



**CULTURAL TOURISM MANAGEMENT : LAD CHADO COMMUNITY,  
AYUTTHAYA PROVINCE**

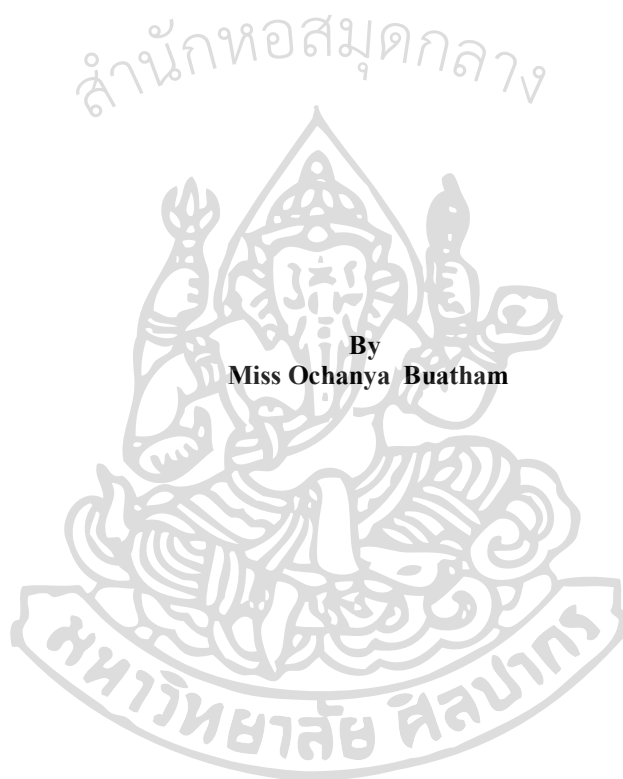
สำนักหอสมุดกลาง



**By  
Miss Ochanya Buatham**

**A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree  
Doctor of Philosophy Program in Architectural Heritage Management and Tourism  
(International Program)  
Graduate School, Silpakorn University  
Academic Year 2012  
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The Graduate School, Silpakorn University has approved and accredited the Thesis title of “Cultural Tourism Management: Lad Chado Community, Ayutthaya Province” submitted by Ms.Ochanya Buatham as a partial fulfillment of the requirements for the degree of Doctor of Philosophy in Architectural Heritage Management and Tourism

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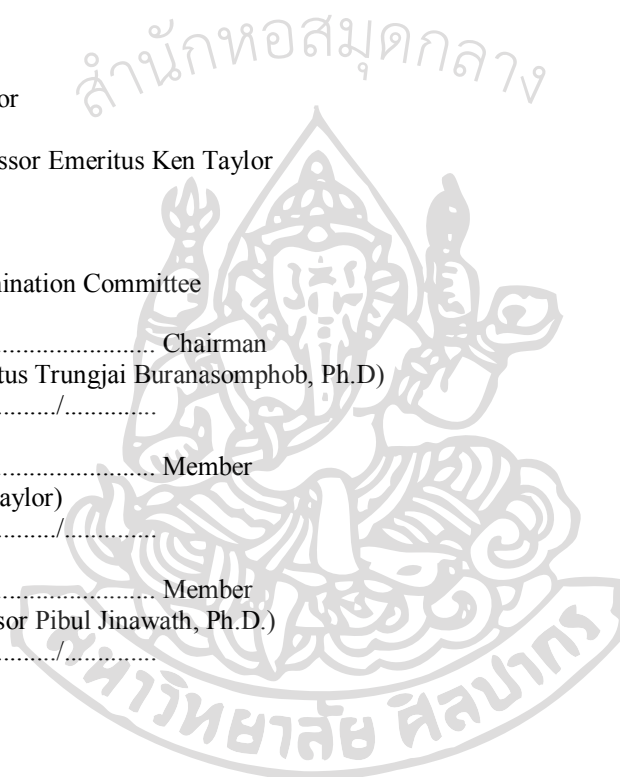
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This research aims to review the significance and values of Lad Chado community to understand the identity, authenticity, cultural and natural environment together with all relevant factors, to create interpretation plan and techniques, cultural tourism management plan, and conservation management for tourism development in Lad Chado community.

It has been found that Lad Chado community is a significant community and type of traditional human settlement which represents the way of local lifestyle which is intimately connected with the water. It is an old community dating from the Ayutthaya period that developed through time: several ethnic groups - Mon, Thai, and Chinese - live together harmoniously. The complementarity of cultural and natural environment creates the sense of place and uniqueness in the way of traditional lifestyle, local wisdom, local architecture, and local belief. The entire component attracted the visitors to visit this community.

However, there is no formal regulation and management plan to conserve and maintain cultural tourism within the area. The lack of knowledge in conservation method and how to interpret significance to visitors of Lad Chado community means the outcome of tourism management within the area was not achieved as it should be. Therefore, a proposed cultural tourism management plan is needed to enhance the better understanding of its identity and significance, control and minimize the impact which could occur from tourism while sustain the richness of cultural and natural environment within the area. The management plan consists of three programs: interpretation, tourism management and conservation.

Finally, cooperation between the community, government, and all relevant sectors, as well as the support from all stakeholders are the major keys which leads to the successful cultural tourism management of Lad Chado Community.

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Program of Architectural Heritage Management and Tourism  
Student's signature .....  
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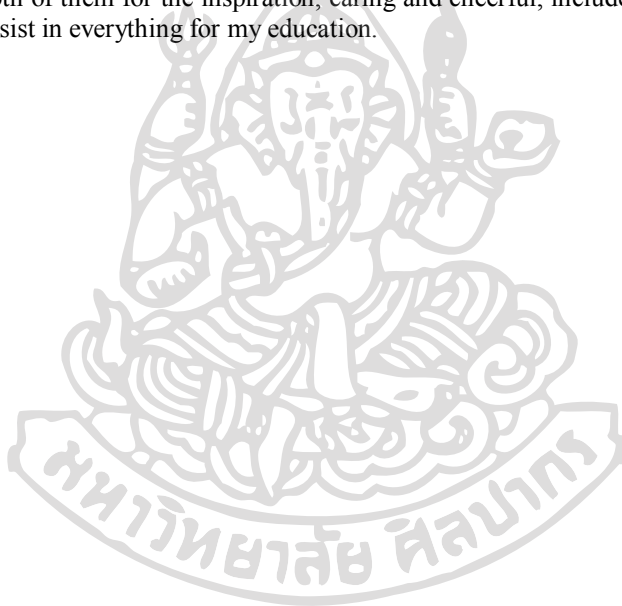
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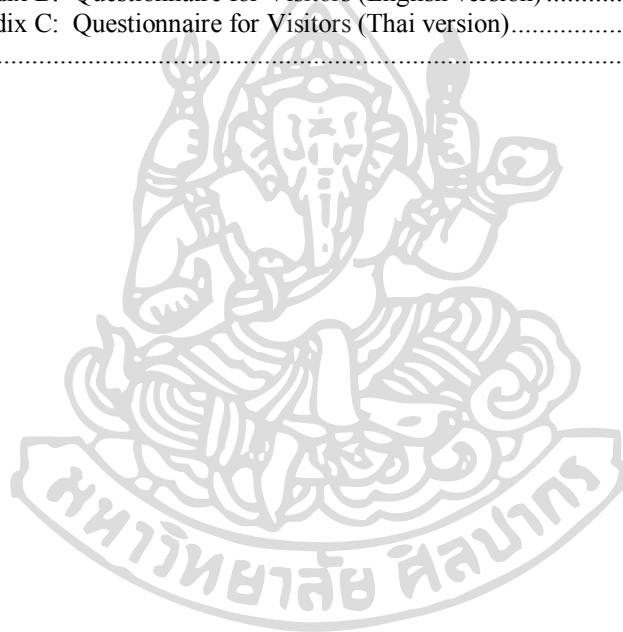


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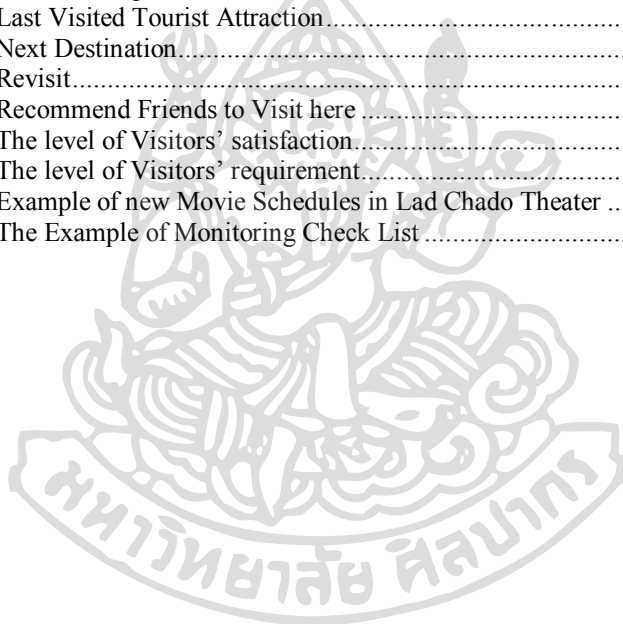
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## Chapter 1

### Introduction

#### Background of the study

Ayutthaya is one of Thailand's historical and majestic highlights. Serving as the Thai capital for 417 years (1350-1767), it was once glorified as one of the biggest cities in Southeast Asia<sup>1</sup>. Most tourist attractions in Ayutthaya are its heritage resources such as archeology site, temple, ancient village, market, etc.. Ayutthaya's location with its river and canal result in a lifestyle associated with water.

Lad Chado community was established around 1767 by the several races of people who escaped from Burmese forces in the defeated city of Ayutthaya<sup>2</sup>. Lad Chado community is located in Pak Hai district, Ayutthaya province around 130 kilometers from Bangkok or one and a half hour by car (see figure 1).



Figure 1: The location of Lad Cha Do Community (adapted from Google Earth, 2010).

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<sup>1</sup> Tourism Authority of Thailand. n.d. *Phranakhon siayutthaya: General Information* Available at <http://www.tourismthailand.org/destination-guide/phranakhonsiayutthaya-14-1-1.html> [accessed 1 Feb 2010].

<sup>2</sup> Phanitwong, N., 2004. *Bann Lad Chado, Pak Hai district, Ayutthaya province*, Available at: <http://www.siamensis.org/exsiam/s041.html> [accessed 19 November 2009].

“Lad” means plain area “Chado” means giant snakehead fish so “Lad Chado” means the plain area with a lot of giant snakehead fish. It is surrounding with rice field and has a Lad Chado canal flowing through the community (see figure 2). Due to the good condition of water, villagers who live next to the river still use water in the canal to take a bath or swimming with their friends and family. The local wisdom in this area is also fascinating such as fisheries product, tradition food, vegetable, and fabric wreath; the community was the first in Thailand to create fabric wreath<sup>3</sup>.



Figure 2: Map of Lad Cha Do Community (adapted from Google Earth, 2010).

There are several tourist attractions within the community such as Lad Chado Market and the Mon style pavilion at Lad Chado Temple which has 2<sup>nd</sup> biggest golden teakwood pillar in Thailand. Moreover, Lad Chado Market Community is one of the heritage markets which TAT promotes as a heritage market in Ayutthaya. The Community is also famous for movie production; several Thai movies have used this location to produce their movie<sup>4</sup>.

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<sup>3</sup> Lad Cha Do Sub - district Municipality. n.d. *History of Lad Cha Do Market*. Available at: <http://www.nmt.or.th/ayutthaya/latchado/Lists/List35/AllItems.aspx> [accessed January 24, 2010].

<sup>4</sup>TAT, n.d. *Travel around Thailand: Marketplace*. Available at: <http://thai.tourismthailand.org/marketplace/content-215.html> [accessed January 24, 2010].



## **Statement and significance of the problem**

From the background of the study, it can be seen that Lad Chado Community is embodied with richness of cultural lifestyle and local wisdom. However, the limited research has been conducted. Lack of participation of all relevant sectors and support from government are also problems of the site. Moreover, there is no management guideline for the community to develop, sustain and manage cultural tourism resource and retain its authenticity. Local people have to conserve and manage it by themselves without understanding its values. The development of the site without understanding will exacerbate the problem and deterioration of culture and local lifestyle will occur in the future.

In term of heritage market within the community, Tourism authority of Thailand (TAT) only provides general information and still promotes it as 100 years old market even though the market is not as successful and lively as before due to the migration of villagers to big city for education, work, relocation, etc. Many merchants in this market come from another place and rent a space for selling their product for tourist. The goods in this market are not unique; tourists can buy them in other heritage market community. Moreover, there are not enough restaurants for tourists and the food suffers from the lack of cooking skill.

## **Goal and Objectives**

### **Goal**

The goal of this dissertation is to provide cultural tourism management plan for Lad Chado community to be a guideline model for the community to sustain their culture and nature environment together with tourism. It will provide a better understanding of its identity and raise local awareness of the community's value and investigate factors which can contribute to the impact of tourism on local cultures and environment.

## **Objective**

- To understand the identity, uniqueness, cultural and natural feature and other relevant factor of the site.
- To understand the factor that can lead to the success as heritage market site.
- To examine the importance of authenticity in cultural tourism and apply to the site management plan.
- Set up a cultural tourism management plan and interpretation guideline for Lad Chado community to sustain cultural and natural together with tourism.
- Establish a guideline model of cultural tourism management for community and other similar cultural tourism area to retain its authenticity together with tourism.

## **Scope of the study**

The main focus is to establish a Cultural Tourism Management Plan for Lad Chado community as that the scope of study can be summarized as addressing:

- International cultural tourism and the development: issue, management, trend and case study within Europe and Asia.
- Cultural tourism and the development in Thailand: meaning, issue, management, trend, marketing, interpretation technique and case study.
- Heritage Markets in Thailand and their potential for tourism.
- Legislation and all relevant sectors that related to cultural tourism management in Thailand.
- Analysis all resources of the site and additional information.
- Analysis the positive and negative impact that can affect to the site when it becomes tourist attraction.

## **Research Methodology**

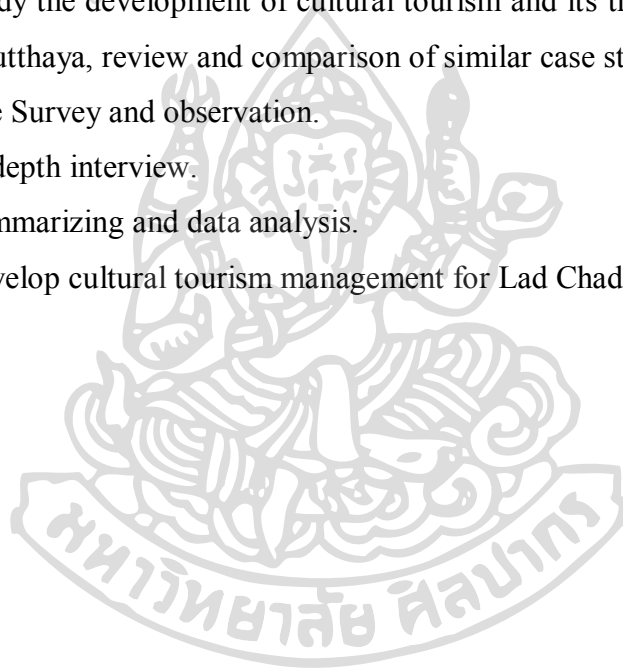
There are several research methodologies to apply in this dissertation as follow;

- Qualitative Methods
  - Documentation research
  - Field study
  - Observation

- Basic and In - depth Interviews
- Quantitative Methods
  - Questionnaire survey
  - Comparative Case Studies
- Data Analysis

### **Process of the study**

- Research planning and preparation.
- Literature review, previous research and researching relevant document and data.
- Study the development of cultural tourism and its trend in Thailand and in Ayutthaya, review and comparison of similar case studies.
- Site Survey and observation.
- In-depth interview.
- Summarizing and data analysis.
- Develop cultural tourism management for Lad Chado Community.





## **Chapter 2**

### **Literature Review**

This chapter consists of an overview of the theoretical frameworks and concept required for this research which can classify in five sections as below;

- Cultural Tourism
- Cultural Landscape
- Cultural and historic site management
- Sustainable tourism
- Interpretation

#### **Cultural Tourism**

- **Definition of Culture**

Culture has various definitions provided by theorists and organizations. However, all of the definitions are similar in its context and meaning.

