Frequency and percentage rates are used to find ranking of the reasons of visit. The order is from the least to the most as shown in table below.

Table 16: Why do you choose to visit here?

Reason	Frequency	Percentage	Rank
I want to see “Venice of the East”	237	20.27	1
I want to learn about a long history of Bangkok Canal	194	16.60	3
I want to experience and learn about way of life of the people of Bangkok Canal	158	13.52	6
I want to experience water culture of the people of Bangkok Canal	161	13.77	5
I want to enjoy the beautiful scenery of Bangkok Canal	185	15.83	4
This place is in a close proximity with other famous attractions e.g. the Grand Palace.	234	20.01	2
Total		100.00	

The order of reasons for visiting Bangkok Canal is;

Rank #1: I want to see “Venice of the East”. There are 237 answers to this reason representing 20.27% of all answers. Most tourists visiting Thailand know Bangkok as “Venice of the East” as it has many canals with exotic scenery and friendly people who are bond with water and living the oriental way of life. Bangkok was once called “Venice of the East”, as a result, thousands of tourists from different countries flock to experience the beauty of this unique culture.

Rank #2: This place is in a close proximity with other famous attractions e.g. the Grand Palace. There are 234 answers to this reason representing 20.01% of all answers. Bangkok Canal can be combined with visit to the Grand Palace, Wat Po and other attractions nearby. Visitors can easily take a long-tail boat at Ta Chang pier to tour Bangkok Canal.

Rank #3: I want to learn about a long history of Bangkok Canal. There are 194 answers to this reason representing 16.60% of all answers.

Rank #4: I want to enjoy the beautiful scenery of Bangkok Canal. There are 185 answers to this reason representing 15.83% of all answers. Visitors can enjoy and

appreciate uniquely Thai scenery along Bangkok Canal as well as witness way of life, beautiful Thai houses and temples.

Rank #5: I want to experience water culture of the people of Bangkok Canal. There are 161 answers to this reason representing 13.77% of all answers. Those who selected this reason want to experience and learn about unique water culture of Bangkok Canal people in which they cannot find somewhere else.

Rank #6: I want to experience and learn about way of life of the people of Bangkok Canal. There are 158 answers to this reason representing 13.52 % of all answers.

These 6 reasons are the main factors affected tourists' decision to visit and learn about history and culture of Bangkok Canal people. They can also be used for publication and promotion of Bangkok Canal to a broader public as well.

2.4 What did you see during your Bangkok Canal Tour?

The author wished to find out what tourists see during their Bangkok Canal tour. Visitors can pick more than 1 answer. Frequency and percentage rate were used to rank what tourists see. The order is from the least to the most.

Table 17: Things that visitor see during Bangkok Canal Tour

Issue	No.	%	Rank
I saw people still using waterway for transportation	289	21.98	1
I saw people selling things on their boats	240	18.25	2
I saw people using water from canal for their domestic activities e.g. washing, bathing	228	17.34	3
I saw water related festivals such as traditional boat racing or ChakPhra ceremony	18	1.37	7
I saw houses built facing canal with terrace	150	11.41	6
I saw temples playing centre role for community	160	12.17	5
I saw floating market where people from nearby communities traded their local products	221	16.81	4
Others	9	0.67	8
Total		100.00	

Table 17 shows that things that visitor see during Bangkok Canal tour. The order is from the least to the most.

Rank # 1: I saw people still using waterway for transportation. There are 289 answers to this choice representing 21.98% of all answers. This is clear that people of Bangkok Canal still use waterway for their transportation such as for visiting friends and neighbours even though modern transportation and roads are available.

Rank # 2: I saw people selling things on their boats. There are 240 answers to this choice representing 18.25% of all answers. As mentioned above, people of Bangkok Canal still use waterway for their transportation and boats are used for short travel. Piers and dockyards are built adjacent to the house. Temples also build a pier for people who visit the temples.

Rank # 3: I saw people using water from canal for their domestic activities e.g. washing, bathing. There are 228 answers to this choice representing 17.34% of all answers.

Rank # 4: I saw floating market where people from nearby communities traded their local products. There are 221 answers to this choice representing 16.81% of all answers. Taling Chan floating market is open on the weekend. Locals will bring their food and products on the boat to sell to visitors and tourists.

Rank # 5: I saw temples playing centre role for community. There are 160 answers to this choice representing 12.17% of all answers. Along 14.8 kilometres of study area, there are 23 temples lining on both banks of the canal. Some well-known temples are such Sri Sudaram and Suwannaram temples.

Rank # 6: I saw houses built facing canal with terrace. There are 150 answers to this choice representing 11.41% of all answers. Water transportation is a secondary mode of transport for locals.

Rank # 7: I saw water related festivals such as traditional boat racing or ChakPhra ceremony. There are 18 answers to this choice representing 1.37% of all answers. Others were picked by 9 visitors representing 0.67%. Chak Pra Ceremony is an annual event and it takes place specifically on the 12th month of lunar calendar or around December of every year. It is very rare that tourists will see this tradition.

It can be concluded that people of Bangkok Canal still use water for transportation and many households still own at least a boat for short trip. Water is

still used for domestic consumption and floating market is trading place for local sellers.

2.5 Bangkok Canal still reflects historical Value

The author wished to find out opinions of visitors on the historical value after their visit to Bangkok Canal. Frequency and percentage rates are used to analyse the data and results are shown in table below.

Table 18: Visitor's opinions of visitors on the historical value

Time	Frequency	Percentage
Yes	294	100.00
No	-	0.00
Other	-	0.00
Total	294	100.00

Table 18 shows that majority of visitors agreed that Bangkok Canal still reflects historical value and traditional Thai way of life after they have visited the area. There are 294 visitors selected the “yes” choice, representing 100 percentage of all answers.

Section 3: Important characteristics of Bangkok canal.

3.1 Are these characteristics of Bangkok Canal important for the development of cultural tourism route?

The author wished to find out the key characteristics necessary for development and promotion of Bangkok Canal as cultural tourism route. The author asked tourists to weight the significance of each characteristic based on scale of 1 to 5 where 1 means the least important and 5 means the most important characteristics. Mean, percentage and Standard Deviation are used to interpret level of significance.