Raymond William (Cited in Smith 2003, p.9) states that “Culture” is one of the most complex words and one of the most difficult words to define. William referred to culture as meaning as a whole way of life of a particular people or social group with distinctive implication systems involving all forms of social activity, and artistic or intellectual activities.<sup>5</sup>

ASEAN member countries also recognize the meaning of “Culture” as the whole complex of distinctive spiritual, intellectual emotional and material features that characterize a society or social group. It includes the arts and letters as well as human modes of life, value systems, creativity, knowledge systems, traditions and beliefs.<sup>6</sup>

Additional meaning also defined that Culture, in all its dimensions, is a fundamental component of sustainable development. As a sector of activity, through tangible and intangible heritage, creative industries and various forms of artistic

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<sup>5</sup> Smith, M. K., 2003. *Issue in cultural tourism studies*. London: Routledge.

<sup>6</sup> ASEAN, 2000. *ASEAN Declaration on cultural heritage*, Bangkok, Thailand, 24-25 July 2000. Bangkok: ASEAN, p. 2.

expressions, culture is a powerful contributor to economic development, social stability and environmental protection. As a repository of knowledge, meanings and values that permeate all aspects of our lives, culture also defines the way human beings live and interact both at local and global scales.<sup>7</sup>

Earlier research (Jeretic, 2009, p.26) stated that culture is an important resource of social and economic development. This value of culture such as cultural events, activities, products and services that are derived from artistic creation and from the resources of the tangible and intangible cultural heritage represent the various material forms of artistic and cultural expressions which developing countries can represent<sup>8</sup>.

The relevant sector must raise and apply effective development strategies to ensure that all functions are in place to make the line of activity sustainable. As with any other sector of activity, strategies and public policies must be implemented in order to develop the sector.

- **Definition of Cultural Heritage**

Cultural heritage is defined by UNESCO (1972) in three categories as following:

**Monuments:** architectural works, works of monumental sculpture and painting elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science.

**Groups of building:** groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science.

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<sup>7</sup> UNESCO, 2010. *The power of culture for development*. France: UNESCO.

<sup>8</sup> UNESCO, 2010. *Culture and development: A response to the challenges of the future?* Paris: UNESCO.

**Sites:** works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.<sup>9</sup>

In 2000, ASEAN member countries recognize the meaning of cultural heritage in six categories which is slightly different from UNESCO as following;<sup>10</sup>

- **Significant cultural values and concepts**
- **Structures and artifacts:** dwellings, buildings for worship, utility structures, works of visual arts, tools and implements, that are of a historical, aesthetic, or scientific significance;
- **Sites and human habitats:** human creations or combined human creations and nature, archaeological sites and sites of living human communities that are of outstanding value from a historical, aesthetic, anthropological or ecological viewpoint, or, because of its natural features, of considerable importance as habitat for the cultural survival and identity of particular living traditions;
- **Oral or folk heritage:** folkways, folklore, languages and literature, traditional arts and crafts, architecture, and the performing arts, games, indigenous knowledge systems and practices, myths, customs and beliefs, rituals and other living traditions;
- **Written heritage**
- **Popular cultural heritage:** popular creativity in mass cultures (i.e. industrial or commercial cultures), popular forms of expression of outstanding aesthetic, anthropological and sociological values, including the music, dance, graphic arts, fashion, games and sports, industrial design, cinema, television, music video, video arts and cyber art in technologically-oriented urbanized communities.

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<sup>9</sup> UNESCO, 1972. *Convention concerning the protection of the world cultural and natural heritage*. Paris: UNESCO.

<sup>10</sup> ASEAN, 2000. *ASEAN Declaration on cultural heritage*, Bangkok, Thailand, 24-25 July 2000. Bangkok: ASEAN, pp. 2-3.

Heritage places belong to the society and people. It is important to be aware of the wide range of cultural heritage places. Tourist manager and decision makers have to pay attention to the site and make available for public access to understand its values.

- **Definition of Cultural Tourism**

Cultural tourism is as much based on experiencing as it is on seeing; hence the definitions of culture provided as a whole way of life as well as the arts and learning are particularly relevant here. Past definition of cultural tourism placed too much emphasis on cultural tourism as a form of arts or heritage tourism in narrowest sense such as visiting museums, monuments, galleries and theatres<sup>11</sup>. The definition of 'Cultural tourism' is also relatively easy to fall into the using terms of 'heritage tourism', 'arts tourism', ethnic tourism' or 'indigenous tourism'. However, many researchers have tried to define cultural tourism by approaching it through a number of alternative ways.

Richards (1996, p.24) provided a cultural tourism technical definition as all movements of persons to specific cultural attractions, such as museums, heritage sites, artistic performances and festivals outside their normal place of residence. However, the conceptual definition of cultural tourism is the movement of persons to cultural attractions away from their normal place, with the intention to gather information and experiences to satisfy their cultural needs.<sup>12</sup>

According to the research of Tighe (1991) as cited in Sigala and Leslie (2005), there are three components of cultural tourism: travel, the tourist and the sites. In term of travel, he stated that cultural tourism is travel undertaken with historic sites, museums, the visual arts, and the performing arts as significant elements.<sup>13</sup>

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<sup>11</sup> Smith, M. K., 2003. *Issue in cultural tourism studies*. London: Routledge.

<sup>12</sup> Richards, G. ed., 1996. *Cultural tourism in Europe*. Wallingford: CAB international.

<sup>13</sup> Sigala, M. & Leslie, D., 2005. *International cultural tourism: management, implications and cases*. Oxford: Elsevier Butterworth-Heinemann.

Therefore, tourists interested in culture may seek exposure to local behaviors and traditions, to different ways of life. Thus, the profiles of tourists who engage in the different types of cultural tourism are also likely to be different.

- **Definition of Heritage Tourism**

A recent definition provide by Poria et al. (2001) cited in Sigala and Leslie (2005), focusing on the tourists' motivations and not on the heritage product. Heritage tourism is a phenomenon based on tourist's motivations and perceptions rather than on specific site attributes. Heritage tourism is a subgroup of tourism which the main motivation for visiting a site is based on the characteristics of heritage place according to the tourist perception of their own heritage.<sup>14</sup>

Another approaches focusing about the concept of nostalgia and the past. Peterson (1994) mentioned that heritage tourism as visiting areas which make the visitor think of an earlier time.<sup>15</sup> Sharpley (1993) also provided the definition that heritage is literally defined as what we have inherited from our past.<sup>16</sup>

Heritage tourism is concerned largely with the interpretation and representation of the past. There has been an increasing of interest in the history. The heritage and museum industries are consequently responding to this development. However, interpretation of heritage is often sensitive and controversial. Some forms of heritage are dissonant to certain groups such as the heritage of atrocity. In term of heritage management, a number of issues have come to the foe in recent years, especially when the concept of sustainability was at its height.<sup>17</sup> Many of the debates relate of the heritage sites are maintaining the sensitive balance between conservation, visitor management and community involvement.

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<sup>14</sup> Sigala, M. & Leslie, D., 2005. *International cultural tourism: management, implications and cases*. Oxford: Elsevier Butterworth-Heinemann.

<sup>15</sup> Peterson, K., 1994. The heritage resource as seen by the tourist: the heritage connection. In: Van Harssel, J. ed. *Tourism: An exploration*, Third Edition Englewood Cliffs: Prentice Hall.

<sup>16</sup> Sharpley, R., 1993. *Tourism and leisure in the countryside*. Hintington: ELM Publications.

<sup>17</sup> Sigala, M. & Leslie, D., 2005. *International cultural tourism: management, implications and cases*. Oxford: Elsevier Butterworth-Heinemann.

- **A Typology of Cultural tourists**

Most cultural tourists are likely to be on some kind of searching for authenticity, both in terms of self-improvement or in terms of the sites, communities and activities that they engage with. A typology of cultural tourists can be divided in seven categories (Table 1).

**Table 1: A Typology of Cultural tourists**

<b>Type of cultural tourist</b>	<b>Places/ activities of interest</b>
<b>Heritage tourist</b>	<ul style="list-style-type: none"> <li>- Visits to castles, palaces, country houses</li> <li>- Archaeological sites, monuments, architecture, museums, religious sites</li> </ul>
<b>Arts tourist</b>	<ul style="list-style-type: none"> <li>- Visits to the theatre, Concerts, Galleries</li> <li>- Festivals, carnivals and events</li> <li>- Literary sites</li> </ul>
<b>Creative tourist</b>	<ul style="list-style-type: none"> <li>- Photography, painting</li> <li>- Cookery, crafts, pottery</li> <li>- language learning</li> </ul>
<b>Urban cultural tourist</b>	<ul style="list-style-type: none"> <li>- Historic cities, Historic communities</li> <li>- Regenerated industrial cities</li> <li>- Waterfront developments</li> <li>- Arts and heritage attractions</li> <li>- Shopping</li> <li>- Nightlife</li> </ul>
<b>Rural cultural tourist</b>	<ul style="list-style-type: none"> <li>- Village, farm or agro-tourism</li> <li>- Eco-museums</li> <li>- Cultural landscapes</li> <li>- National parks</li> </ul>
<b>Indigenous cultural tourist</b>	<ul style="list-style-type: none"> <li>- Hill tribe, desert or mountain trekking</li> <li>- Visits to cultural centres</li> <li>- Arts and Crafts, Cultural performances</li> <li>- Festivals</li> </ul>
<b>Popular cultural tourist</b>	<ul style="list-style-type: none"> <li>- Pop concerts, Sporting events</li> <li>- Media and film sets</li> <li>- industrial heritage sites</li> </ul>

Type of cultural tourist	Places/ activities of interest
	<ul style="list-style-type: none"> <li>- Theme parks and theme attractions</li> <li>- Shopping malls</li> </ul>

Source: adapted from Smith, M. K. 2003, p. 37.<sup>18</sup>

### Service quality for cultural and heritage tourism experience

Service quality is a major issue in service industries and has become the centre of attention in all sectors of tourism. Due to the increasing competition in tourism industry, organizations and management have found that the improvement of goods and services is not enough. Service quality is also an important issue for non-profit organizations and public sectors involved in the tourism industry. Public organizations and relevant sectors require a marketing orientation because people spend money, time and energy in the expectation of receiving specific benefits but there is no tangible return to them except the experience that they gain from their trip.

Zeithaml, et al. (1990) have found that customers who are satisfied with the selected a firm after the service experience, will use the firm again and tell to other.<sup>19</sup> In heritage tourism authorities and organizations, the satisfaction of visitors through high-quality services has been identified as an essential element.<sup>20</sup>

Service quality is important for the heritage tourism business; the experience that tourists or visitors receive from interacting with the service is also an important factor. Satisfied customers are more likely to return and more likely to spread positive opinion about the service they have experienced. The relationship between service quality and visitor satisfaction is an important issue in heritage and cultural tourism. Visitor satisfaction is the goal that both private and public heritage tourism organizations should be achieved.

<sup>18</sup> Smith, M. K., 2003. *Issue in cultural tourism studies*. London: Routledge.

<sup>19</sup> Zeithaml, V. A., Parasuraman, A. & Berry, L., 1990. *Delivering quality service*. New York: The Free Press.

<sup>20</sup> Mackay, K.J. and Crompton, J.L., 1988. A conceptual model of consumer evaluation of recreation service quality. *Leisure studies*, 7, pp.41-49.



- **The impacts of Cultural Tourism**

Cultural tourism appears to be a movement of persons to cultural attractions outside their normal residence for essentially cultural motivations such as visit heritage sites, travel to festivals and other cultural events, travel to study local wisdom, art, nature, or pilgrimages. It also appears to be an economically desirable prospect for the majority of governments, since it implies an interest in their people, their heritage and traditions, as well as the natural and man-made resources.

In both developed and developing countries, tourism can raise the economic and social problems. According to the Mathieson and Wall (1992), there are three economic conditions proving that tourism is a new form of imperialism or colonialism;

- Developing countries grow depend on tourism as securing revenue
- A large proportion of expenditures and profits flow back to foreign investors and high leakage occur.
- Non-locals are employed in professional and management positions.<sup>21</sup>

It is recognized that tourism is only one of a number of global factors that impact upon the traditions and lifestyles of native peoples. The measurement is difficult and management needs to be viewed holistically. The stages of tourist product life cycle (Butler, 1980) and Index of local irritation model (Doxey, 1975) have show below

**Table 2: Destination development and local perceptions of tourism**

<b>Tourist product life cycle</b>	
<b>Exploration</b>	<ul style="list-style-type: none"> <li>- visitor numbers are small</li> <li>- Tourist infrastructure is limited, minimal impact</li> </ul>
<b>Involvement</b>	<ul style="list-style-type: none"> <li>- visitor numbers increase, tourist facilities are developed</li> <li>- local become more involved in tourism</li> </ul>
<b>Development</b>	<ul style="list-style-type: none"> <li>- the destination becomes a resort</li> <li>- mass tourists arrival</li> </ul>

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<sup>21</sup> Methieson, A. and Wall, G., 1992. *Tourism: Economic, Physical and Social Impacts*. Harlow: Longman.



<b>Tourist product life cycle</b>	
	- increasing of external and private sector involvement
<b>Consolidation &amp; Stagnation</b>	- expansion ceases, capacity reached - product quality starts to diminish
<b>Decline or rejuvenation</b>	- resort either declines further or is revived at large stage

Source: adapted from Butler (1980).<sup>22</sup>

**Table 3: Index of local irritation**

<b>Local irritation</b>	
<b>Euphoria</b>	- Local enthusiasm for tourism, curiosity, strangers welcomed, mutual feeling of satisfaction for both hosts and guest
<b>Apathy</b>	- indifference to tourists who become a familiar sight, host-guest relationship less impulsive and pleasant, tourists targeted for profit-making
<b>Irritation</b>	- locals unable to cope with the expansion of tourism, often outnumbered by tourists - feelings of exploitation
<b>Antagonism</b>	- irritations become overt, social unrest, tourists mistreated, targets of crime

Source: adapted from Doxey (1975).<sup>23</sup>

As the socio-cultural impacts are often intangible, the economic and environmental impacts of tourism could be easier to measure and manage than the socio-cultural impacts. Impact control measures and programming should provide to the tourist destination to prevent the negative impact and to maximize the benefits of tourism development. Tourism can raise the profile of a destination, attracting the interest of investors and visitors. However, one of the major problems with tourism development, particularly in developing countries, is that the governments tend to perceive tourism as a quick fix solution to their economic problems. Government in developing

<sup>22</sup> Butler, R., 1980. *The concept of a tourism area cycle of evolution: implications for management of resources*. Canadian Geographer: Le Geographe canadien, 24, pp 5-12.

<sup>23</sup> Doxey, G. V., 1975. *A causation theory of visitor – resident irritants: Methodology and research inference*. Sandiego: The travel research association conference, 6, pp.195-198.

countries tends to develop tourism as quickly as possible and maximize visitor numbers rather than worrying about the environmental or socio-cultural impacts.<sup>24</sup>

### **Problem arising from visitors to the site**

The problem arising from visitors can be broadly categorized into the three areas as follow;

- **Urban management capability**

Common problem at cultural sites attracting many visitors arriving is traffic, overcrowding and other such as pollution. It can lead to the damage of physical environment and overload on public amenities. Tourism development policy can help infrastructure and service sectors deal with the increased numbers of tourist arrivals.

- **The site**

In case of too many tourists, it can lead to queues at access point, interpretation displays or overwhelm an exhibition which can make negative experience to the tourist.<sup>25</sup> Moreover, it can lead the damage to the environment and the site, building, interior places, where major humidity and temperature fluctuations related to tourist flows may damage materials and finishes.

- **Local community**

Social and pressure problem arising from visitors may have negatively effects on the quality of life of residents. Visitor flows may create overcrowding, pollution, high costs of living, the overwhelm services and the infrastructure, causing conflicts with the local community.

However, management tools and policies can be used to minimize or reduce the impact and pressure of visitors while conserving heritage, cultural assets and

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<sup>24</sup> Smith, M. K., 2003. *Issue in cultural tourism studies*. London: Routledge.

<sup>25</sup> Lee, H. and Graefe, A. R., 2003. *Crowding at an arts festival: extending crowding models to the frontcountry*. *Tourism management*, 24, pp.1-11.

resources, which should all be used as part of a strategic plan of action with clear goals and objectives.

- **Cultural Tourism in Thailand**

Ministry of Culture provides recommendation for cultural tourism in Thailand as ‘The do’s and don’ts according to Thai culture’. The Ministry of Culture has thus offered basic information concerning Thai culture for the benefit of interested persons in three area; religion, the monarch and social customs.<sup>26</sup>

Tourism Authority of Thailand also mentioned cultural tourism but mainly focus on the activities for cultural exploration especially in performing art and festival. Moreover, Tourism Thailand sub - divide cultural tourism activities in to six categories: <sup>27</sup>

- Historical
- local lifestyle
- Cultural show
- Home stay
- Hill tribe
- Thai Boxing

### **Cultural Landscapes**

- **Cultural Landscapes Meaning**

Landscape has several meanings and is interpreted differently by different people or countries. According to the research of Taylor (2009), the word landscape has its origin in German language *landschi* or *landscaef*. The meaning has meant a man-made artifact with associated cultural values. The word “cultural” also has its origin from Latin which meaning including inhabit, cultivate as in tillage, protect, and

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<sup>26</sup> Ministry of Culture, 2010. *The do’s and don’ts according to Thai culture*. (Updated 8 Oct 2010) Available at: [http://www.m-culture.go.th/detail\\_page.php?sub\\_id=925](http://www.m-culture.go.th/detail_page.php?sub_id=925) [accessed 19 Feb 2011].

<sup>27</sup> Tourism Authority of Thailand, 2010. *Cultural exploration*. Available at <http://www.tourismthailand.org/see-do/activities/cultural-exploration/> [accessed 19 Feb 2011].

honor.<sup>28</sup> *Living with the Land: a manual for documenting cultural landscapes in the North West Territories 2007* defines cultural landscapes as a living landscapes that have cultural, social, economic, psychological, spiritual and historical values, as well as ecological values. These values tell us what people value most about being part of the land.<sup>29</sup> The European Landscape Convention also defines cultural landscapes in similar meaning. In Article 1 of *Operational Guidelines for the implementation of the World Heritage Convention*, it defines cultural landscapes as:

cultural properties that represent the combination works of nature and man. They are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic, and the cultural forces, both external and internal.<sup>30</sup>

The natural and cultural environmental conservation division (NCECD) under The Office of Natural Resources and Environmental Policy and Planning (ONEP), deals with the conservation of natural and cultural environment, including the World Heritage Site (Klinkajorn, 2005, p.118). However, NCECE use the term of “Singwadlom Sillapagam” (Which means “Work of art environment or “artistic environment”) as official meaning of “Cultural environment” that could led to confusions, conflict and failures in the conservation of cultural environment in Thailand as mention by Klinkajorn (2005, p.118-119).<sup>31</sup>

It can be seen that the definition of cultural landscapes is related to human intervention in surrounding landscapes and present the result of human activities, human values, and ideologies within the landscapes.<sup>32</sup>

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<sup>28</sup> Taylor, K., 2009. Cultural landscapes and Asia: Reconciling International and Southeast Asian Regional values. *Landscape research*, 31, pp.7-31.

<sup>29</sup> NWT Cultural Places Program, 2007. *Living with the land, a manual for documenting Cultural landscapes in the Northwest Territories*. Canada: Yellowknife.

<sup>30</sup> World Heritage Center, 2008. *Operation Guidelines for the Implementation of the World Heritage Convention*. France: WHC.

<sup>31</sup> Klinkajorn, K., 2005. Proceeding Scientific Seminar on “2 Decades of ICOMOS Thailand: Cultural Heritage Conservation towards Thailand Charter on Conservation”, *Creativity and the Setting of monument and sites in Thailand: Conflicts & Resolution*. Bangkok: Amarin Printing.

<sup>32</sup> Taylor, K., 1999. Marking spaces into places: Exploring the Ordinarily Scared. *Landscape Australia*, pp.107-12.

## The Overview of Cultural Landscapes in Worldwide

The interest of cultural landscapes was raised in 1992 when the World Heritage Convention became the first international legal instrument to recognize and protect cultural landscapes (UNESCO, 2009).<sup>33</sup> The term of Historical Landscapes broadly refers to cultural landscapes and accepted by international because it is not only groups of buildings or monument that only have significant but the environment or the area around the site is also important as we can learn the human history. Moreover, cultural landscapes embraces a diversity of manifestations of the interaction between human and the environment as mention in ICOMOS: World Heritage Cultural Landscapes (p.6, 2009).<sup>34</sup>

After 1990, the concept of cultural landscapes idea increased all over the world to Europe and Asia. In 2004, the Natchitoches Declaration on Heritage Landscapes was adopted at an ICOMOS International Symposium. It focuses on cultural landscapes in term of the interaction of people and nature over time.<sup>35</sup> An ICOMOS *Charter on the Build Vernacular Heritage* in 1999 also contains examples of the vernacular heritage, principles of conservation that must be carried out by multidisciplinary teams, a guideline in practice; research and document, site landscape and groups of buildings, traditional building systems, replacement of materials and parts, adaptation, changes and period restoration and training. It also mentions about conserve the cultural values and cultural landscape related to the places.<sup>36</sup>

*The Management Guidelines for IUCN Category V Protected Areas: Protected Landscape/Seascape* 2002 has mentioned about area of land, with coast and sea where the interaction between people and nature has produced over time in an area of distinct

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<sup>33</sup> UNESCO, 2009. *World heritage Centre – Cultural landscape*. France: UNESCO.

<sup>34</sup> UNESCO – ICOMOS Documentation Centre, 2009. *World Heritage Cultural Landscape*. France: ICOMOS.

<sup>35</sup> Taylor, K., 2006. The cultural Landscape Concept in Asia: *The Challenge for Conservation on ICOMOS Thailand 2006 Annual Meeting*. Thailand.

<sup>36</sup> ICOMOS, 1999. *Charter on the Built Vernacular Heritage*. International ICOMOS.

character with significant and often with high biological diversity. The integrity of the tradition interaction within the area should be protect, maintain and evolution.<sup>37</sup>

*The Burra Charter* (the Australia ICOMOS Charter for Places of Cultural Significance 1999) also provides guidance for the conservation and management of places of cultural heritage place and can be applied to all types of places of cultural significance including natural, indigenous and historic places with cultural values that has been adopted by several countries. The concept of cultural significance in the Burra Charter; aesthetic, historic, scientific and social values can help in evaluating the values of the site.<sup>38</sup>

*Hoi An Protocols* define and assess authenticity in an Asian context. These protocol mentions about tangible and intangible cultural heritage. Moreover, the protocol is divided into five categories of heritage resource: Cultural Landscapes; Archaeological site; historic urban site and heritage groups; monument, building and structures and underwater cultural heritage.<sup>39</sup> In term of cultural landscapes, Hoi An Protocols provide a definition, framing concepts and tool for preservation of authenticity. Furthermore, in 2005 international ICOMOS conference at Xi'an, China, focuses on the importance of setting in the conserving cultural heritage in changing townscapes and landscapes.

The Agency for cultural Affairs, Government of Japan provides the schematic diagram of cultural properties protection in Japan which includes cultural landscapes. Japan also mention about the positive impacts on the local community and economy by raising awareness of the values of cultural landscapes, enhancing attractiveness of community, and promoting community activities. Not only positive impact of cultural landscapes protection, the Agency for cultural Affairs also provided criteria for the selection of important cultural landscapes. The important cultural landscapes should

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<sup>37</sup> Phillips, A., 2002. Management Guidelines for IUCN Category V Protected Areas: Protected Landscapes/Seascapes. UK: IUCN The World Conservation Union.

<sup>38</sup> Australia ICOMOS, 1999. *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance 1999*. Burwood: Australia ICOMOS incorporated.

<sup>39</sup> ICOMOS, 2009. *Hoi An Protocols for Best Conservation Practice in Asia*, Bangkok, UNESCO.



consist of association with the modes of life or livelihoods of the people and the natural features of the region and represent the typical or unique elements of the life of livelihood of people.<sup>40</sup>

In Thailand, Thailand Cultural Environment Project (TCEP) is the project under cooperates with The Danish International Development Assistance (DANIDA) and coordinator by The Office of Natural Resources and Environmental Policy and Planning. *The Cultural Environment Conservation System (CECS)* was produced by an applied of Denmark Conservation System; Survey of Architectural Value in the Environment (SAVE) and Cultural Heritage in Planning (CHIP). CECS aim to be a system for conserve a cultural environment in Thailand and can be use as a guideline in the other area in Thailand. The system has been spilt in two main phase as wide area study and detailed area study (TECP, 2003).<sup>41</sup>

Authenticity and integrity are also important to understand intangible values of cultural landscapes and the sense of living heritage and continue of tradition within the area. Authenticity is the ability to understand the value within the area and integrity is the measure of the wholeness and intactness of the landscapes.<sup>42</sup> However, Nara Document on Authenticity, Hoi An Protocols, and Principles for the Conservation of Heritage Sites in China already provides a guideline about it.

### **Cultural Landscapes Categories**

According to the World Heritage Cultural Landscapes (2009), there are three main categories of cultural landscapes as follow;

- **Clearly defined landscape designed and created intentionally by man:**
- **Organically evolved landscape:**

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<sup>40</sup> Agency for Cultural Affairs, Government of Japan, n.d. *Cultural Landscape Protection in Japan: Our Treasure Cultural Landscapes to Future Generations*. Japan: Agency for Cultural Affairs, Government of Japan.

<sup>41</sup> Thai Cultural Environment Project (TCEP), 2003. Draft Cultural Environment Conservation System (CECS). TECP.

<sup>42</sup> Taylor, K., 2008. Landscape and Memory: cultural landscapes, intangible values and some thoughts on Asia *Proceeding 16<sup>th</sup> ICOMOS General Assembly & International Symposium*, Quebec, Sept 19-Oct 4, 2008.

- A relic or fossil landscapes in which an evolutionary process came to an end but distinguishing features still visible.
- Continuing landscape is one which retains an active social role in contemporary society and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its development over time.
- **Associative cultural landscape:**

The inclusion of such landscapes on the World Heritage List is justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence.<sup>43</sup>

### **Interpretation and Presentation of Heritage**

Early influential developments of interpretation occurred in the United States. Enos Mills worked as a nature guide in Colorado's Rocky Mountains between 1889 and 1992. Mill developed principle and technique which lead to the foundation for interpretation. The guides concentrate on inspiring visitors by communicating big idea rather than mass of unread information. However, Freeman Tilden was the first one to evolve ideas and principles in to a publication 'Interpreting our Heritage' specific about interpretation. This book defines the profession of interpretation, and contains two concept of the philosophy of interpretation as Interpretation is the revelation of a larger truth that lies behind any statement of fact and interpretation should capitalize on mere curiosity for the enrichment of human mind and spirit.<sup>44</sup>

Following Tilden definition, many interpretation associations redefine the term in their own way to interpret as a guideline for their purposes. The example of the most definition which heritage managers consider when they developing interpretative experience are shown below;

- An educational activity which aims to reveal meaning and relationship through the use of original objects, by first-hand experience and

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<sup>43</sup> UNESCO, 2009. *World heritage Centre – Cultural landscape*. France: UNESCO.

<sup>44</sup> McArthur, S. and Hall, C. M., 1996. *Interpretation: Principle and Practice*. Auckland: Oxford University Press.



illustrative media, rather than simply to communicate information (Tilden, 1977).

- The communication process which aims to help people to discover the significance of things, places, people and events, people can get through a greater understanding of the world and themselves (MacFarlane, 1994).
- The process of stimulating and encouraging an appreciation of our natural and cultural heritage and communicating nature conservation ideals and practices (Davie, 1993).
- Creating an experience or situation which individuals are challenged to think about and possibly make decision concerning natural resources (MacFarlane, 1994).<sup>45</sup>

ICOMOS also provided the definition of interpretation as referring to the full range of potential activities intended to heighten public awareness and enhance understanding of cultural heritage site. These can include print and electronic publications, public lectures, on-site and directly related off-site installations, educational programs, community activities, and ongoing research, training, and evaluation of the interpretation process itself.<sup>46</sup>

It can be seen that Interpretation is taken here to include any form of presentation of material and interpreted meaning of the site or other heritage item. Brochures, web sites, media, advertising campaigns and other all involve interpretation according to this definition.

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<sup>45</sup> McArthur, S. and Hall, C. M., 1996. *Interpretation: Principle and Practice*. Auckland: Oxford University Press.

<sup>46</sup> ICOMOS, 2008. *The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites*. ICOMOS.

## **Use of Interpretation**

Interpretation and presentation are part of the overall process of cultural heritage conservation and management. Aplin (2002) stated that the use of interpretation can provide information for better outcome of the sites in seven areas: <sup>47</sup>

- Public awareness
- Encouraging visitors
- Adding value
- Building identity
- Specific education
- General education
- Management

The ICOMOS Charter also establishes seven principles, upon which interpretation and presentation in whatever form or medium is deemed appropriate in specific circumstances: <sup>48</sup>

### **Principle 1: Access and understanding**

Interpretation and presentation programmes should facilitate physical and intellectual access by the public to cultural heritage site.

### **Principle 2: Information Sources**

Interpretation and presentation should be based on evidence gathered through accepted scientific and scholarly methods as well as from living cultural traditions.

### **Principle 3: Attention to setting and Context**

The interpretation and presentation of cultural heritage sites should relate to their wider social, cultural, historical and natural contexts and setting.

### **Principle 4: Preservation of Authenticity**

The interpretation and presentation of cultural heritage sites must respect the basic tenets of authenticity in the spirit of the Nara Document (1994).

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<sup>47</sup> Aplin, G., 2003. *Heritage: Identification, Conservation, and management*. Australia: Oxford University Press.

<sup>48</sup> ICOMOS, 2008. *The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites*. ICOMOS.

### **Principle 5: Planning for Sustainability**

The interpretation plan for the cultural heritage site must be sensitive to its natural and cultural environment, with social, financial and environmental sustainability among its central goals.

### **Principle 6: Concern for Inclusiveness**

The interpretation and presentation of cultural heritage sites must be the result of meaningful collaboration between heritage professionals, host and associated communities and other stakeholders.

### **Principle 7: Importance of Research, Training and Evaluation**

Continuing research, training and evaluation are essential components of the interpretation of a cultural heritage site.

All of these seven principle objectives are facilitate understanding and appreciation of the cultural heritage site, communicate the meaning, safeguard the tangible and intangible values, respect the authenticity of cultural heritage site, contribute the sustainable conservation, encourage inclusiveness and develop technical and professional guidelines.

### **Interpretation and Presentation Tool**

There is useful interpretative material for visitors and the practical issue.<sup>49</sup>

#### **- Signs**

On-site signs can be important tools for visitor management and for giving information. Signs need to be well placed, eye-catching, attention grabbing and attention-holding. However, well-designed sign are the key management tool for keeping visitors on selected routes and out of sensitive areas for promoting heritage-friendly behavior and for preventing damage and injury.

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<sup>49</sup> Aplin, G., 2003. *Heritage: Identification, Conservation, and management*. Australia: Oxford University Press.

- **Guides**

Trained professional or voluntary guides are used at many heritage sites to give an explanation outlining the main features of the site and also providing entertainment. However, some sites lacking the finances and infrastructure for paid staff and training guides.

- **Printed material**

Printed material such as brochures and leaflets is a traditional standard for interpretation and is used to convey both on-site and off-site information. It can come in many different forms with different level of information.

- **Audio –visual aids**

There are a lot of sites provided audio guide around the world. However, the accuracy and a mix of entertainment of information are essential. Different ages and background of visitors should be concern.

- **Web sites and other IT media**

Website is the powerful interpretation off-site of heritage site. Many visitors can access to the website to look at the information or picture of the cultural or natural heritage sites. Moreover, it can offer various languages for audience.

- **Visitor centre**

Visitor centre can bring all of the interpretation type and presentation as mentioned above together in same place. Moreover, visitors can wait for others and find more information here together with use other facilities provides for visitor such as souvenir shop, toilet or food outlets.