Table 19: Characteristics of Bangkok Canal important for the development of cultural tourism route

Rank	Issues	Percentage					Mean	SD
		Little	Medium	Very	The Most	Total		
1	way of life of people living along canal side	0.00	3.01	43.81	53.18	100.00	4.50	0.558
2	water transport as main mode of transportation	0.67	23.41	39.13	36.79	100.00	4.12	0.785
3	water transport by mean of boat	0.67	30.77	43.81	24.75	100.00	3.93	0.761
4	water from canal for domestic use	0.35	26.64	53.63	19.38	100.00	3.92	0.685
5	trading by boats	1.00	31.10	51.84	16.06	100.00	3.83	0.696
6	old buildings with cultural significance	0.00	35.45	56.19	8.36	100.00	3.73	0.605
7	old temples with long history	1.01	45.95	43.24	9.80	100.00	3.62	0.674
8	waterfront house	0.68	46.08	45.05	8.19	100.00	3.61	0.646
9	diverse in architectural style	0.00	50.00	40.94	9.06	100.00	3.59	0.651
10	architectural values and beauty of temples	0.34	47.99	44.96	6.71	100.00	3.58	0.621
11	unique/rare in Bangkok	0.33	53.51	37.46	8.70	100.00	3.55	0.656
12	temple as centre for community	0.33	54.85	41.14	3.68	100.00	3.48	0.575
13	long history of old communities	0.33	54.52	42.47	2.68	100.00	3.47	0.557
14	handcrafts reflects local wisdom of old communities	0.67	59.53	34.78	5.02	100.00	3.44	0.601

Table 19: Characteristics of Bangkok Canal important for the development of cultural tourism route (continue)

Rank	Issues	Percentage					Mean	SD
		Little	Medium	Very	The Most	Total		
15	floating markets reflects way of life of people of Bangkok Canal	0.67	61.67	34.33	3.33	100.00	3.40	0.567
16	floating markets are main trading points of communities	0.33	62.00	35.67	2.00	100.00	3.39	0.535
17	local handcrafts require high skill and it is close to extinction	2.68	63.21	30.43	3.68	100.00	3.35	0.597
18	water related festivals such as boat racing, Chak Phra ceremony	9.76	51.22	31.71	7.31	100.00	3.27	0.975
19	local museums exhibit history of communities	3.33	75.00	19.67	2.00	100.00	3.20	0.519
20	local museums are pride of local people	3.67	76.33	19.00	1.00	100.00	3.17	0.487

Table 19 shows outcome of the question. Ranking of important characteristics are as follow;

Rank# 1: Way of life of people living along canal side earns the highest mean at 4.50 which means that the most significant characteristic of Bangkok Canal for promoting it to cultural tourism route is the existence of charming traditional simple way of life.

Rank# 2: Water transport as main mode of transportation (Mean = 4.12) means that transportation on waterway is one key characteristic for the development of Bangkok Canal to cultural tourism route.

Rank# 3: Water transport by mean of boat (Mean = 3.93). The third ranked characteristic important for the development of Bangkok Canal to cultural tourism route is using boat for transport.

Rank# 4: Water from canal for domestic use (Mean = 3.92). The fourth ranked characteristic important for the development of Bangkok Canal to cultural tourism route is regarding the use of water from canal for daily domestic consumption.

Rank#5: Trading by boats (Mean = 3.83). The fifth ranked characteristic important for the development of Bangkok Canal to cultural tourism route is doing commerce by boat such as selling food as it was practiced in the old times.

Rank#6: Old buildings with cultural significance (Mean = 3.73). The sixth ranked characteristic important for the development of Bangkok Canal to cultural tourism route is the existing of old buildings which reflect cultural values such as houses, temples and museums.

Rank# 7: Old temples with long history (Mean = 3.62). The seventh ranked characteristic important for the development of Bangkok Canal to cultural tourism route is the existing of old temples built in Ayutthaya period along both banks of canal.

Rank# 8: Waterfront house (Mean = 3.61). The eighth ranked characteristic important for the development of Bangkok Canal to cultural tourism route is the existing of houses with terrace or pier along the canal banks. These houses are the evidence of the bonding local people has with water for their everyday living.

Rank# 9: Diverse in architectural style (Mean = 3.59). The ninth ranked characteristic important for the development of Bangkok Canal to cultural tourism route is the diversity of house architectural styles. Materials may be changed to modern day materials but the designs remain the same.

Rank# 10: Architectural values and beauty of temples (Mean = 3.58). The tenth ranked characteristic important for the development of Bangkok Canal to cultural tourism route is the existing of architectural values and beauty of temples worth conserving for the younger generation.

Results from questionnaire enable the author to identify the 5 key indicators important for the development of cultural tourism route for Bangkok Canal area. These indicators are the elements that key values must possess before they can be

used to indicate the capacity of Bangkok Canal as cultural tourism route. Those indicators are;

- 1: way of life of people living along canal
- 2: water transport as main mode of transportation
- 3: water transport by mean of boat
- 4: water from canal for domestic use
- 5: trading by boats

Section 4: Promotion of Bangkok canal as Cultural Tourism Route

4.1 Promotion of Bangkok canal as Cultural Tourism Route

In this section, the author wished to find out opinions of tourists regarding the activities for Cultural Tourism Route at Bangkok Canal area. Tourists were asked to weight the preference on activities based on scale of 1 to 5 where 1 means the least important and 5 means the most important characteristics. Mean, percentage and Standard Deviation are used to interpret level of significance.

Table 20: Promotion of Bangkok canal as Cultural Tourism Route

Rank	Issues	Percentage					Total	Mean	SD
		The Least	Little	Medium	Very	The Most			
1	Boat Tour and walking tour by local guide	0.00	0.00	2.67	40.67	56.66	100.00	4.54	0.550
2	Cultural shows	0.00	0.00	12.67	48.33	39.00	100.00	4.26	0.670
3	Demonstration how to make local product	0.00	0.33	15.33	60.34	24.00	100.00	4.08	0.634
4	special events	0.00	0.00	33.33	40.00	26.67	100.00	3.93	0.773
5	Community's floating market on weekend	0.00	0.00	24.33	59.67	16.00	100.00	3.92	0.631
6	Exhibition inside Bangkok Noi's museum	0.34	1.01	22.15	62.07	14.43	100.00	3.89	0.653
7	Water condition must be improved	0.00	22.07	24.08	24.08	29.77	100.00	3.62	1.130

Table 20 : Promotion of Bangkok canal as Cultural Tourism Route (continue)

Rank	Issues	Percentage						Mean	SD
		The Least	Little	Medium	Very	The Most	Total		
8	Appropriate Waste management	0.00	32.67	18.33	22.33	26.67	100.00	3.43	1.199
9	Involvement of local community	0.00	36.00	15.00	20.67	28.33	100.00	3.41	1.239
10	Home stay	0.00	8.70	58.86	23.08	9.36	100.00	3.33	0.765

Table 20 shows 10 activities that visitors think should be available to promote tourism in Bangkok Canal. The activities are ordered from the least favorite to the most favorite.

1. Boat Tour and walking tour by local guide has the highest mean at 4.54 therefore boat tour and walking tour should be available so that visitors can learn about local way of life and tradition. Knowledgeable local guide must be responsible for leading this tour.
2. Cultural shows (Mean = 4.26) should be available to increase the impression and appreciation of Thai cultures and at the same time help conserving the culture as well.
3. Demonstration how to make local product (Mean = 4.08) should be available and visitors should have a chance to participate and learn how to make local products. This activity not only to impress visitors but also to raise awareness and pride along locals of the value of their local knowledge which in turn will motivate them to conserve the knowledge.
4. Special events (Mean = 3.93) should be organised to entertain visitors during their visit.
5. Community's floating market on weekend (Mean = 3.92) should be set up by local people to sell local food and products.
6. Exhibition inside Bangkok Noi's museum (Mean = 3.89) should be set up creatively and visitor friendly to present information of Bangkok Noi.