## **Sustainable Tourism**

- **Definition of Sustainable tourism**

Sustainable tourism emphasizes the environmental, social and economic elements of the tourism system. Sustainable tourism is a form of tourism which meets the need of

tourists, tourism industry and host communities without compromising the ability of future generations to meet their own needs.<sup>50</sup> Sustainable development focuses on the management of our natural, cultural and social resources while ensuring that biodiversity, ecological and cultural integrity and life support systems are maintained. Tourism development intended to generate economic benefits, should not be cause the damage of the resources, the physical or natural environment and the social fabric of the host community, on which the future of tourism depends (Swarbrooke, 1999).<sup>51</sup> Swarbrooke also provided the relationship between sustainable tourism and other forms as shown in Figure 3:

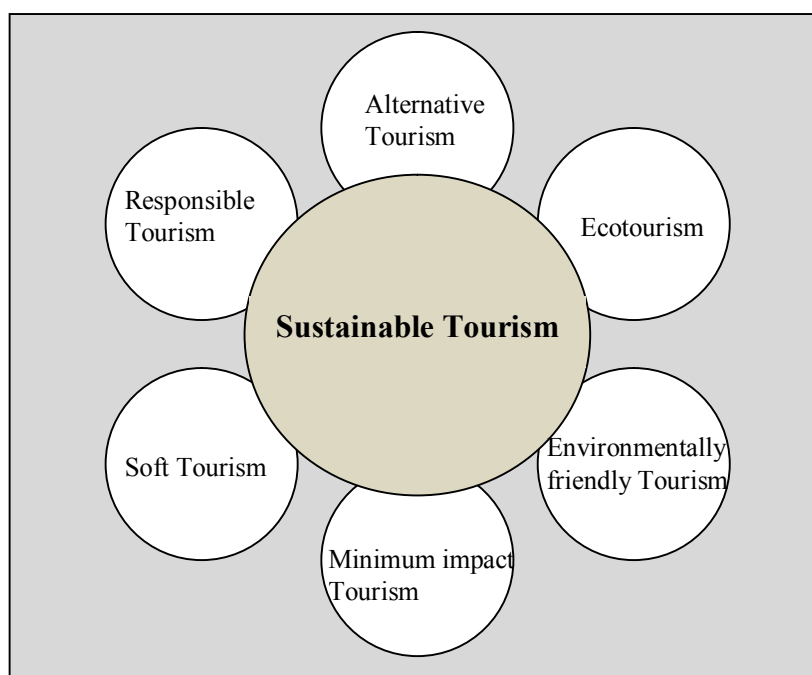


Figure 3: The relationship between sustainable tourism and other forms or concepts of tourism.

(Source: adapted from Swarbrooke, p.14).<sup>52</sup>

Another definition of sustainable tourism development is the management of all resources in such way that we can fulfill economic, social and aesthetic needs while maintaining cultural integrity, essential ecological process, and biodiversity and life

<sup>50</sup> WCED World Commission on Environment and development, 1987. *Our Common Future*. London: Oxford University Press.

<sup>51</sup> Swarbrooke, J., 1999. *Sustainable Tourism Management*. London: CABI Publishing.

<sup>52</sup> Swarbrooke, J., 1999. *Sustainable Tourism Management*. London: CABI Publishing, p.14.

support system.<sup>53</sup> WTO (1993) also provided main principles of sustainable development in three sectors as environment, economics and social components of development.<sup>54</sup>

For the sustainable tourism development in historic towns, EHTF (1999) set out the main issues that need to be addressed in historic towns. The main principles of sustainable tourism that they embrace are;<sup>55</sup>

- The development of sustainable tourism must not adversely affect the environment.
- Must be acceptable to the community.
- Must be profitable for the business.
- Must satisfy the visitor.

Even though, it is difficult to resolve many conflicts that arise in the context of historic management, visitor management can be controlled through the creation of tourist gateways and information centre that can be help to control visitor flows through the provision of selective information.

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<sup>53</sup> Diamantis, D., & Ladkin, A., 1999. The links between sustainable tourism and ecotourism: a definitional and operational perspective. *The journal of tourism studies*, 10(2).

<sup>54</sup> World Tourism Organization (WTO), 1993. Sustainable tourism development: Guide for local planners. Madrid: WTO.

<sup>55</sup> English Historic Towns Forum (EHTF), 1999. *Making the connections: A practical guide to tourism management in historic towns*. Bristol: EHTF.

### **Chapter 3**

#### **Background and Site information**

Lad Chado is located in an area of historic significance and interest including the world heritage listed Ayutthaya with considerable attraction to tourist and visitors and that could be helpful in bringing visitors to the town as part of the experience of visiting the Ayutthaya area. Ayutthaya represents a primary tourist and heritage attraction such as Ayutthaya historic park, Lad Chado a secondary attraction also represent the way of living between local people and water in Ayutthaya. The objective of this chapter aims to gather document and set out the general information, background and existing physical condition of Lad Chado Community.

#### **General information of Ayutthaya**

Ayutthaya was founded by King U-Thong in A.D. 1350 and served as the capital city for 417 years which covers 5 dynasties and 33 kings. As such Ayutthaya was pre-eminent in terms of military, sovereignty, wealth, culture and international commerce in 16<sup>th</sup> century. It had diplomatic relations with Louis XIV of France and was courted by Dutch, Portuguese, English, Chinese and Japanese merchants.<sup>56</sup> Foreigners in Ayutthaya can be divided in 2 groups, people from Asian countries such as Burma, Cambodia, Laos, Vietnam, China, Japan, Turkey, and another group is people from Europe such as Portugal, Holland, England, France, and other.<sup>57</sup> The capital's territory also extended into and beyond present day Laos, Cambodia and Myanmar. The richness of Ayutthaya saw it involved in some 70 wars with other countries who want to establish their military power and economic wealth. Ayutthaya fell in 1767 after being sacked and burnt down by Burmese.<sup>58</sup> However, King Taksin, a new dynasty was established and the capital was moved to Thonburi and later to Bangkok in 1782.

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<sup>56</sup> Tourism Authority of Thailand, 2003. *Phra Nakron Si Ayutthaya*, Available at: <http://www.tourismthailand.org/where-to-go/cities-guide/destination/phra-nakhon-si-ayutthaya/> [accessed 10 september 2011].

<sup>57</sup> Pongsripean, V., 2008. *The Heritage Memories of Ayutthaya*, Bangkok.: Usakane.

<sup>58</sup> Lekhakula, K., 2000. *Ayutthaya: A World Heritage*. Bangkok: Darnsutha.



King Rama V declared the heart of Ayutthaya city as protected zone; private occupancy was prohibited in the City Island area. The ruin once belonging to a great city of the world, have been inscribed on the World Heritage List by UNESCO since 1991. The architecture of Ayutthaya is a fascinating mix of Khmer and early Sukhothai styles. Some cactus- shaped obelisks, called prangs, denote Khmer influence and look like the Angkor Wat. The more pointed stupas are described to the Sukhothai influence.<sup>59</sup>

### **Geography of Ayutthaya**

Phra Nakhon si Ayutthaya or Ayutthaya is a province located in the southern part of the central plain of Thailand, about 80 kilometers from Bangkok, with an area of 2,556 square kilometers and population of 782,096. It can access by car, train and boat. Ayutthaya is surrounded by 7 provinces;<sup>60</sup>

North: Ang Thong and Lop Buri Province.

East: Saraburi Province.

South: Pathum Thani, Nontaburi and Nakhon Pathom Province.

West: Suphan Buri Province.

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<sup>59</sup> Tourism Authority of Thailand, 2003. *Phra Nakron Si Ayutthaya*. Available at: <http://www.tourismthailand.org/where-to-go/cities-guide/destination/phra-nakhon-si-ayutthaya/> [accessed 10 September 2011].

<sup>60</sup> Ayutthaya Governor's office, 2011. *Briefing of the Province*. Available at: <http://www.ayutthaya.go.th/2554.pdf> [accessed 10 September 2011].



Figure 4: The Location of LadChado in Ayutthaya  
(Adapted from <http://www.novabizz.com/Map/35.htm>)

The landscape is generally flat; the plain was formed by the sediment of the sea and nearby rivers around 11,000-3,000 years ago. The rivers Chao Phraya, Pa sak, Lop Buri and Noi serve as transportation for goods, local residents and tourist. Moreover, the rivers have created a flood plain which has formed fertile soil making Ayutthaya one of the most important food sources of Thailand. There also many canal both natural and man-made in the area.<sup>61</sup>

The climate in Ayutthaya is hot and dry all the year round and can be divided into 3 seasons;

Summer: From February to April

Rainy: From May to October

Winter: From November to January

<sup>61</sup> Lekhakula, K., 2000. *Ayutthaya: A World Heritage*. Bangkok: Darnsutha.

In rainy season, the flow of rivers from the north of Thailand caused the flood every year. Local tradition houses near the river need to keep their home above the flood waters by building on elevated stilts.<sup>62</sup>

The administration of Ayutthaya is divided into 16 districts, 209 sub-districts and 1,445 villages (see figure 1). Income distribution in the area, is generated through agriculture, industry and tourism. Farming is the main occupation of local people, rice fields is the most occupy, orchards and flower garden in order.<sup>63</sup> Fishing and animal farming is another income generating activity. There are also several other industrial development in Ayutthaya such as electronics, textile and auto factories, most of their product are for export.<sup>64</sup>

### **Attractive place in Ayutthaya**

According to Tourism Authority of Thailand (TAT), Attractive place in Ayutthaya can be divided in 5 categories;<sup>65</sup>

- **Art, Culture & Heritage:** Landmarks and Memorials, Museums, Art & Craft Centres, Historical Sites & Monuments, Royal Palace, Art Galleries.
- **Places of Worship:** Temple (Wat), Churches, other Religion & Spiritual sites.
- **Suburban Living:** Village and communities, Local market.
- **Recreational & Entertainment:** Zoos & Aquariums, Parks & Gardens.
- **Educational places:** Educational museums.

The following are some of the most popular attraction in Ayutthaya:

- **Ayutthaya Historical Park**

A UNESCO World Heritage Site, Ayutthaya's historic temples are scattered throughout this once magnificent city and along the rivers. Several of the more

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<sup>62</sup> Lekhakula, K., 2000. *Ayutthaya: A World Heritage*. Bangkok: Darnsutha.

<sup>63</sup> Ayutthaya Provincial. 2011. *Briefing of the Province*. Available at: <http://www.ayutthaya.go.th/2554.pdf> [accessed 10 September 2011].

<sup>64</sup> Lekhakula, K., 2000. *Ayutthaya: A World Heritage*. Bangkok: Darnsutha.

<sup>65</sup> Tourism Authority of Thailand, 2003. *Attractions*. Available at: <http://www.tourismthailand.org/where-to-go/cities-guide/attractions/destination/phra-nakhon-si-ayutthaya/> [accessed 10 September 2011].



the northern end of Si Sanphet Road. The royal chapel does not have any monks.<sup>67</sup>



Figure 6: Wat Phra Si Sanphet (Source: <http://pirun.ku.ac.th/~b521070125/page2.html>)

- **Wat Pananchoeng**

The royal chronicle (Luang Prasert version) records the creation of the principal Buddha statue (Phra Pananchoeng) in 1324, 26 years before the establishment of Ayutthaya. This Big Buddha statue has 20.17 meters wide at the lap, made of mortar, primed with black lacquer and covered with gold. In Rattanakosin period, King Rama IV orders its major renovation and gave it a new name as Phra Buddha Trai Rattanayok instead of Phra Pananchoeng.<sup>68</sup>



Figure 7: Wat Pananchoeng

(Source: <http://www.dhammathai.org/watthai/central/watphananchoeng.php>)

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<sup>67</sup> Lekhakula, K., 2000. *Ayutthaya: A World Heritage*. Bangkok: Darnsutha.

<sup>68</sup> Lekhakula, K., 2000. *Ayutthaya: A World Heritage*. Bangkok: Darnsutha.

- **Wat Maha That**

Wat Maha That was set up as the holy center of the capital city in 1374 by King Borom Rajathiraj I. This temple used to serve as the monastery of the Forest-Sect Supreme Patriarch. During 1610-1628, the upper part of the Maha That Chedi had decay and fell down. The Chedi was restored and changed into a taller structure by King Prasat Thong. The large numbers of ruins in these temple compound shows the importance of this religious centre which went through various restorations and extensions throughout the late Ayutthaya period.

It was set on fire at the time of the city's fall to the Burmese, The Maha That Chedi still remained in good shape, until 1904 when the Chedi was fall down to the ground, and has been left in ruins since. However, Fine Art Department has tried to restore it only to this condition.<sup>69</sup>



Figure 8: Wat Maha That (Source: <http://pioneer.netserv.chula.ac.th/~boonnart/phrathat.html>)

- **Wat Ratchaburana**

This monastery was located next to the Wat Mahathat. Wat Ratchaburana was set up in 1424. King Borom Rachathirat II (Chao Sam Phraya) commanded that two pagodas be built on the ground where Chao Ai, who ruled Suphan

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<sup>69</sup> Lekhakula, K., 2000. *Ayutthaya: A World Heritage*. Bangkok: Darnsutha.



Buri and Chao Yi, who ruled San Buri engaged in single hand combat on elephant's back, and both of them were killed.<sup>70</sup>



Figure 9: Wat Ratchaburana (Source: <http://go2ayutthaya.blogspot.com/p/001.html>)

- **Wat Yai Chai Mongkhon**

This monastery constructed in the reign of King U-Thong is located outside the city to the southeast area. During King U-thong period, it called Wat Pa Keo. The temple was also the residence of Somdej Phra Wanarat, who was the Right-side Supreme Patriarch.<sup>71</sup>

After that, King Naresuan, the Great commanded that the pagoda be built to celebrate the victory of his single-handed combat on the elephant back. He also intended a huge construction to match the large pagoda of Wat Phukhao Thong, and named it “Phra Chedi Chaimongkhon”.<sup>72</sup> In present day, this chedi is 60 meters in height and was originally called Chedi Yai, later on the name of this temple changed to Wat Yai Chai Mongkhon.<sup>73</sup>

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<sup>70</sup> Ayutthaya Provincial, 2011. *Briefing of the Province*. Available at: <http://www.ayutthaya.go.th/2554.pdf> [accessed 10 September 2011].

<sup>71</sup> Ayutthaya Provincial, 2011. *Briefing of the Province*. Available at: <http://www.ayutthaya.go.th/2554.pdf> [accessed 10 September 2011].

<sup>72</sup> Tourism Authority of Thailand, 2003. *Wat Yai Chai Mongkhon*. Available at: [http://www.tourismthailand.org/where-to-go/cities-guide/attractions/info-page/destination/phra-nakhon-si-ayutthaya/cat/21/attraction/12/parent/1105/lang/0/?subcat\\_id=21&cHash=bfa22fb8c](http://www.tourismthailand.org/where-to-go/cities-guide/attractions/info-page/destination/phra-nakhon-si-ayutthaya/cat/21/attraction/12/parent/1105/lang/0/?subcat_id=21&cHash=bfa22fb8c) [accessed 10 September 2011].

<sup>73</sup> Ayutthaya Provincial, 2011. *Briefing of the Province*. Available at: <http://www.ayutthaya.go.th/2554.pdf> [accessed 10 September 2011].





Figure 10: Wat Yai Chai Mongkhon (Source: <http://province.prd.go.th/ayutthaya/watyai.html>)

- **Wihan Phra Mongkhon Bopit**

Phra Mongkhon Bopit, a large bronze Buddha statue, was originally enshrined outside the Grand Palace to the east. King Songtham commanded it to be transferred to the west, where it is currently enshrined and covered with a Mondop. Later in the reign of King Suea, the top of the Mondop was burnt down by a fire due to a thunderbolt.<sup>74</sup> Then, he commanded a restoration for the Wihan, the head of Buddha statue was reconnected with the body and the Mondop was replaced by a new type of gabled roof. During the second fall of Ayutthaya, the building and the statue were badly destroyed by fire.<sup>75</sup>



Figure 11: Wihan Phra Mongkhon Bopit (Source: <http://province.prd.go.th/ayutthaya/watyai.html>)

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<sup>74</sup> Tourism Authority of Thailand, 2003. *Wihan Phra Mongkhon Bopit*. Available at: <http://www.tourismthailand.org/where-to-go/cities-guide/attractions/info-page/destination/phra-nakhon-si-ayutthaya/cat/24/attraction/3/> [accessed 10 September 2011].

<sup>75</sup> Lekhakula, K., 2000. *Ayutthaya: A World Heritage*. Bangkok: Darnsutha.

- **Wat Chai Wattanaram**

Wat Chaiwatthanaram is located at the west of City Island. Built in 1630 by King Prasat Thong to honor his mother, Wat Chai Wattanaram was conceived as a replica of the Angkor temple. A Royal monastery, the temples unique feature is a huge prang which is surrounded by smaller prangs. This symbolizes Mount Meru, the abode of the heavenly gods.<sup>76</sup>



Figure 12: Wat Chaiwatthanaram

(Source: <http://www.manager.co.th/Travel/ViewNews.aspx?NewsID=9520000014801>)

- **Wat Na Phra Meru**

The former name of this monastery was Wat Phra Merurachikaram. Located on the bank of Khlong Sabua opposite the Grand Palace, the date of construction is unknown. Chronicle refers to an important historical event, the conclusion of a peace agreement between King Maha Chakrapat and King Bayinnaung of Burma. A pavilion was set up for the meeting of the two monarchs which must have been in front of this temple. The Ubosot (chapel) design is of very old typical Thai style. The most interesting things are the principal Buddha statue, fully decorated in royal outfit, and another ancient Buddha statue made of black stone in the small Wihan.<sup>77</sup>

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<sup>76</sup> Tourism Authority of Thailand, 2003. *Wat Chai Wattanaram*. Available at: [http://www.tourismthailand.org/where-to-go/cities-guide/attractions/info-page/destination/phra-nakhon-si-ayutthaya/cat/21/attraction/17/parent/1105/lang/0/?subcat\\_id=21&cHash=f88fa28c0c](http://www.tourismthailand.org/where-to-go/cities-guide/attractions/info-page/destination/phra-nakhon-si-ayutthaya/cat/21/attraction/17/parent/1105/lang/0/?subcat_id=21&cHash=f88fa28c0c) [accessed 10 September 2011].

<sup>77</sup> Lekhakula, K., 2000. *Ayutthaya: A World Heritage*. Bangkok: Darnsutha.



Figure 13: Wat Na Phra Meru

(Source: <http://www.oknation.net/blog/print.php?id=155563>)

- **Bang Pa-in Royal Summer Palace (Bang Pa-in Palace)**

Bang Pa-in Place was first used by the royal court as a summer retreat in the 17th century. The original palace was the “Aisawan Thippaya Ahsana Pavilion”, surrounded by the royal residences. However, the Palace was destroyed with the fall of Ayutthaya Kingdom and was restored by King Rama IV in the mid-19th century. He changed the name of this riverside island from Bang Nang In or Bang Or-In to Bang Pa-In.<sup>78</sup>

King Rama V, who regularly spent his summers there, constructed many buildings in this palace. The structures represent a variety of architectural styles, set in a large park around ponds and waterways. The only royal residence open to the public is the Chinese-style Wehat Chamroon Palace, constructed entirely of materials imported from China. In addition, there is an Italian-style palace, a circular pavilion with steps leading down to a pool, the Thai-style Aisawan Thippaya Ahsana Pavilion in the middle of a lake, and across one of the waterways, a Buddhist chapel in the Neo-Gothic style with stained-glass windows. Scattered around the extensive gardens are European statues as well as monuments ordered to be built by King Rama V in memory of members of his family, one of them a much-loved Queen who drowned in a boating accident.<sup>79</sup>

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<sup>78</sup> Lekhakula, K., 2000. *Ayutthaya: A World Heritage*. Bangkok: Darnsutha.

<sup>79</sup> Tourism Authority of Thailand, 2003. *Bang Pa-in Palace*. Available at: <http://www.tourismthailand.org/where-to-go/cities-guide/attractions/info-page/destination/phra-nakhon->

The major palace buildings and places of interest are;

- Aisawan Thippaya Ahsana Pavillion (Classic Thai style)
- WaroPhat Phiman Hall (Neo-Classic style)
- Wehat Chamroon Hall (Classis-Chinese style)
- Phra Thinang Utthayan Phumisathian (Swiss-style chalet)
- Ho Hemmonthian Thewarat (Khmer style)
- Witthunthassana tower
- Queen Sunanda monument



Figure 14: Bang Pa-in Palace

(Source: [http://www.biogang.net/ecotourism\\_view.php?menu=ecotourism&uid=19885&id=123862](http://www.biogang.net/ecotourism_view.php?menu=ecotourism&uid=19885&id=123862))

- **Japanese Village**

In the late 16th Century A.D., there were more foreign commercial traders coming to Ayutthaya. Many Japanese merchants came to Ayutthaya since they were granted royal permission by the Thai king at that time to settle around the city island of the Ayutthaya Kingdom like other nationalities. A Japanese headman at that time was Nagamaza Yamada. He was a favourite of King Song Tham and was appointed Okya Senaphimuk before being promoted to be the Ruler of Nakhon Si Thammarat where he lived till the end of his life. A statue of Mr. Nagamaza and an inscription on the historical background of the village in the Ayutthaya period were erected by the Thai-Japanese Association,

with a building exhibiting the relations between the Kingdom of Ayutthaya and foreign countries.<sup>80</sup>



Figure 15: Japanese Village

(Source: <http://www.ayutthaya.org/data/place/moo-ban-japan.html>)

- **Bang Sai Arts & Crafts Centre**

Bang Sai Arts & Crafts Centre is located on the east bank of the Chao Phraya River, Bang Sai District. The centre is divided into 3 parts; Arts & Crafts Centre, agricultural land reform and an area for promotion of fishery.<sup>81</sup> The centre is under the Promotion of Supplementary Occupations and Related Techniques (SUPPORT) which was established under Royal Patronage in 1976. Products and activities which can be seen here are Bamboo & Lygodium Fern Basketry, Weaving Basketry, Artificial Flowers, Silk Dyeing Hand-Woven Silk and Cotton, Wood Carving, Miniature handmade Thai Dolls, Furniture Making, Cloth-Made Products, etc. All the products are sold at the Centre and in every branch of Chitralada Store.<sup>82</sup>

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<sup>80</sup> Tourism Authority of Thailand, 2003. *Japanese Village*. Available at: [http://www.tourismthailand.org/where-to-go/cities-guide/attractions/info-page/destination/phra-nakhon-si-ayutthaya/cat/51/attraction/35/parent/1105/lang/0/?subcat\\_id=51&cHash=2eb8ae23c1](http://www.tourismthailand.org/where-to-go/cities-guide/attractions/info-page/destination/phra-nakhon-si-ayutthaya/cat/51/attraction/35/parent/1105/lang/0/?subcat_id=51&cHash=2eb8ae23c1) [accessed 10 September 2011].

<sup>81</sup> Lekhakula, K., 2000. *Ayutthaya: A World Heritage*. Bangkok: Darnsutha.

<sup>82</sup> Tourism Authority of Thailand, 2003. *Bang Sai Arts & Crafts Centre*. Available at: <http://thai.tourismthailand.org/where-to-go/cities-guide/attractions/info-page/destination/phra-nakhon-si-ayutthaya/cat/12/attraction/47/parent/1105/lang/2> [accessed 10 September 2011].



Figure 16: Bang Sai Arts & Crafts Centre (Source: [http://www.thongteaw.com/Travel\\_tour\\_content](http://www.thongteaw.com/Travel_tour_content))



Figure 17: Products and Activities in Bang Sai Arts & Crafts Centre  
(Source: [http://www.thongteaw.com/Travel\\_tour\\_content](http://www.thongteaw.com/Travel_tour_content))

- **Chao Sam Phraya National Museum**

Chao Sam Phraya museum is located in Pratu Chai district opposite Rajaphat University Phra Nakhon si Ayutthaya. The construction of this museum was funded by the income from the sale of votive tablets discovered underground of the principal Prang tower of Wat Ratchaburana. Since the temple was built by King Borommachathirat II (Chao Sam Phraya), the museum was named after him. The opening ceremony of this museum was held in 1961 and was presided over by Their Majesties the King and the Queen. It was the first museum in the country to present a new form of exhibition, displaying not too many objects with an interesting presentation.<sup>83</sup>

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<sup>83</sup> Lekhakula, K., 2000. *Ayutthaya: A World Heritage*. Bangkok: Darnsutha.





Figure 18: Chao Sam Phraya National Museum  
(Source: <http://www.pakpon.com/Ayuttaya/sampraya.asp>)

- **Phra Chedi Srisuriyothai**

This pagoda is located at the original site of the Rear Palace, in the west of the city. It is a memorial to Somdet Phra suriyothai (Queen Suriyothai), who was the royal consort of King Mahachakkraphat and the first heroine in Thai history. When the Burmese army intruded in 1548, Somdet Phra Suriyothai, wearing a warrior's suit, interrupted the fighting between the King and Phrachao Prae of Burma and was cut to death. Her death saved Ayutthaya from another attack from the Burmese.<sup>84</sup>



Figure 19: Phra Chedi Srisuriyothai  
(Source: <http://www.pakpon.com/Ayuttaya/sampraya.asp>)

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<sup>84</sup> Tourism Authority of Thailand, 2003. *Phra Chedi Sisuriyothai*. Available at: [http://www.tourismthailand.org/where-to-go/cities-guide/attractions/info-page/destination/phra-nakhon-si-ayutthaya/cat/11/attraction/9/parent/1105/lang/0/?subcat\\_id=11&cHash=918d53c74e](http://www.tourismthailand.org/where-to-go/cities-guide/attractions/info-page/destination/phra-nakhon-si-ayutthaya/cat/11/attraction/9/parent/1105/lang/0/?subcat_id=11&cHash=918d53c74e) [accessed 10 September 2011].



- **Elephant Kraal Pavilion**

The Pavilion, utilized as the royal seat to witness the elephant round up, is located in the north of the city island. In the past wild elephants would be selectively captured and trained here to become war or transport animals. This pavilion was built later and was used until the Bangkok period. In the middle of the stockade is a shrine where the elephant guardian is supposed to live. Posts made of whole timbers form the fence where elephants were tied up during the training. An elephant round-up was demonstrated here in 1890, during the period of King Rama V, for the benefit of the Tsarevitch, who later became Nicholas II of Russia, through his visit to Thailand.<sup>85</sup>



Figure 20: Elephant Kraal Pavilion

(Source: <http://thailand.sawadee.com/ayutthaya/attractions1.htm>)

- **Gong Khong Market**

Gong Khong Market is located in Bang Pa-in District. In Ayutthaya period, this market was a tariff checkpoint; public and private sector of Ayutthaya realizing the significance in its history reestablished the market again.<sup>86</sup> The market's name comes from an action of customers who need to bend down (Gong Khong) when looking or purchasing the products from local merchants (see figure 21). A wide range of reasonably priced local products including

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<sup>85</sup> Tourism Authority of Thailand, 2003. *Elephant Kraal Pavilion*. Available at: [http://www.tourismthailand.org/where-to-go/cities-guide/attractions/info-page/destination/phra-nakhon-si-ayutthaya/cat/62/attraction/44/parent/1105/lang/0/?subcat\\_id=62&cHash=6605748743](http://www.tourismthailand.org/where-to-go/cities-guide/attractions/info-page/destination/phra-nakhon-si-ayutthaya/cat/62/attraction/44/parent/1105/lang/0/?subcat_id=62&cHash=6605748743) [accessed 10 September 2011].

<sup>86</sup> Cheyakiwong, U., 2009. *Old Market (50-200 years)*. Bangkok: Phumpanyasangsan.

fresh and chemical-free vegetables and fruits, as well as OTOP products, food and desserts are available.<sup>87</sup>



Figure 21: Gong Khong Market

(Source: <http://www.oknation.net/blog/speakout/2009/08/09/entry-1>)

### **General information of Lad Chado Community**

Ban Lad Chado or Lad Chado Community is an old community established around the Ayutthaya period in 1767. This community was called Ban Chakkarat but with the passing of time it started to be called Lad Chado due to the richness of village natural environment.<sup>88</sup> “Lad” mean plain area “Chado” mean giant snakehead fish thus Lad Chado mean the plain area with a lot of giant snakehead fish. Lad Chado is surrounding with rice fields and has Lad Chado Canal flowing through the community. The local market in this community was promoted by TAT as a 100 years old market. Moreover, the uniqueness of Lad Chado community in the way of living with the canal, local wisdom and vernacular architecture also attracted the visitors to visit this community.

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<sup>87</sup> Tourism Authority of Thailand, 2003. *Gong Khong Market*. Available at: [http://www.tourismthailand.org/where-to-go/cities-guide/attractions/info-page/destination/phra-nakhon-si-ayutthaya/cat/53/attraction/2388/parent/1105/lang/0/?subcat\\_id=53&cHash=26c447bb2b](http://www.tourismthailand.org/where-to-go/cities-guide/attractions/info-page/destination/phra-nakhon-si-ayutthaya/cat/53/attraction/2388/parent/1105/lang/0/?subcat_id=53&cHash=26c447bb2b) [accessed 10 September 2011].

<sup>88</sup> Lad Chado sub-district municipality, 2010. *Development plan for 2010-2012*. Ayutthaya: Lad Chado sub-district municipality.

The areas within Ban Lad Chado are divided into 17 small villages, each having its own name. However, local people still call the overall area along the canal as Lad Chado. This area is also well known from the other visitors in the name of Lad Chado or Lad Chado community. Important places in this area still use the word “Lad Chado” in their names such as Lad Chado Sub-district municipality, Local school and local temple. The entire area is under the administration of Lad Chado Sub-district Municipality.

Lad Chado Sub-district municipality is located in Nong Nam Yai Sub-district, Phak Hai District in Ayutthaya Province (see figure 4). It covers an area about 37 square kilometers with around 40 kilometers from Ayutthaya province and 130 kilometers from Bangkok. The fastest way to visit Lad Chado community from Bangkok is use Si Rat Expressway to Bang Pa-in Expressway, and then about 15 minutes use the right exists to the Asian Highway no.2. After 450 meters, turn left to Route 347 (Ayutthaya - Bang Pahan) heading to Bang Pahan about 25 kilometers turn left to Route 3412 (Bang Ban – Phak Hai) and go along the road for 23 kilometers. After that, turn right at the junction to Route 3454 continue for about 2 kilometers then turn left to Route 3036, about 5 km visitors can see Lad Chado community’s sign (see figure 22). This municipality is divided into two administrative sub-districts as Nong Nam Yai and Chakkarat sub-district. The area of Lad Chado community is in both areas of those sub-districts.

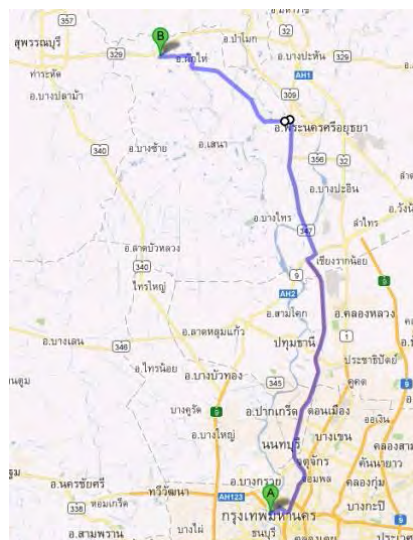


Figure 22: The fastest way to visit Lad Chado from Bangkok (Adapted from Google map)

## Location

Lad Chado community located in Nong Nam Yai and Chakkarat sub-district, Phak Hai District. The border area is connecting to;

North: Bang Jak sub-district, Ang Thong Province.

South: Laum Takien and Lad Chit Sub-district, Ayutthaya Province.

East: Na Kok, Ammarit and Phak Hai Sub-district.

West: Na Kue and Don Lan sub-district.