7. Water condition must be improved (Mean = 3.62). Water in canal should be clean and non-polluted.
8. Appropriate Waste management (Mean = 3.43) is needed. Waste water should be treated before releasing into canal. Garbage should be collected systematically for the better quality and clean water for safety of the people using water from canal.
9. Involvement of local community (Mean = 3.41). Community is an important partner and they should be involved when designing activities to prevent future conflict and to ensure that the benefits are shared to all parties.
10. Home stay has the lowest mean of 3.33, however, home stay is one way that tourists can really learn and experience the culture.

4.2 Benefit

In this section, the author wished to find out opinions regarding the benefits if Bangkok Canal is promoted as Cultural Tourism Route. Frequency and percentage are used to rank each benefit.

Table 21: Benefit

Benefits	Frequency	%	Rank
Increased family income	206	14.49	5
More infrastructure development	236	16.60	4
More government support for local economy	205	14.42	6
Increased community appreciation of cultural heritage	260	18.28	1
More job opportunities	247	17.37	2
To conserve historical and cultural heritage	240	16.88	3
Reduce water pollution	28	1.96	7
Total		100.00	

Table 21 shows the rank of each benefit that tourists feel important. Ranking is shown below;

Rank # 1: Increased community appreciation of cultural heritage. There are 260 visitors selected this benefit representing 18.28 percentage of all answers. Tourists feel that local community will appreciate their own cultural heritage more if it is promoted as tourist attraction.

Rank # 2: More job opportunities. There are 247 visitors selected this benefit representing 17.37 percentage of all answers. Tourists feel that if the area is promoted, locals will gain benefit and have more job openings to them so that they can improve the quality of life.

Rank # 3: To conserve historical and cultural heritage. There are 240 visitors selected this benefit representing 16.88 percentage of all answers.

Rank # 4: More infrastructure development. There are 236 visitors selected this benefit representing 16.60 percentage of all answers. Tourists think that the benefits resulting from promotion of the area is the improvement of infrastructure with high standard.

Rank # 5: Increased family income. There are 206 visitors selected this benefit representing 14.49 percentage of all answers. With more tourists, locals will earn more income which can be from selling souvenirs.

Table below explains the relationship between key research questions and the questions prepared for an in-depth interview and questionnaire.

Table 22: relationship between key research questions and the questions prepared for an in-depth interview and questionnaire

Research Question	Answers
1. Which groups of tourist would be interested in Bangkok canal water cultural tourism route?	Tourists visiting Bangkok Canal area by boat are foreigners with high education, at working age and earn own incomes. They are healthy and love to travel to other countries. Bangkok Canal attracts these tourists by its reputation of being “Venice of the East”. Therefore, Bangkok Canal must be improved to respond to this tourist group.

Table 22: relationship between key research questions and the questions prepared for an in-depth interview and questionnaire (continue)

Research Question	Answers
2. Does Bangkok canal still reflect historical values of the traditional Thai life?	Bangkok Canal still reflects historical values and ways of live of the Thai people from past to present. Water is still playing important part for lives of local people. Floating market still serves as trading place.
3. What key values, features or characteristics of Bangkok Canal are important for the development of cultural tourism route?	The people of Bangkok Canal still carry on their simple and waterfront community ways of living. Waterway is still an important mean of transportation and trading. Boats are commonly used. Ancient buildings in the area still reflect cultural values. Temples still play an important role in cultural and architectural dimensions. Houses were built facing water both in traditional and modern designs.
4. What elements must the key values possess before they can be used to indicate the capacity of Bangkok Canal as cultural tourism route (for example community, temple, local culture)	Important indicators for the development of Bangkok Canal as Cultural tourism route: <ol style="list-style-type: none"> 1. way of life of people living along canal 2. water transport as main mode of transportation 3. water transport by mean of boat 4. water from canal for domestic use 5. trading by boats
5. How could Bangkok canal be developed and promoted as a Cultural Tourism Route, reflecting both historical and cultural values of Thailand?	1. Guided boat and walking tours should be organised to learn about way of life and local cultures. Local guides should lead these tours.

Table 22: relationship between key research questions and the questions prepared for an in-depth interview and questionnaire (continue)

Research Question	Answers
	<p>2. Cultural shows should be organised to impress visitors and share local traditions and culture.</p> <p>3. Demonstration of local crafting skills should be organised to conserve traditional knowledge.</p> <p>4. Special events should be created for the enjoyment of the tours.</p> <p>5. Floating market by local traders selling local products should be set up</p> <p>6. Information boards and direction signs should be provided.</p> <p>7. Quality of water should be improved.</p> <p>8. Waste water should be treated before released into canal.</p> <p>9. Local communities should involve in tourism activities to create collaboration and local communities should benefit from such activities.</p> <p>10. Homestay should be offered to provide opportunity for visitors to experience local life.</p>

6.4 Tourism Route

Analysis and synthesis of data collected on the suitability of Bangkok Canal area against the criteria for cultural tourism show that Bangkok Canal possesses characteristics and can be developed into cultural tourism route. The author processed data collected from interview and questionnaire survey and found that Bangkok Canal

is feasible to promote as tourism route. The people of Bangkok Canal still carry on their simple and waterfront community ways of living. Waterway is still an important mean of transportation and trading. Boats are commonly used. Ancient buildings in the area still reflect cultural values. Temples still play an important role in cultural and architectural dimensions. Houses were built facing water both in traditional and modern designs. The author finally designed cultural tourism routes that respond to the needs of tourists, maintain local values and bring benefit to local communities. Cultural tourism routes are described in Chapter 7.



CHAPTER 7

RECOMMENDATION OF CULTURAL TOURISM ROUTE FOR BANGKOK CANAL AND CONCLUSION

7.1 Tourism Routes

After data collected from primary and secondary research, on site visit and indirect observation has been analysed and studied, key characteristics or key values of Bangkok Canal have been found. Those values are reflected through their simple water way of life, the use of waterway for transportation, the use of boat for travelling and commerce, the use of water for daily domestic consumption, attractive and beautiful ancient houses and buildings and beautiful ancient temples.

Tops 5 reasons that attract tourists to visit Bangkok Canal are to see “Venice of the East”, easy access from nearby attractions such as the Grand Palace, to learn and study historical ancient canals, to enjoy the charms of water way of life along the canal and to experience a unique water way of life that cannot be seen anywhere else.

All findings and characteristics are then used in the designing of cultural tourism route of Bangkok Canal in order to respond to the needs of tourists and at the same contribute back to local communities.

The results of these studies indicate the trend of tourist attractions that can be linked to develop tourism routes with key characteristics of Bangkok Canal. The author has designed different tour routes which offer different activities, different attractions and by different means as follow;

a. Boat Tour

Boat tour connects major attractions in study area by water way on a boat. The program is designed to stop at key locations to allow tourists to appreciate the beauty and historical and cultural values of Bangkok Canal.