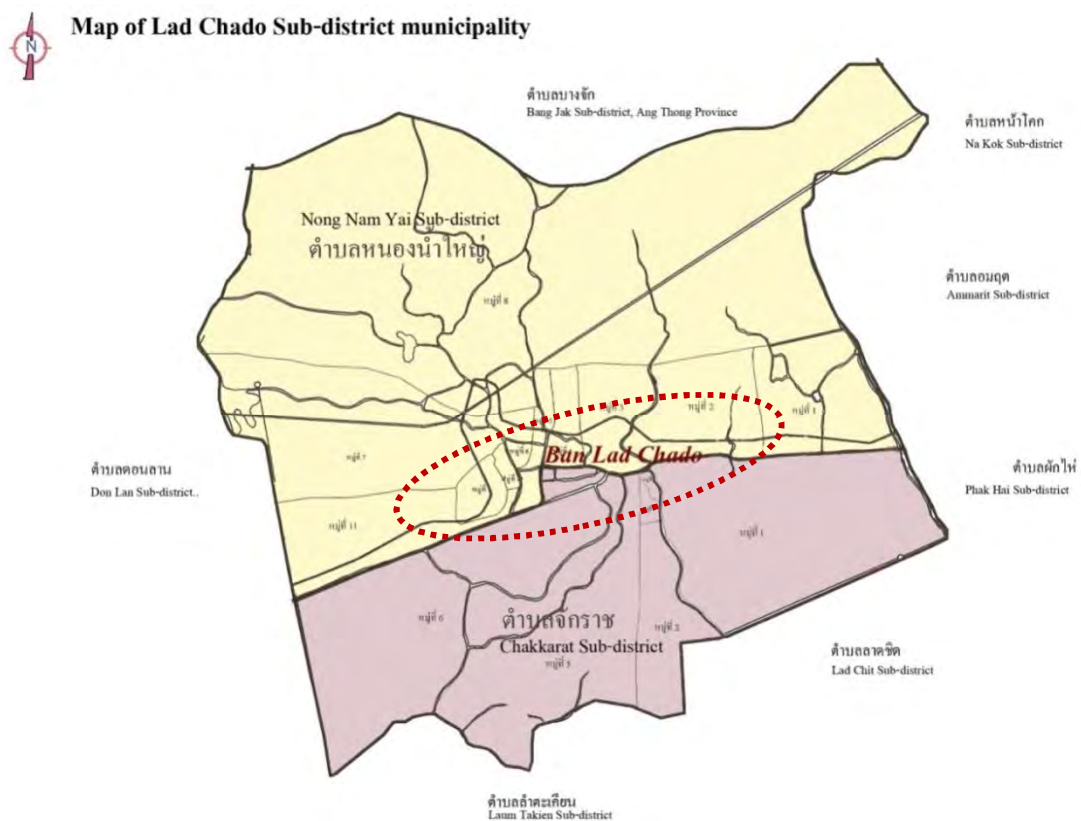


Figure 23: Location of Lad Chado (adapted from Lad Chado Sub-district municipality border map)

## Settlement

Most of population lives along the Lad Chado Canal due to water being the main transportation in the past.

## Population

Lad Chado Sub-district Municipality divided in 2 Sub-district and 17 villages; Moo 1-6 in Chakkarat sub-district and Moo 1-11 in Nong Nam Yai Sub-district. Total amount

of population in there is about 8,145 people with 3,943 men and 4,202 women. There are approximately 2,301 families.

### **Infrastructure**

- **Transportation**

There are 2 main transportation in the area which is water and road transportation. The main important roads in this area are; Pa Mhok, Ang Thong Province-Suphan Buri, Phak Hai-Ayutthaya, Phak Hai-Sena, Ayutthaya Province.

- **Electricity**

Provincial Electricity Authority of Ayutthaya provided electricity to all of the residence in Lad Chado community.

- **Water**

Provincial Waterworks Authority, Department of Mineral Resources and Moo8 Nong Nam Yai Sub-district waterworks provided water supply to all of the residence in Lad Chado community. There is also ground water in Lad Chado temple provided for people nearby.

- **Telecommunication**

There is only one post and telegraph office in this area.

- **Traffic**

Under control of Chakkarat Provincial police station.

- **Land use**

Majority of land use is agriculture and for residential in order.

### **Employment**

Most of people in this area are involved in agriculture, trading and fishery. The important agricultural products are rice and fishery. On the other hand, the overall employment rate of people in Lad Chado Sub-district municipality is relatively low when compared with other province in Ayutthaya. The main reason is the instability of resident occupation; people try to change from agriculture to another occupation

while the new career that takes place within the area is not enough and lack of market support.<sup>89</sup>

### **Industry**

There are 4 industrial factories in this area such as ceramic, leather goods and products from fabrics.

### **Education**

There are 3 schools within Lad Chado community as follow;

- Child development center.
- Wat Lad Chado School was established in 1960, is served for kindergarten to primary education and located in Moo 3, Nong Nam Yai Sub-district.
- Lad Chado Samakkee School was established in 1976, served for high-school education and located in Moo 3, Nong Nam Yai Sub-district.

### **Religion**

There are 2 temples within Lad Chado community as follow;

- Lad Chado Temple or Dusit Rachamatcha Temple (Formal name) located in Moo 3, Nong Nam Yai Sub-district.
- Chakkarat Temple or Lad Prathumthong Temple (Formal name) located in Moo 6, Chakkarat Sub-district.

Moreover, there are 2 shrines within this area. One is the Chinese shrine called “Pueng Tao Gong Ma” located in Lad Chado market. The other is local shrine called “Por Kair Por Sriprai”.

### **Public Health**

There are 2 municipal health care centre and 3 drug stores within the area.

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<sup>89</sup> Lad Chado sub-district municipality, 2010. *Development plan for 2010-2012*. Ayutthaya: Lad Chado sub-district municipality.

## **History of Lad Chado community**

There is no direct evidence about when the community was first established. However, from the review of the information from Lad Chado Sub-district municipality, Ayutthaya province, Tourism Authority of Thailand (TAT), and etc., it assumed that Ban Lad Chado or Lad Chado community might have been established in Ayutthaya period. The historical development of Ban Lad Chado can be divided into 5 phases as follow;

- **Phase 1: Ayutthaya Period (14<sup>th</sup>-15<sup>th</sup> Century)**

In Ayutthaya period, the richness of the kingdom draws rivalry from the neighbor countries who try to evade Ayutthaya by force in many occasions. Ayutthaya involved in some 70 wars from other countries. In 1593, King Naresuan stopped at the area named Ban Chakkarat after he won the elephant battle (Yuddhahatthi) with Burmese crown prince, Minchit Sra. Ban Chakkarat is the Battle field located in Chakkarat Sub-district, Phak Hai District. Burmese army from Suphan Buri has to pass this area to get to Ayutthaya.<sup>90</sup>

- **Phase 2: The second fall of Ayutthaya Kingdom (16<sup>th</sup> Century)**

In 1767, People who evacuated from the war between Burma and Ayutthaya kingdom settled down upcountry of Ayutthaya kingdom. One of the areas is Ban Chakkarat which later was changing to Lad Chado community due to the richness of village natural environment.

Lad Chado Temple was established in 1787 after the fall of Ayutthaya kingdom however there are no evidence about the original name of the temple at that moment. It can be assumed that most people in Ban Lad Chado in the past were Mon due to the Phoenix Poles (Sao Hong) in front of the temple.<sup>91</sup>

The phoenix Poles (Sao Hong) are considered to be one of the Mon characters

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<sup>90</sup> Lad Chado sub-district municipality, 2010. *Development plan for 2010-2012*. Ayutthaya: Lad Chado sub-district municipality.

<sup>91</sup> Lad Chado sub-district municipality, 2010. *Development plan for 2010-2012*. Ayutthaya: Lad Chado sub-district municipality.



and the unique style of Mon Temple in Buddhism, which usually settle at the front of temple or around the church.<sup>92</sup> However, in present day the phoenix pole has disappeared from the temple.

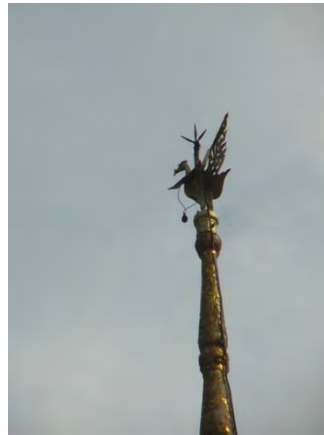


Figure 24: The example of Phoenix Pole in Mon Temple  
(Source: <http://www.dpt.go.th/nakhonnayok/Untitled-15.html>)

- **Phase 3: Rattanakosin Period (around 18<sup>th</sup> Century)**

There are a lot of changes in Ban lad Chado during Rattanakosin period, Chinese trading houseboat along Lad Chado canal developed into a floating market. After that, Lad Chado Temple allocated the waterside area to the Chinese trading houseboat thereby the Chinese houseboat community moved from the water to the land and established a very successfully market at that time.<sup>93</sup>

Lad Chado canal and Lad Chado Temple appeared in the Royal writing of King Rama V “Trip to Makham Thao River” in 1908. In that writing, his majesty says that Lad Chado canal had a lot of water hyacinth making it difficult for Phraya Boranratchathanin to come to him and waste the time for half of day. Furthermore, King Rama V gave the new formal name for Lad Chado Temple as Wat Dusit Rachamatcha which means royal fish.

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<sup>92</sup> Sirivatchaphan, S., 1999. *Mon Temple with the Thai Architecture*, Faculty of Architect, Research data, Rangsit Research Institute Center, Bangkok. Available at <http://www.rsu.ac.th/rri/showresearchdatabase.php?id=55> [accessed 20 September 2011].

<sup>93</sup> Office of Tourism and Sport: Ayutthaya province, 2009. *The History of Lad Cha Do Community, Pak Hai district, Ayutthaya province*. Available at <http://ayutthaya.mots.go.th/index.php?lay=show&ac=article&Id=538822870&Ntype=2> [accessed 19 November 2009].

It can be seen that the name of Ban Chakkarat along Lad Chado Canal could be changed to Ban Lad Chado around Rattanakosin period.

- **Phase 4: Lad Chado Sub-district municipality (1971-2009 A.D.)**

Lad Chado Sanitary District was established in 1971 then upgraded to Sub-district municipality in 1999. The area within Lad Chado was subdivided into 17 villages. At the period from 1974, the development of road transportation in Thailand expanded to rural areas. The land transportation which connected to the Lad Chado Community meant that the water transportation in this area declined in importance. Villager can access the city easily and faster than the local ferry which take around 24 hours from Lad Chado to Bangkok.<sup>94</sup> The new generation does not inherit the trade from their ancestors and migrate to the city for better education and career. Many shops within Lad Chado market closed down and converted into housing.<sup>95</sup> However, as the result of people in Lad Chado community deciding to conserve their own community, Lad Chado market was received a royal award for outstanding architectural conservation in 2006.<sup>96</sup>

- **Phase 5: The reopening of Lad Chado market (2009 A.D. – present)**

At the beginning of 2009, public and private sector involved with Ban Lad Chado was reopening Lad Chado Market once more under the policy of provincial governor of Ayutthaya. This community was also promoted by TAT as a 100 years old market. Even the new development in Lad Chado reflects the way of living in this community from the past.

### **Natural and cultural landscape of Lad Chado community**

The area of Lad Chado community is surrounded by rice field and has Lad Chado canal flowing through the community. The canal has been connected with the lives of

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<sup>94</sup> Tourism Authority of Thailand, 2009. *Tourism Guide: 15 Land Market & 16 Floating Market*. Bangkok: TAT.

<sup>95</sup> Lad Chado sub-district municipality, 2010. *Development plan for 2010-2012*. Ayutthaya: Lad Chado sub-district municipality.

<sup>96</sup> Tourism Authority of Thailand, 2009. *Tourism Guide: 15 Land Market & 16 Floating Market*. Bangkok: TAT.

the local people for a long time. This area maintains a good condition of the natural environment so there is a lot of fish diversity in the canal. The centre of this area contains Lad Chado Temple, school and market which people can have activities together in special event or festival.

The natural and cultural landscape can be divided into 4 large groups as follow;

- Agriculture area
- Lad Chado Canal and water circulation
- Road and Pedestrians
- Central Cultural area



Figure 25: Natural & Cultural Landscape of Ban Lad Chado (Adapted from Google Earth)

### **Agriculture area**

The areas at the north & south of Lad Chado are surrounded by rice fields and grass fields. Some villagers bring their buffalos and cows to the fields and to graze on the grass.

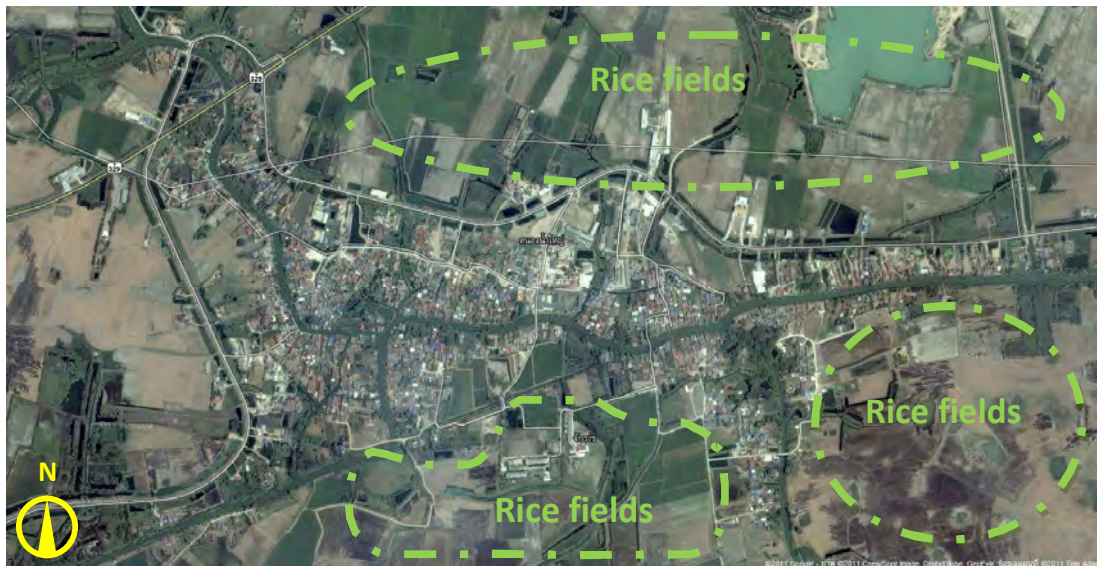


Figure 26: Agricultural area of Lad Chado (adapted from Google Earth, 2011)



Figure 27: Villager raises their cows during day time (photo taken by Buatham, O., 2012)

### **Lad Chado Canal and water circulation**

The original water source of Lad Chado Canal is from the Noi River which is located in Khong Bang Kwang Watergate, Phak Hai Sub-district. Lad Chado Canal splits into 3 routes through the community (see figure 28).





Figure 28: Lad Chado Canal and water circulation (adapted from Google Earth, 2011)



Figure 29: Natural environment along Lad Chado Canal (photo taken by Buatham, O., 2012)

The quality of the water is high so that, villagers who live next to the river still use water in the canal to take a bath or swimming with their friends and family. Some villagers grow water vegetable in the canal and pick them when they want to cook the food or want to sell it. It can be seen that local people lifestyle remains closely still associated with the water.



Figure 30: The relationship between local people and Lad Chado canal  
(Photo taken by Buatham, O., 2012)



Figure 31: Local people picks up their vegetable in front of their house



Figure 32: Wax gourd and Water morning glory in front of local house  
(Photo taken by Buatham, O., 2012)

### **Road and Pedestrians**

The development of road transportation in Lad Chado community means villagers can access the city easily and faster than the local ferry which take around 24 hours from Lad Chado to Bangkok.<sup>97</sup>

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<sup>97</sup> Tourism Authority of Thailand, 2009. *Tourism Guide: 15 Land Market & 16 Floating Market*. Bangkok: TAT.

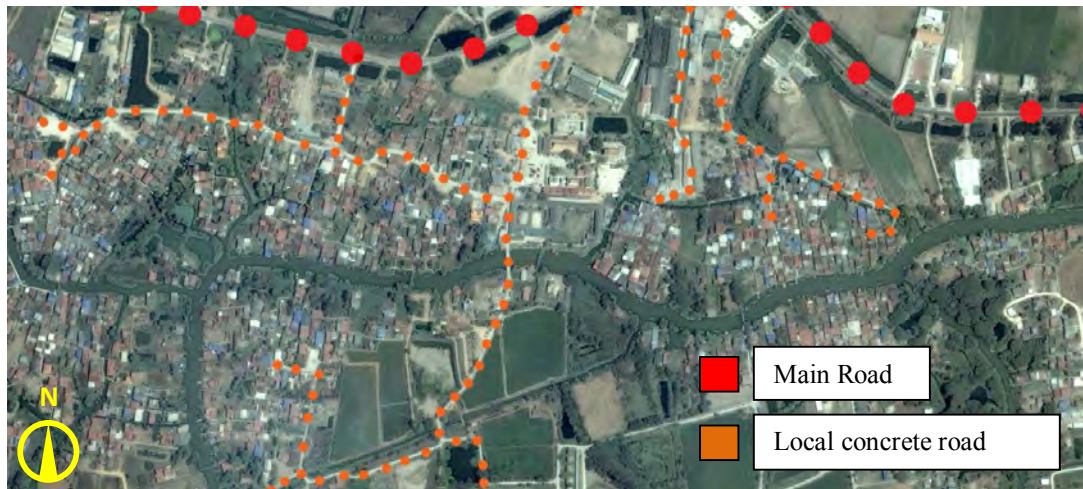


Figure 33: Road Circulation in Lad Chado (adapted from Google Earth, 2011)

At this moment, Lad Chado has concrete road, concrete pathway and concrete bridge which provide them with easy and convenient travel to other place outside their village by motorcycle or other vehicle. However, they also still use boat as the village located on the canal. The old wooden pathways within the community have deteriorated due to time and lack of maintenance. Also cost of wood's maintenance is higher than concrete and also villagers has new concrete pathway and bridge which are stronger than wood so they do not really want to fix and maintain it.



Figure 34: Lad Chado wooden bridge in the past (source: Lad Chado Museum)





Figure 35: Concrete pathway in Lad Chado (Photo taken by Buatham, O., 2011)



Figure 36: Wooden pathway in Lad Chado (Photo taken by Buatham, O., 2011)

### **Central Cultural area**

This area has main cultural heritage resources, including the Temple, School, local market and small local industries where people can interact with each other, studying, make a merit and other activities. The Surrounding area is residential area (see figure 37).

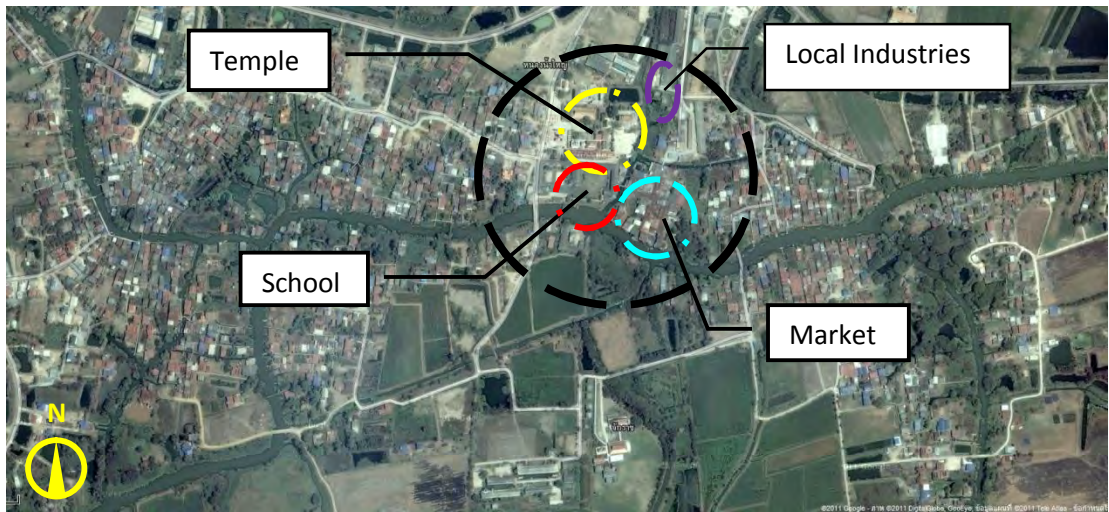


Figure 37: Central cultural area in Lad Chado (adapted from Google Earth, 2011)



Figure 38: Lad Chado Temple (source: Lad Chado Museum)



Figure 39: Wat Lad Chado School (source: Lad Chado Museum)



Figure 40: Early morning in front of Lad Chado Market during Wax procession festival  
(Photo taken by Buatham, O., 2011)

## Cultural Traditional and Local people lifestyle

- **Traditional lifestyle**

The community has developed overtime and people have traditionally lived together with the water, thus boats are still the simple way to go to another place within the community. Local people can use their boat to sell their product such as salt, Duck egg, fruit, food and other local product. Tradition Boat Noodle can still be seen in this area and not because they want to attract tourist but it is the way of life here. When villagers who live along the canal have free time or finished their farming, they always fishing or repair fishing equipment.



Figure 41: Tradition Boat Noodle in Lad Chado Canal (Photo taken by Buatham, O., 2011)





Figure 42: Tradition Boat used for sell salt in Lad Chado Canal



Figure 43: Fruits and local product merchants during Wax boat parade festival



Figure 44: People still use boat to go within the community  
(All photo in figure 41-44 were taken by Buatham, O., 2012)

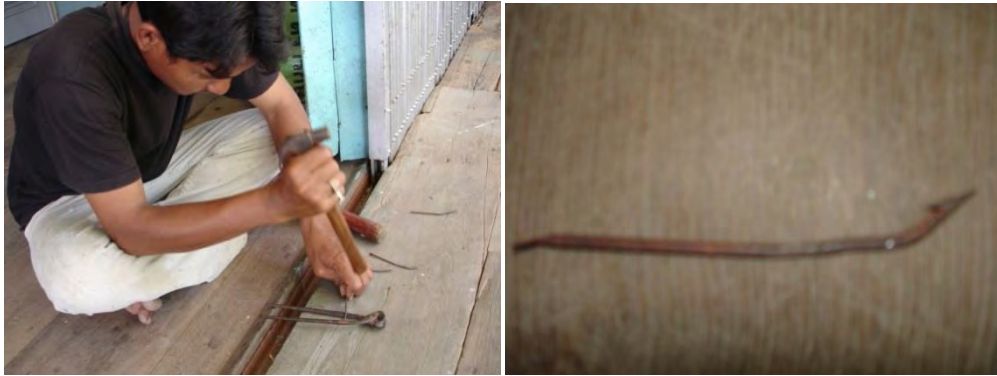


Figure 45: Villager makes fishhook by himself



Figure 46: The villagers fix square dip net in their free time



Figure 47: Villagers sharing fishes with his friend.



Figure 48: Villager preparing fish for cooking  
beside the river

(All photo in figure 45-48 were taken by Buatham, O., 2012)

- **Unique festival**

- **Traditional Wax boat parade Festival**

In July before the beginning of Buddhist Lent, Lad Chado community has organized the traditional Wax boat parade Festival for many years. However, the formal festival was initiated in 2009 to represent the way of living of Ayutthaya people with the water for people both inside and outside the region. This festival is supported by private and government sectors<sup>98</sup>. Festival activities contain wax decorated boat contest, beauty wax queen contest, the competition of decorated house along the canal and the photo contest.

Villagers from 17 small villages in Ban Lad Chado decorate their boat and gather in front of Lad Chado Market to group in small, middle and big boat parade line. After they have finished grouping, every boat is attached together by rope then a small motor boat is used to tow the boats to the temple. Villagers in some boats sing traditional boat song and traditional Thai dance during the parade.



Figure 49: Villagers gathering in front of Lad Chado Market (Photo taken by Buatham, O., 2011)

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<sup>98</sup> Ayutthaya Governor's office, 2011. *Candle festival in Lad Chado Canal and Photo Contest*. Available at: [http://www.ayutthaya.go.th/page.php?news\\_ID=1363](http://www.ayutthaya.go.th/page.php?news_ID=1363) [accessed 20 July 2011].





Figure 50: Villagers come out from their house and waiting for the boat parade  
(Photo taken by Buatham, O., 2011)



Figure 51: Several styles of decorated boat (Photo taken by Buatham, O., 2011)





Figure 52: Villagers sing Thai traditional song and dance on their boat  
(Photo taken by Buatham, O., 2011)



Figure 53: Small motor boat drag in front of the big boat (Photo taken by Buatham, O., 2011)



Figure 54: Boat parade in Lad Chado Canal (source: Lad Chado community, 2011)



Figure 55: Student of Wat Lad Chado School play Thai grand orchestra in front of their school



Figure 56: Villagers decorated their boat with banana stalk



Figure 57: Beauty Queen Competitor with her mother  
(All photo in figure 55-57 were taken by Buatham, O., 2011)



Figure 58: Villagers decorated their flowerpot with Thai Tradition Fabric  
(Photo taken by Buatham, O., 2011)

#### ○ **Phor Kae – Phor Sripthrai Shrine’s Traditional Ceremony**

Every year on 9<sup>th</sup> day of the first quarter moon in 5<sup>th</sup> lunar month (April) is the traditional ceremony of Phor Kae - Phor Sripthrai Shrine in Lad Chado. This is a tradition inherited from ancestors to descendants. Faithful villagers bring offering to the medium of Phor Kae - Phor Sripthrai and ask him to watch over and protect them.<sup>99</sup> Village Headman Khongsuwan said that when the villagers who have faith in Phor Kae - Phor Sripthrai got married or have a baby, they will bring their wife, husband and their child which is called ‘Luk Mhu Mai (new member)’ to attend the ceremony to become a ‘Luk Mhu Gao (Old member)’.

**The sequences of the ceremony are as follow:**<sup>100</sup>

**1. First day:** villagers offer fried eggs, alcohol and clay doll which representative themselves to the Phor Kae - Phor Sripthrai Shrine. After finished the first part of ceremony, they will slash the clay doll in X shape then put it behind the shrine.

**2. Second day:** villagers brings offering to the Phor Kae - Phor Sripthrai Shrine. Normally, the offering contained red and white color food, pig’s head, young coconut, banana, alcohol, water, Khanom Tom,

<sup>99</sup> Lad Chado sub-district municipality, 2010. *Phor Kae – Phor Sripthrai Shrine*. Ayutthaya : Lad Chado sub-district municipality.

<sup>100</sup> Khongsuwan, A., personal communication, April 12, 2012.



Khanom Kong, betel and rice offering. During the ceremony, Phor Kae - Phor Sriphrai's medium sprinkles the holy water and gives thirteen incenses to Luk Mhu Gao and sixteen incenses to Luk Mhu Mai one by one. After finished the ceremony, villagers take some food and eat it for good fortunate.



Figure 59: Phor Kae (left) – Phor Sriphrai (right) Shrine



Figure 60: Villagers brings offering to Phor Kae – Phor Sriphrai



Figure 61: The offering for Phor Kae – Phor Sriphrai.

(All photo in figure 59-61 were taken by Buatham, O., 2011)



Figure 62: Phor Kae – Phor Sripthrai's medium sprinkle holy water and bless to followers



Figure 63: Villagers take some food and eat it for fortunate after finished ceremony.

(All photo in figure 62-63 were taken by Buatham, O., 2011)

- **Local wisdom**

### **Type of fishery techniques**

#### **- Square dip net and floating basket**

Because of the richness of natural environment and diversity of fish, in front of every house fronting the canal there is a square dip net. A square net's gauge in this community is medium sized to catch a medium - large fish for family eating. These nets are unlike the small holed ones which aim to catch small fish for bait for fisheries. Villagers have to sit on the top of it to use their weight to lift up the square dip net.



Figure 64: Square Dip Net in front of the house



Figure 65: Villager has to sit on top to lift it up  
(All photo in figure 64-65 were taken by Buatham, O., 2011)

The way villagers are fishing in Lad Chado canal is particularly interesting as it is rarely seen in other areas. The villagers have unique style in setting fishery net. In summer they set up fishery net in parallel under the water to catch some fish that come to the surface to breath. In another season they change the set-up style of fishery net into vertical under the water to catch another type of seasonal fish<sup>101</sup>. Moreover, several houses also have floating basket in front of their house to raise fishes which they get from the square dip net.

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<sup>101</sup> Phanitwong, N., 2004. *Bann Lad Chado, Pak Hai district, Ayutthaya province*. Available at: <http://www.siamensis.org/exsiam/s041.html> [accessed 19 November 2009].



Figure 66: floating basket in front of the house (photo taken by Buatham, O., 2011)

### - Fishing by Duckling

In Lad Chado community, villagers can still be seen using ducks or ducklings for fishing, a practice rarely seen in other areas. It has been confirmed by Kamlangkhli that duck is use for catch big fish as giant snakehead fish and duckling use for smaller fish as snakehead fish and normal size fish. This technique use two fishing rods, one for bait and the other for fasten duckling to entrap fish. Normally, golden apple snail use as bait in this technique as it is easy to find in the area. Morning and evening times are suitable to use this technique. The suitable months are around middle of April to August as snakehead fish and giant snakehead fish lay eggs on April and August in order.<sup>102</sup>



Figure 67: Golden apple snail that use for bait in this technique  
(Photo taken by Buatham, O., 2012)

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<sup>102</sup> Kamlangkhli, P., personal communication, May 19, 2012.



**The technique processes are as follow;**

- Villager looks for the fish spawning area. After finding them, tie up duckling with rope and fishing rod, and then put it down to the spawning area.
- When the water ripples because of duckling eat fish eggs (fry), parent fish will angry and bite a duck or duckling. Some villagers put duckling up and down many time to ripple the water and make a fish angry.
- After that, take a duckling off and put the fishing rod with Golden apple snail bait into the water immediately. Angry fish will bite bait because of misunderstanding that it is a duckling leg.



Figure 68: A group of baby snakehead fish (fry)  
(Photo taken by Buatham, O., 2012)



Figure 69: Tie up duckling with rope (photo taken by Buatham, O., 2011)



Figure 70: Tied up duckling around their body back to the wing



Figure 71: Put duckling into the water and let it swim



Figure 72: When duckling eat fry, made fish getting angry



Figure 73: Put bait instead of duckling when it was bitten by fish  
(All photo in figure 70-73 were taken by Buatham, O., 2012)



Figure 74: Snakehead fish was caught by villager (photo taken by Buatham, O., 2012)

However, this fishing technique is not commonly use today due to its cruel to the animal both duck and fish, also people want to save fry and let them grow up.

#### - Fishing for Silver Barb with water morning glory

Lad Chado villagers use water morning glory in Lad Chado Canal as a bait to catch Silver barb due to it is a herbivorous fish. They use only a top part of water morning glory; the length is about 2.5 centimeters. Morning and late afternoon times are suitable to use this technique.



Figure 75: Water morning glory and top part of it which use for fishing



Figure 76: Villager use this technique in the late afternoon





Figure 77: Silver Barb was caught by this technique  
(All photo in figure 75-77 were taken by Buatham, O., 2012)

Other fishing techniques as seen in Lad Chado community are small dip net, line fishing, and fishing rod.



Figure 78: Villager use dip net for fishing along the canal  
(Photo taken by Buatham, O., 2011)



Figure 79: Villager use line fishing to catch a fish



Figure 80: Villager keeps fish in her boat

(All photo in figure 79-80 were taken by Buatham, O., 2012)



Figure 81: Father and his son use fishing rod to catch a fish under the tree  
(Photo taken by Buatham, O., 2012)

### **Fishery Product**

As the community has access to plenty of fish, villagers traditionally preserve it to make several kinds of dry fish which they sell. It can be divided into three kinds of fishery product as follows;

#### **- Three Spot Gourami dry fish or Pla Kradi Wong**

In Lad Chado canal, there are a lot of Three spot gourami (*Trichogaster trichopterus*). Pla Kradi Wong is a well known dry fish for Thai people who use it as an ingredient for many kinds of food. Villagers make it by cut fish head and fish tail out then wash it by use high pressure water machine. After that, put clean fish in circle shape on the grate (see figure 83) and leave it under the sun for one day or until it dry. Villagers make Pla Kradi Wong and sell it within the community and other areas such as Bangkok.



Figure 82: Pla Kradi or Three spot Gourami after cut head and cleaning  
(Photo taken by Buatham, O., 2012)



Figure 83: Villager make it into circle shape and dry it under the sun.

(Photo taken by Buatham, O., 2012)

### - Smoked fish

From the observation and interview with the villagers, there are two types of fish which use for make smoked fish in Lad Chado;

- **Sheatfish:** Butter Catfish, Whisker Sheatfish, Tire Track Eel. This kind of fish can be put on the grate in curve shape and dry it under the sun without taking the entrails out (see figure 84-86).<sup>103</sup>

- **Common fish:** Striped Catfish, Snakehead Fish, Salaek Fish and Snakeskin Gourami. Striped Catfish and Snakehead Fish have to rip through the stomach to take entrails out and wash with salt and water then paint a yellow food coloring on it before dry under the sunshine (see figure 87).<sup>104</sup> However, some villagers do not use a coloring on the fish.