Route 1: Cruise Bangkok Canal - The way of life that never sleeps

Major attractions include Ta Chang pier – museum of Royal Barges – waterfront Houses – Suwannaram temple – Taling Chan floating market – the Artist’s house

The boat will travel one way but start and stop location is at Ta Chang pier. Ta Chang is selected as a start/stop location because it is just next to the Grand Palace, a main attraction that almost all tourists visit and it is easy for tourists to extend their tour to Bangkok Canal. Boat is used for slow travel to allow tourists to absorb the charm and beauty of Bangkok Canal.

Key characteristic or key value of Bangkok Canal which tourists can see along this route are beautiful scenery, the bond between locals and water that the area was once called “Venice of the East” and the beauty of ancient temples with beautiful mural paintings which reflects everyday life of the period temples were built. Tourists will also visit popular museum and important markets. Different styles of house can be viewed from the boat. This route combines many important landmarks and the charming way of life of Bangkok Canal.

Tourists meet at Tachang pier then get on to a long-tail boat, a small boat capable of accessing small canals. The first stop is museum of Royal Barges. Tourists will appreciate the beauty of Supannahongse, the royal barge kept at this museum. Tourists can also learn about the royal barge procession as well as the customs and costumes of the rowers at the exhibition.

Next, the long-tail boat proceeds to Suwannaram temple. Tourists will enjoy the scenery and way of life of Bangkok Canal during the ride. Tourist will have a chance to see small boats carrying food for sell. Suwannaram temple is a house to the sacred “Laung Po Sassada”. The mural paintings at this temple is said to be one of the best. The mural was painted by 2 well-known artists, Laung Wijtjessada (Kru Thongyu) and Laung Seniborirak (Kru Kongpah).

Then the boat continues to Taling Chan floating market where tourists will see the real way of using boats for commerce. Farmers and locals will paddle their boats full with products to the market. After the market, the boat will proceed to the Artist’s house, an old goldsmith house made from wood. Here tourists will see an ancient stupa built since Ayutthaya period situated in the precinct of the house. This stupa

was a boundary marker of ancient temple, Kampaeng temple. Paintings of canal side way of life, masks and other art products can be seen and bought from the house.

The boat leaves the Artist's house and head toward Wat Arun. Tourists will be fascinated by the size and beauty of the main stupa of the temple. Tourists can pay homage to the monument of King Ram II at this temple. The programs finishes when the boat arrives back at Ta Chang pier.





Figure 78: Map of Boat Tour Route

b. Walking Tour

Travel on foot is one good way to see attractions closely. Walking tour is designed to combine important landmarks in study area.

Route 1: The real Bangkok Canal way of life as seen by foot

Attractions on this route include Rakang temple – Ma Toom lane – Kao Mao lane – Chang Lor community – Suwannaram temple – Ban Bu community.

This program is designed as one way route. Stop and start points are on different location. The route passes many attractions scattered location in Bangkok Canal area.

Tourists will have a chance to experience closely the way of life of people living on canal banks. They will also learn about local crafts, history of temples and ancient community.

The tour starts at Rakang temple. Tourists can take a ferry from Ta Chang to Rakang temple pier. Tourists will visit the Buddhist scripture repository hall then proceed to Ma Toom lane to see how the bael fruits are processed and preserved. Tourists will have a chance to listen to the history of this community and buy their local products.

Then tourists will head for Kao Mao lane on Issaraparb road to learn about the history of this community. Then they will visit a local museum which exhibits local way of life, people and their occupation and how to make Kao Mao or shredded rice grain. Local products such as Kao Niew Daeng and Kalamae can be purchased. Next, the group will proceed to Ban Chang Lor or the village of fine craftsmen. This community is renowned for its fine art crafting skills especially casting of Buddha image. Ancestors of Ban Chang Lor craftsmen moved to Bangkok from Ayutthaya after the city was invaded by the Burmese. At present, Ban Chang Lor Community is crowded with houses and none of foundry can be seen. A Buddha image casting foundry that can be traced is at Jittipatima house, number 234, Ban Chang Lor lane which belongs to Khun Krasuay Peungpreeda, the maker of the world biggest Buddhakodom at Wat Pai Rong Wua, Supanburi province. Next the group will walk to Suwannaram temple to worship “Laung Po Sassada”, a Buddha image casted in the art of Sukhothai School dated back over 700 years old. Traditional children play of

“Wing Mah or Horse Race” may be seen here as locals who make a wish to the image must play this game in return if their wish comes true. Tourists will be invited to see an old mural painting of early Rattakosin period style. After the temple, just a short walk, the group will arrive at Ban Bu community. They will see how stone-polished bowl is made. This program then ends.





Figure 79: Map of Walking Tour

c. Combined boat and walking tour

This program will access important landmarks by both boat and foot. Tourists will experience the charm of Bangkok Canal by boat and then step on their feet to get close to the locals and learn about their way of life.

Route 1: Experience glamorous life of Bangkok Canal's people and their daily activities

Attractions on this route include Kampaeng temple – the Artist's house – waterfront houses – Suwannaram temple – Ban Bu community – Bangkok Noi train station – Sirirat museum – Wang Lang market.

This program is designed as one way route. Stop and start points are on different location. The route passes many attractions scattered location in Bangkok Canal area by boat and on foot.

Key characteristic or key value of Bangkok Canal which tourists can see along this route are beautify scenery, the bond between locals and water that the area was once called “Venice of the East” and the beauty of ancient temples with beautiful mural paintings which reflects everyday life of the period temples were built. Tourists will also visit popular museum and important markets. Different styles of house can be viewed from the boat. This route combines many important landmarks and the charming way of life of Bangkok Canal.

This route starts the journey at Kampaeng temple, an ancient temple built in architecture style of Ayutthaya period. Beautiful mural painting can be seen. The group next moves on foot to the artist's house, an old goldsmith house made from wood. Here tourists will see an ancient stupa built since Ayutthaya period situated in the precinct of the house. This stupa was a boundary marker of ancient temple, Kampaeng temple. Paintings of canal side way of life, masks and other art products can be seen and bought from the house.

Tourists will then take a boat to cruise Bangkok Canal. The long-tail boat proceeds to Suwannaram temple. Tourists will enjoy the scenery and way of life of Bangkok Canal during the ride. Tourist will have a chance to see small boats carrying food for sell. Suwannaram temple is a house to the sacred “Laung Po Sassada”. The mural paintings at this temple is said to be one of the best. The mural was painted by

2 well-known artists, Laung Wijtjessada (Kru Thongyu) and Laung Seniborirak (Kru Kongpah).

After the temple, just a short walk, the group will arrive at Ban Bu community. They will see how stone-polished bowl is made. Next the group will walk to Bangkok Noi train station to visit a historic steam locomotive and the birth of Thailand Railway. The group then walks to Amarintararam Worawiharn, home to one of the most beautiful Buddha image in Subduing Mara Posture and a replica of Lord Buddha's Footprint. Next the group visit Sirirat museum, a place where ancient Thai medical knowledge is kept. The last stop of this route is Wang Lang market. Tourists will have a chance to try many local Thai dishes at very reasonable prices.





Figure 80 : Map of Experience glamorous life of Bangkok Canal’s people and their daily activities

Route 2: Experience glamorous life of Bangkok Canal's people and their daily activities

Attractions on this route include Wat Arun – Wichaiprasit fort – Moli temple – Hongse temple – the artist's house – Kampaeng temple – Suwannaram temple – Ban Bu community – Ta Chang pier.

This program is designed as one way route. Stop and start points are on different location. The route passes many attractions scattered location in Bangkok Canal area by boat and on foot.

Key characteristic or key value of Bangkok Canal which tourists can see along this route are beautify scenery, the bond between locals and water that the area was once called “Venice of the East” and the beauty of ancient temples with beautiful mural paintings which reflects everyday life of the period temples were built. Tourists will also visit popular museum and important markets. Different styles of house can be viewed from the boat. This route combines many important landmarks and the charming way of life of Bangkok Canal.

The first part of the journey is a conduct tour on foot distance about 2km and approximately takes 2 hrs. The journey starts at Wat Arun. Tourists will be fascinated by the size and beauty of the main stupa of the temple. Tourists can pay homage to the monument of King Ram II at this temple.

Continue to Molilokayaram Rachaworaviharn, a place where King Rama II studied during his early age. Pay respect to statue of His Holiness Somdej Phuttakosajarn (Khun) and visit the Buddhist scripture repository hall. Next walk to Hongse Rattanaram Rachaworaviharn, pay homage to the statue of King Taksin, the Great and then visits beautiful buildings in the temple.

The group will now take a long-tail boat to the artist's house, an old goldsmith house made from wood. Here tourists will see an ancient stupa built since Ayutthaya period situated in the precinct of the house. This stupa was a boundary marker of ancient temple, Kampaeng temple. Paintings of canal side way of life, masks and other art products can be seen and bought from the house. Just a short walk, tourist will arrive at Kampaeng temple, an ancient temple built since Ayutthaya period.

The long-tail boat will then take tourists to Suwannaram temple. Tourists will enjoy the scenery and way of life of Bangkok Canal during the ride. Tourist will have

a chance to see small boats carrying food for sell. Suwannaram temple is a house to the sacred “Laung Po Sassada”. The mural paintings at this temple is said to be one of the best. The mural was painted by 2 well-known artists, Laung Wijtjessada (Kru Thongyu) and Laung Seniborirak (Kru Kongpah). Continue on foot, just a short walk, the group will arrive at Ban Bu community. They will see how stone-polished bowl is made. Take a boat back to Ta Chang pier and the programs finishes. The whole trip takes about 4 hrs.

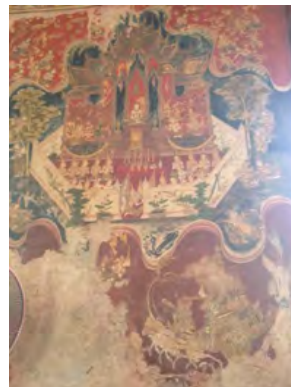




Figure 81: Experience glamorous life of Bangkok Canal's people and their daily activities

d. Bicycle tour

Bicycle tour is another good way to see Bangkok Canal and its area. Bicycle can access small lanes of old communities to visit important hidden landmarks and get really close of local people at slow speed. Tourists not only will enjoy what Bangkok Canal can offer but also help reduce pollution and global warming. Bicycle is also a clean vehicle and makes no noise. Therefore, it is a very appropriate mean of transportation for cultural tour.

Route 1: The real Bangkok Canal way of life by bike

Attractions include - the Anzorissunnah Royal Mosque – Bangkok Noi Administration Office – Amarintaram temple – Bangkok Noi train station – Ban Bu community – Suwannaram temple – Bangkok Noi museum.

This program is designed as one way route. Stop and start points are on different location. The route passes many attractions scattered location in Bangkok Canal area by bike.

Tourists will enjoy characteristic or key value of Bangkok Canal along this route include beautify scenery, the bond between locals and the beauty of ancient temples with beautiful mural paintings which reflects everyday life of the period temples were built. This route combines many important landmarks and the charming way of life of Bangkok Canal.



This starts at the Anzorissunnah Royal Mosque, a mosque built by donated money of King Rama V. Bike group proceed to Bangkok Noi's Muslim community to see how they make traditional mattress inherited among the Thai Muslims from Ayutthaya over 100 years ago. Mattress made from Bangkok Noi Muslim Community has distinguished styles as the 3-fold mattress, stuffed with cotton. Continue to Amarintaram Worawiharn, home to one of the most beautiful Buddha image in Subduing Mara Posture and a replica of Lord Buddha's Footprint.

Next the group will bike to Bangkok Noi train station to visit a historic steam locomotive and the birth of Thailand Railway. Continue to Ban Bu community to see how stone-polished bowl is made. Next stop will be Suwannaram temple. Suwannaram temple is a house to the sacred “Laung Po Sassada”. The mural paintings at this temple is said to be one of the best. The mural was painted by 2 well-known artists, Laung Wijtjessada (Kru Thongyu) and Laung Seniborirak (Kru Kongpah). The group will visit Bangkok Noi museum situated in the compound of Suwannaram temple to learn about local way of life, people and history of Bangkok Noi.



Figure 82: The real Bangkok Canal way of life by bike (Enlarged)



Figure 83: The real Bangkok Canal way of life by bike

7.2 Summary of expected benefits of promoting Bangkok Canal as cultural tourism route

1. Increased community appreciation of culture. When locals especially the young generation witness visitors appreciate their own culture, it can be a motivation for them to start appreciating their own cultures and they will be an important stakeholder to protect the cultural heritage of Bangkok Canal.
2. More job opportunities would come with tourism.
3. Historical and cultural heritage would be well conserved.
4. More standard infrastructure would be installed to support tourism.
5. Increased family income. Locals can earn additional income related to tourism activity for better quality of life.

7.3 Proposal for the development of sustainable cultural tourism route in balance with the community and their cultural values

After careful analysis of data collected from questionnaires, in-depth interviews and site visits to define cultural significance of the Bangkok Canal area and develop sustainable cultural tourism route in balance with the community and their cultural values. The author proposes 4 development plans.

a. Area development to support tourism

Data collected shows that people of Bangkok Canal live simple lives. Water is still heavily used for everyday consumption and water way is used for transportation. Boats are still in used. Temples and ancient communities still maintain their values and have potentials to be promoted as cultural tourism route. Appropriate developments are indeed necessary to match up with the arrival of tourists. Improvement should be done for the following issues.

1. Meaningful signs at attractions

Meaningful signs should be put up at major location, tourist attractions and along walking path in Bangkok Canal area where tourists can see them clearly and easily. The design of the sign should be unique but blend in with local environment. The sign should provide accurate and clear information on the attractions both in Thai

and English. Font size should be appropriate, not too small or too large. This sign will help independent tourists to learn about the attractions accurately.

2. Information centre for tourist

Information centre should be set up in a prime location with easy access. One good choice could be at the pier where many tourists visit every day. This information centre should be unique and catching design but does not too stand out of the overall environment. The author finds out that currently there is no such information centre specially set up for promoting cultural tourism route. Tourists arriving at the pier do not have enough information to help them make decision to visit Bangkok Canal area. Only a few private tour operators have brochures with information on the area.

The author therefore proposes that related government agencies to set up this information centre to provide appropriate, accurate and reliable information on cultural tourism route to tourists. English-speaking staff should be assigned to work at this centre because survey result show s that majority of visitors to Bangkok Canal are foreigners.

3. Guidebook for Tourist

After making many site visits to Bangkok Canal, the author notices that there is no guidebook on Bangkok Canal available. Guidebook should be produced with information on routes, major attractions, shops, how to get there and others. At present, only a few district administration offices produce this guidebook and each offices produce their own version with linkage to nearby area.

In addition, guidebook should also provide information on what tourist should do and don't, how to behave appropriately when visiting local communities or temples and other social conduct such as women should be touch Buddhist monks or shoes should be taken off before entering ordination or houses.

4. Piers / Landing point

Safety at the piers should be improved. Exact number of passengers allowed to stand on the piers should be clearly stated and the pier must be strong enough to support the weight. Life vest must be available and other life-saving equipment must be installed to prevent loss of life if accident occurs. Entrance and Exit signs should be put up clearly to prevent confusion. The pier area must be kept clean of all time. At present, more and more tourists take public boat resulting in more garbage being

brought to the pier area. Cleaning must receive more attention; enough trash bins should be available to prevent people from dropping garbage into the river or canal to maintain the beauty of Bangkok Canal and the quality of water for the sake of visitors and locals.

5. Tourist boat

Tourist boat should meet safety standard for the safety of tourists and better service. Engine and boat conditions must be checked before every schedule. The boat must be safe and life vest must be available for all passengers.

6. Public toilet

Public toilets are not enough compared to number of visitors. More public toilets should be built at the pier area and tourist attractions. Public toilet should be designed to blend with the surrounding sites and toilet must be kept clean. There should not be unpleasant smell from toilet. Clean toilet can promote positive image of Bangkok Canal.

7. Garbage collection

Each district administration office has a good garbage collection system. Boats are used to collect garbage floating in the river and canals. What is lack is the number of trash bins for households along canal banks. Enough bins should be provided to prevent dropping of garbage into the water which will damage the nice scenery of Bangkok Canal. Garbage management should be handled well and trash bin can be designed with attractive shape. More bins should be placed at the pier, temple and community.



Figure 84: Visitor Centre and Pier



Figure 85: Pier

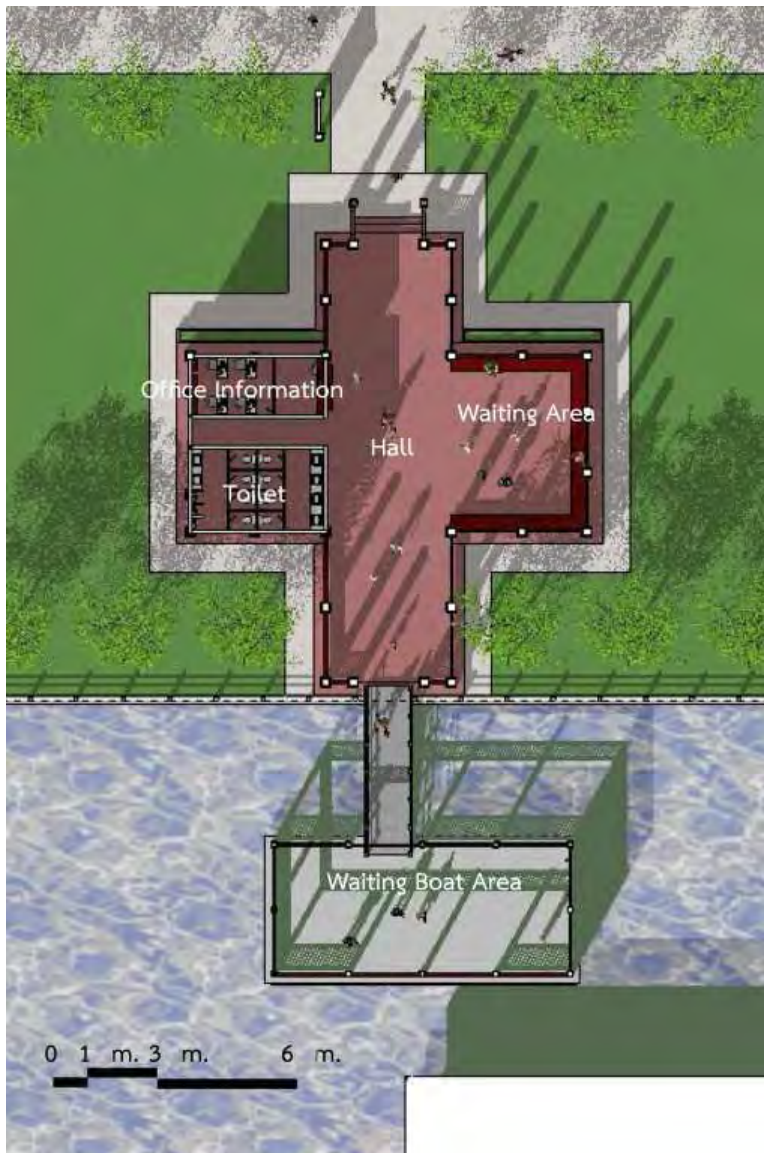


Figure 86: Floor Plan of Visitor Centre and Pier

b. Involvement of local communities

In order to promote Bangkok Canal as cultural tourism route, it is very important that local communities are involved. Below are some suggestions;

1. Promote and encourage local communities to take part in all events

Locals are the owners of the area and they will be directly affected if the area is promoted as tourist attractions therefore, they must be involved in all activities from meeting, feasibility survey planning and management of tourist attractions. If they are

bought in and understand the entire concept, it is easier to raise awareness and they will be the ones to protect the attractions.

2. Locals should take part in sharing of information on ancient places and attractions in their area

Since locals live in the area, they are the one with who know a lot about their own place. Some history and knowledge may be written in books but verbally passed among locals. Locals should take part in the project as guru or information sources. Once information is gathered, it should be kept in written forms to prevent the loss of damage. This information will be benefit to the development of cultural tourism route.

3. Locals should be involved in maintaining the cleanliness of attractions

Locals should be encouraged and aware of the importance of cleanliness. Community and canals must be kept clean. Garbage and waste water must not be release into canal. It is certainly more pleasant for visitors to see clean place and clean Bangkok Canal.

c. Knowledge transfer to locals

1. Trainings on service should be provided to locals

Locals want to get training on how to provide service in order to prepare them if Bangkok Canal is promoted to cultural tourism route. Trainings on how to communicate with tourists, how to greet them and how to prevent accidents are requested.

2. Local guide trainings

Survey result shows that foreign tourists want local guide as their tour leader and information provider, therefore, trainings for local guides are necessary. In addition, local guides will develop awareness on how to protect the heritage of the community as well.

3. Raise sense of good host

The government agency should organise training to raise awareness among locals in order to educate them about tourism and related supply chain. Once understood, locals will be source of information and tourists can exchange or share knowledge with them. This will help reduce complaints regarding cheating. Friendly hosts will bring back visitors to their area and Thailand as a whole.

4. Career trainings

Locals want the government agency to give them training on how to improve or find new career. If Bangkok Canal is promoted, more tourists will arrive and if locals are equipped with knowledge, they will find opportunity to create additional job such making traditional Thai sweet or souvenirs to sell to tourists. Locals can have additional income for a better life.

5. Learning centre for community

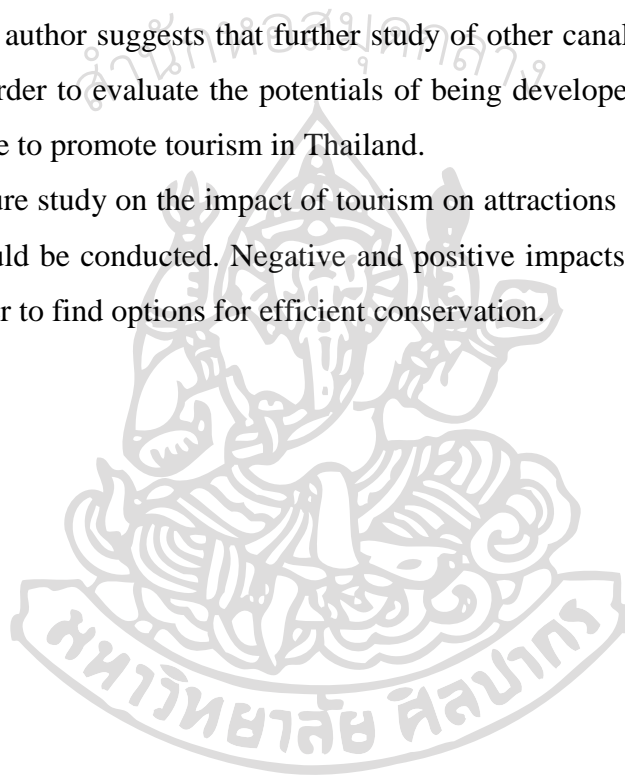
Each community should have a learning centre to serve as a learning place for locals and archive of local knowledge. Local knowledge and wisdom can be shared and exchanged. New knowledge can be brought back to apply in their community. Government agency and local communities should work together to make this centre happen.

7.4 Conclusion

The result of the study of cultural tourism route of Thai way of life along Bangkok Canal confirms that Bangkok Canal has potential to be cultural tourism route. The area possesses the important places, is valuable in terms of cultural values, for example, temples, communities, houses, floating markets which lined along the Bangkok canal and it presents way of life of people from the past to present. The design of cultural tourism route for Bangkok Canal must be done to respond to the needs of tourists. The area must be ready to take tourists with standard, local communities must be involved with all tourism activities and all stakeholders including the government agencies must have involvement. Furthermore, the cultural tourism route must offer activities and include attractions that reflect way of life of the waterfront community people. The route must help promoting local knowledge, entertaining visitors and contributing the benefits back to the local communities in order to boost the pride of locals, create sense of good host and eventually, the locals will protect their heritage and conserve way of traditional living.

7.5 Suggestion for further study

1. The study of Cultural Tourism route of Thai's life style along Bangkok canal covers the area of Bangkok Noi, Chak Phra and Bangkok Yai canals. The author defines this area as "Bangkok Canal". Since Bangkok Canal covers 3 districts, therefore, the result of this study may not be able to interpret all canals in Bangkok. Other canals may possess different characteristics. However, the result of this analysis may be used as a guide for further study and development of cultural tourism route in other canals.
2. The author suggests that further study of other canals should be conducted in order to evaluate the potentials of being developed into cultural tourism route to promote tourism in Thailand.
3. Future study on the impact of tourism on attractions in Bangkok Canal area should be conducted. Negative and positive impacts should be analysed in order to find options for efficient conservation.



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สำนักหอสมุดกลาง



Appendix

มหาวิทยาลัย ศลปากร

**Appendix A: Interview Questions for Waterfront communities
and related government agencies**

The Targeted Interviewees: Waterfront communities and related government agencies

Research Project: Cultural tourism route of Thai Lifestyle along Bangkok canal

Researcher: Ms. Tinikan Prakraiwan

The Objectives of Interview:

Objectives

1. To research the living conditions and cultural origins and traditions of Thai people living on the canal bank of Bangkok Noi, Chak Phra and Bangkok Yai canals.
2. To identify the value of ancient architectures on the canal bank to be retained and interpreted.
3. To develop an interpretation model to explain the way of life in the old times that is bound with rivers and canals with the aim of providing a tourism program on a cultural tourism route.
4. To propose a sustainable cultural tourism route in balance with the community and their cultural values.

Name of Waterfront communities /related government agencies

.....

Interviewee's Name:

.....

1. Do you think that Bangkok Canal still reflects historic and cultural value? If yes, why?

.....
.....
.....
.....

2. What are the characteristics of Bangkok Canal important for the development of cultural tourism route?

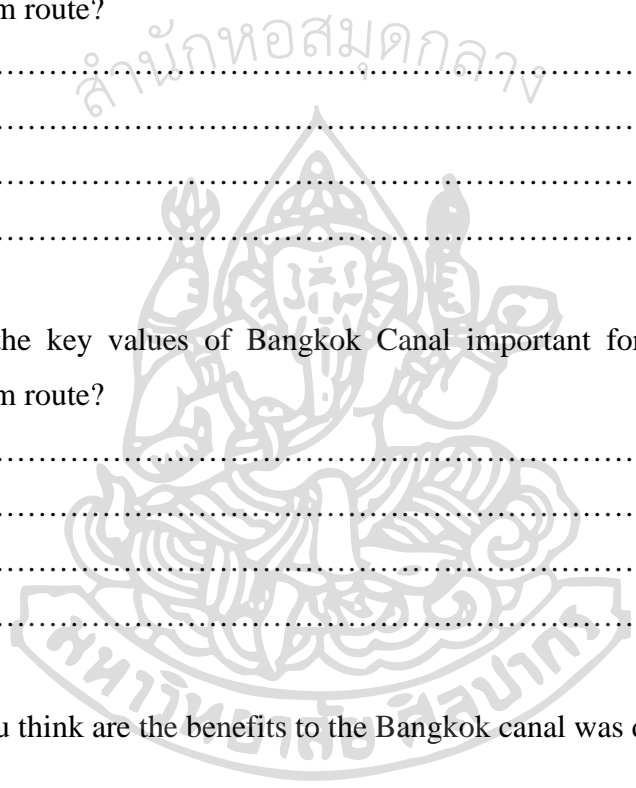
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3. What are the key values of Bangkok Canal important for the development of cultural tourism route?

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.....
.....
.....

4. What do you think are the benefits to the Bangkok canal was developed for cultural tourism route?

.....
.....
.....
.....



Suggestion

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.....

Thank you for your cooperation

Tinikan Prakraiwan
Silpakorn University, Bangkok



Appendix B: Questionnaire on Cultural Routes of Thai Lifestyle along Bangkok canal

This questionnaire is used for getting information from visitors who visit in Community along Bangkok Canal. The questionnaire can be divided into 4 parts.

Part 1: Demographic Data of visitors of Bangkok canal community.

Part 2: Reason for visiting.

Part 3: Important characteristics of Bangkok canal.

Part 4: Promotion of Bangkok canal as Cultural Tourism Route.

Part 1: Demographic Data of visitors of Bangkok canal community

Please fill the gap or use '✓' inside the boxes that you want to answer.

1.1 What is your gender Male Female

1.2 Which age range do you belong to?

- Lower 18 18-25 26-35
 36-45 46-55 56-65
 Above 65

1.3 Which country are you from?

1.4 Education

- Secondary school Diploma
 Bachelor degree Higher Bachelor degree

1.5 Are you

- On organize tour On your own
 With friend/relative Other.....(please specify)

Part 2: Reason for visiting.

Please fill the gap or use '✓' inside the boxes that you want to answer.

2.1 Have you ever visit Bangkok canal before?

Yes

No

2.2 How long do you expect to spend time here?

<1 hour

1-2 hour

>3hour

2.3 Why do you choose to visit here?(You can select more than one choice)

- I want to see “Venice of the East”
- I want to learn about a long history of Bangkok Canal
- I want to experience and learn about way of life of the people of Bangkok Canal
- I want to experience water culture of the people of Bangkok Canal
- I want to enjoy the beautiful scenery of Bangkok Canal
- This place is in a close proximity with other famous attractions e.g. the Grand Palace.

2.4 What did you see during your Bangkok Canal tour? (You can select more than one choice)

- I saw people still using waterway for transportation
- I saw people selling things on their boats
- I saw people using water from canal for their domestic activities e.g. washing, bathing
- I saw water related festivals such as traditional boat racing or Chak Phra ceremony
- I saw houses built facing canal with terrace
- I saw temples playing centre role for community
- I saw floating market where people from nearby communities traded their local products
- Others.....

2.5 Do you think that Bangkok Canal still reflect historical value?

Yes

No

Other

Part 3: Important characteristics of Bangkok canal.

3.1 Are these characteristics of Bangkok Canal important for the development of cultural tourism route? (1 is the least important and 5 is the most important characteristics)

Issues	Level of Significance					Remark / Suggestion
	The most (5)	Very (4)	Medium (3)	Little (2)	The least (1)	
way of life of people living along canal side						
water transport as main mode of transportation						
water transport by mean of boat						
trading by boats						
water from canal for domestic use						
water related festivals such as boat racing, Chak Phra ceremony						
waterfront houses						
old buildings with cultural significance						
unique/rare in Bangkok						
diverse in architectural style						

Issues	Level of Significance					Remark / Suggestion
	The most (5)	Very (4)	Medium (3)	Little (2)	The least (1)	
old temples with long history						
architectural values and beauty of temples						
temple as centre for community						
long history of old communities						
handcrafts reflects local wisdom of old communities local handcrafts require high skills and it is close to extinction						
floating markets are main trading points of communities						
floating markets reflects way of life of people of Bangkok Canal						
local museums exhibit history of communities						
local museums are pride of local people						

Part 4: Promotion of Bangkok canal as Cultural Tourism Route.

4.1 Are these activities of Bangkok Canal important for the development and promotion of cultural tourism route? (1 is the least important and 5 is the most important characteristics)

Issues	Level of Satisfaction					Remark / Suggestion
	The most (5)	Very (4)	Medium (3)	Little (2)	The least (1)	
Boat Tour and walking tour by local guide						
Cultural shows						
special events						
Demonstration how to make local product						
Exhibition inside Bangkok noi's museum						
Community's floating market on weekend						
Home stay						
Water condition must be improved						
Appropriate Waste management						
Involvement of local community						
Other.....						

4.2 What do you think are the benefits to the Bangkok canal was developed for cultural tourism route? (can select more than one)

- increased family income
- more infrastructure development
- more government support for local economy
- increased community appreciation of cultural heritage
- more job opportunities
- to conserve historical and cultural heritage
- more job opportunities
- Others, Specify.....
- I don't see any benefits. Why?.....

Suggestion

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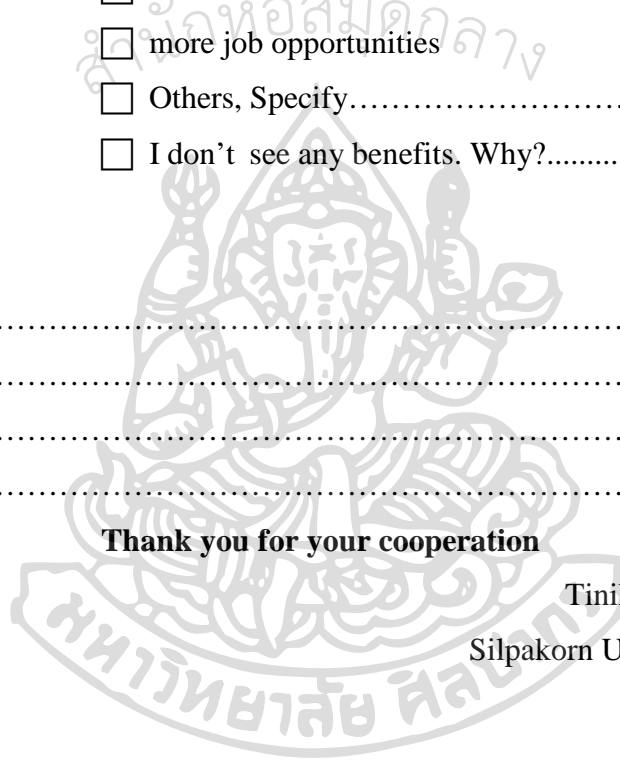
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.....

Thank you for your cooperation

Tinikan Prakraiwan
Silpakorn University, Bangkok



Biography

Name-Surname	Miss Tinikan Prakraiwan
Contact Address	1383/24 Areeya Casa Real Estate Project, Soi On-Nut 25-27, Lad Krabang, Bangkok Thailand 10250 e-mail : look_kook@hotmail.com
Educational Background	Bachelor of Management Science, Major in Hotel and Tourism (2003) Master of Management Science, Major in Tourism Management (2005) Khonkaen University, Thailand
Professional Background	Lecturer at Faculty of Management and Tourism Burapa University (2005-Present) Professional Tourist Guide (2009-Present)