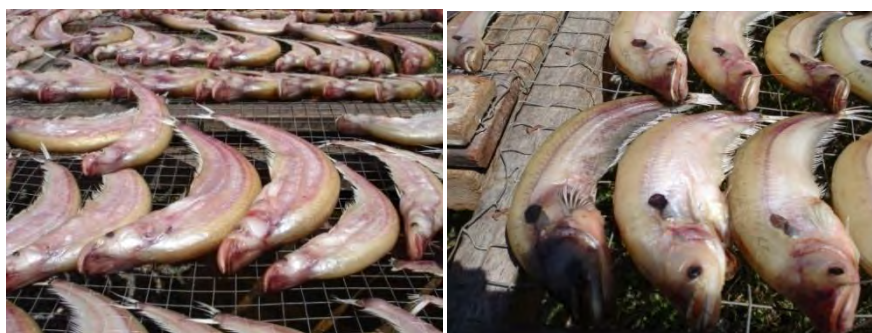


Figure 84: Whisker Sheatfishes (in Thai: ปลาเนื้ออ่อน) and Butter Catfishes (in Thai: ปลาชะโอน) on the grate

<sup>103</sup> Chaloeiklin, P., personal communication, May 20, 2012.

<sup>104</sup> Sukeesap, B. & Komwai, S., personal communication, May 20, 2012.





Figure 85: Tire Track Eels (in Thai: ปลากระทิง) on the grate



Figure 86: Villager dried fishes under the sun



Figure 87: Some villager put yellow coloring on the fish then dried under the sun  
(All photo in figure 83-86 were taken by Buatham, O., 2012)

**Both types of fish have the same smoked fish process as follow;**

- Dry fishes under the sun around 4-5 hours or until dry.
- Put saw dust into the oven and heat until get to the right temperature.
- Put dried fishes on the steel grate and put it into the oven.
- Every 45 minute open the oven and check the fishes, if fishes on the top shelf are not dried, switch it with the lowest level.



- For Sheatfish type, it will take 24 hours in the oven to become yellow color because villager did not use yellow food coloring on the fishes.
- Both types of fish will take 3-4 days in the oven then ready for sell.

Four kilograms of fresh fishes can make only one kilogram of smoked fishes. Good quality of smoked fish from Lad Chado Community can be kept around 8 months.<sup>105</sup>



Figure 88: Put saw dust and warm up the oven before put dried fish in



Figure 89: Saw dust use for making smoked fish  
(All photo in figure 88-89 were taken by Buatham, O., 2012)

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<sup>105</sup> Chaloeiklin, P., personal communication, May 20, 2012.



Figure 90: After Dry fish for 4-5 hours, it is ready to be smoke in the oven



Figure 91: Villager check dryness of fishes



Figure 92: Smoked Striped Catfishes are ready to pack and put on the market

(All photo in figure 90-92 were taken by Buatham, O., 2012)

On the other hand, local fish is not enough to make a smoked fish due to the large amount order from several merchants, especially Bangkok and other province. As a result, villagers have to purchase fishes from other area, Sheatfish from North-eastern of Thailand and Cambodia, other common fishes

as Striped Catfish from Nakhonpathom Province.<sup>106</sup> Here are difference kinds of Smoked fishes which produce in Lad Chado community (see figure 93-95).



Figure 93: Smoked Salaek fish



Figure 94: Smoked Snakehead fish



Figure 95: Smoked skewer fishes (Pla Mai)

(All photo in figure 93-95 were taken by Buatham, O., 2012)

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<sup>106</sup> Chaloeiklin, P., Sukeesap, B. & Komwai, S., personal communication, May 20, 2012.



### **- Fresh fish and other fishery product**

Other fisheries products can be seen in Lad Chado community are fresh fish, small dry fish, fish meal, and fish oils. Local merchant also sell fresh fish and small dry fishes to visitors and local people in the market. Small dry fish can be fried and eat it whole.

Villagers who make smoked fish also sell fish meal and fish oils. When they take entrails out from the fresh Striped Catfishes before drying it, they do not throw the entrails away but fried it to get fish oils instead, and then sell to local fish oils industries.



Figure 96: Small dry fish popular to fry and eat it whole (Photo taken by Buatham, O., 2012)



Figure 97: Fish meal ready for sell (Photo taken by Buatham, O., 2012)



Figure 98: Fish oils from fish entrails in the pan (Photo taken by Buatham, O., 2012)



Figure 99: Villager keeps fish oils in the tanks and jars, prepare to sell it to local industries.

(Photo taken by Buatham, O., 2012)

- **Fabric wreath**

Before the development of road transportation in this area, it took a long time to transport flowers and other material to Lad Chado by boat. Furthermore, it is difficult to keep fresh flowers in the shop. As a result, a shop owner gets an idea from fabric Chinese wreath then started to use color towel instead of flower. Lad Chado was the first community in Thailand to create fabric wreaths, a technique that started in 1987.<sup>107</sup>

Fabric wreath in Lad Chado can be divided in 2 categories;

- Flower type - Rose, tulip, sunflower and plum blossom
- Animal type - double geese, pig, horse, dragon, phoenix, King of Naga



Figure 100: Fabric Wreath (Photo taken by Buatham, O., 2011)

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<sup>107</sup> Lad Chado sub-district municipality, 2010. *Fabric wreath of Lad Chado people*. Ayutthaya : Lad Chado sub-district municipality.

- **Local believe**

- **Phi Mor or Phi Ta-Yai (Ancestor spirit)**

Villagers who originally lineage from Mon in the community still regards in a holy clay doll which put in the clay pot called “Phi Mor or Phi Ta- Yai” (Mor means pot, Ta means Grandfather and Yai means Grandmother). Phi Mor is an ancestor spirit, villagers believe that it can bring a happiness and prosperity to their family.<sup>108</sup> Some hang it with a wall or put it on the shelf higher than other thing and also give an offering to Phi Mor.



Figure 101: Villager hangs Phi Mor on the wall.



Figure 102: Villagers put Phi Mor and offering on the shelf  
(All photo in figure 101-102 were taken by Buatham, O., 2012)

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<sup>108</sup> Yaemsopi, P., 2012. *Local believe*. Ayutthaya : Lad Chado Cultural information centre.



Villagers in Lad Chado also hang a portrait of their ancestors and family members in their house (see figure 103). The order of seniority is from left to right (see figure 104). However, most of family member portraits on the lowest row still alive.



Figure 103: The portrait of their ancestors and family members (Photo taken by Buatham, O., 2012)

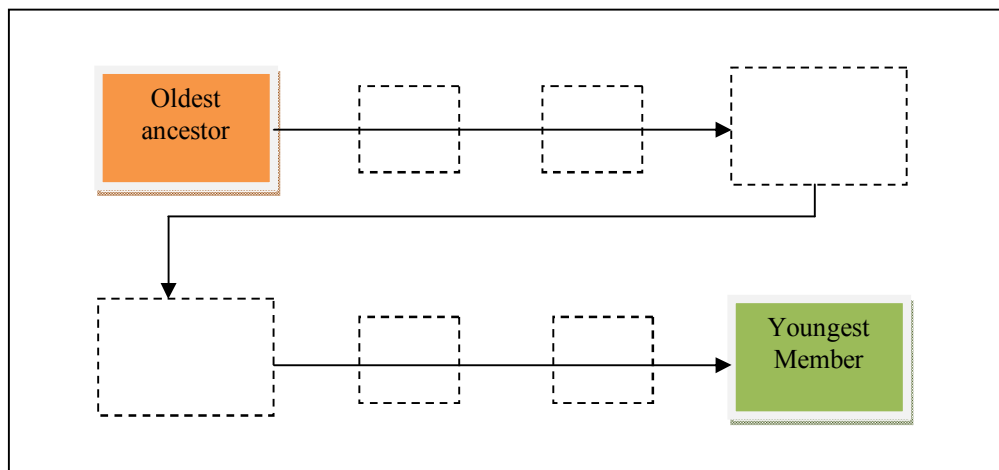


Figure 104: The hanging order of family portraits (source: Buatham, O., 2012)

#### ○ **Phi Krumo**

Phi Krumo is similar to traditional doctors but emphasize on spiritual believe; can also produced a spiritual ritual for villagers and community. Villagers believe that Phi Krumo can cure the sickness and pains for them by ritual, sometime Phi Krumo also give quack medicine together with a spiritual ritual. There is one Phi Krumo in

Lad Chado community. After the medium of Phi Krumo get old or pass away or even retired. A member of the family - son, daughter or other family member - will become a medium instead of previous one. However, the previous medium has to make a ceremony before one of his/her family member becomes a medium.<sup>109</sup>

○ **Spirit house**

In Lad Chado, almost every house has two or three spirit houses in front of their house. According to the interview with the villagers, they believe that the spirit house can protects and watch over their house and mean that good things will happen to them.



Figure 105: The Spirit house in front of villager house (Photo taken by Buatham, O., 2011)

The spiritual house in Lad Chado can be separated by the number of Column;

- **One column called Phra Bhum Jowthee (Spirit House):** The guardian of the house who watches over and protects the home.
- **Four columns called Ancestor spirit House:** This watches over and protects the home together with bringing happiness and prosperity to the family.
- **Six columns called Wood Female Gnome spirit:** Villagers build this type of spirit house when bad thing happen to them; for example, when sickness strikes and remedy for healing is not available, or when they see a ghost on their boat or in the house.

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<sup>109</sup> Yaemsopi, P., 2012. *Local believe*. Ayutthaya : Lad Chado Cultural information centre.

The villagers either buy, or build spirit house by themselves, or hire worker to build it. When it is finished a spiritual specialist (Phi Krumo) in the community has to invite Holy Spirit into the spirit house.



Figure 106: Three kind of spirit house in Lad Chado community (Photo taken by Buatham, O., 2011)

### **History of Green - Red Ferry in Pak Hai, Ayutthaya**

Green boat is the first operated passenger ferry and cargo ship business between Pak Hai to Bangkok. The story of Green Boat is as below.

After experienced the civilization in Bangkok many times, Khun Pitakborihan (Khun is a feudal lifetime title given for male commoners; equivalent to Baron) or Pueng Milinthawanit, the Assistant District Chief Officer of Pak Hai District, Ayutthaya wants to improve the water transportation between Bangkok to Pak Hai to become more comfortable and convenient. He founded Pitakpanich Commerce Ltd., the first operated passenger boat and cargo ship business between Bangkok to Pak Hai. The first period, they have to rent a boat until 1900 the second period they built their own boat because of a seriously business competitive with foreign company. All the boats in this company were painted in “green color” as same as “Ban Kiew” (Khun Pitakborihan’s House) and people started to called it Green boat.



Figure 107: Front elevation of Ban Kiew (Green colored House)  
(Photo taken by Buatham, O., 2010)



Figure 108: Back elevation of Ban Kiew. (Photo taken by Buatham, O., 2010)

In 1892 the first period of Green boat, Khun Pitakborihan was not successful in this business as villagers in Pak Hai were not interested to go to Bangkok, together with there was a lot of theft within the area and people do not want to leave their home for a long time. However, Khun Pitakborihan still rent a boat to serve customer within the area.<sup>110</sup>

In 1900 the second period of Green Boat, Khun Pitakborihan and Luang Wareeyotharak (District Chief Officer of Pak Hai) cooperated and built their own boat. First boat used the same name with Khun Pitaks' company as Pitakpanich, second boat named Charuenwaree was owned by Luang Wareeyotharak. However, Luang Wareeyotharak stoped cooperating with Khun Pitak in a couple years to join other company then eventually closed down the business. There was strong competition between two private companies; "Pitakpanich" and a foreign company

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<sup>110</sup> Milinthawanit, Y., 1943. *History of ferry route in Chao Phraya River and Khwae Noi*. Bangkok: Utokkasart printing.

“Siam Steam Packett” within Angthong-Ayutthaya-Bangkok Route. At that time, both companies built steamboats and motorboats to expand their ferry routes to another area and to get a lot of passengers more than each other.<sup>111</sup>

Around 1908, Khun Pitakborihan’s son “Luang Milinthawanitchaseri” who had one leg because of an injury (Luang is a feudal lifetime title given for male commoners; equivalent to Viscount) start to help his father’s business. Luang Milinthawanitchaseri changed ferry boat schedule from daytime to nighttime. The new schedule of Green Boat was very successful at that time because passengers can sleep in a boat during their journey until arrive their destination in the morning. They can also do their business all day long without hurry and not necessary to stay overnight in the hotel to waiting for a ferry boat in the morning like before because new boat schedule launch from Bangkok Dock at 22.00 P.M.<sup>112</sup>. However, there are still a lot of conflicts in business competition between Pitakpanich and Siam Steam Packett.



Figure 109: Latest picture of Luang Milinthawanitchaseri (Yai Milinthawanit)  
(Source: Jutataeme, S., 1943. *History of Yai Milinthawanit*. Bangkok: Utokkasart printing.)

Finally, Green boat extended the route in Chao Phraya River to other provinces such as Suphanburi, Singburi, Lopburi, Nakhon Sawan, and Kamphaeng Phet. Pitakpanich Commerce Ltd. also had a mackerel Tugboat in Samut Songkhram province as well. In 1933, Khun Pitakborihan passed away, thus his son Luang Milinthawanitchaseri

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<sup>111</sup> Milinthawanit, Y., 1943. *History of ferry route in Chao Phraya River and Khwae Noi*. Bangkok: Utokkasart printing.

<sup>112</sup> Milinthawanit, Y., 1943. *History of ferry route in Chao Phraya River and Khwae Noi*. Bangkok: Utokkasart printing.



took control and operations instead of his father and has been called “One Leg Fighter” because the story of his competition with foreign ferry companies<sup>113</sup>.

There have been joint agreement or ally group between ferry companies in central region many times but all of them were infringed by Siam Steam Packett Company because a conflict of interest. The competition was still getting stronger until the Marine Department recognized the conflicts between Thai and foreign company, accordingly with the adding correction of Thai Navigation Acts that Marine Department has right authority to set fare and ferry schedule. In 26 August 1936, Marine Department set up a meeting for ferry companies to discuss fare price and time schedule together; every ferry company followed the agreement since then. Finally, Red boat (Siam Steam Packett Company) sold their business to Thai boat Company in 1940.<sup>114</sup> It ended the foreign power in Thailand water transportation; ending the competition of Green Boat and Red Boat since then.

### **The story of Red Boat**

In 1896, a captain who used to work with Scottish Oriental Company which has shipping route between Hong Kong – Bangkok, come to Thailand and built his own steamboat named “Tang Mo”, then operated ferry route between Bangkok – Pak Kret – Pathum Thani provinces. After that, he married a Pak Kret villager named “Ploy” then built another steamboat and named it as same as his wife. Captain like other people in Thailand calls him as “Dang” which means Red as it the same meaning of his English name, some people said his name is Captain Scarlet but there is no evidence about his real name.<sup>115</sup> After he has two steamboats he moved to operate ferry route in Ayutthaya, but was not successful. Then after discuss with Khun Pitakborihan the owner of Green Boat, he moved his ferry route to Angthong province.

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<sup>113</sup> Jutataeme, S., 1943. *History of Yai Milinthawanit*. Bangkok: Utokkasart printing.

<sup>114</sup> Milinthawanit, Y., 1943. *History of ferry route in Chao Phraya River and Khwae Noi*. Bangkok: Utokkasart printing.

<sup>115</sup> Milinthawanit, Y., 1943. *History of ferry route in Chao Phraya River and Khwae Noi*. Bangkok: Utokkasart printing.

Captain Scarlett boat was painted in light gray color. After become Siam Steam Packett Company, all of his ferry boats painted in red color with centipede flag painting at funnel and people start to called it as “Red Boat” since then.<sup>116</sup>

The information of Lad Chado community in this chapter can help a better understanding of the place and can be useful for Cluster arrangement and significance assessment.

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<sup>116</sup> Milinthawanit, Y., 1943. *History of ferry route in Chao Phraya River and Khwae Noi*. Bangkok: Utokkasart printing.

## **Chapter 4**

### **Existing Physical Condition**

In recent years as a result of transportation development, promotion of Lad Chado supported by public and private organizations there has been an increasing awareness of Lad Chado community from other people outside the region. There is strong relationship between natural elements, traditional community life and the resultant cultural landscape setting of Lad Chado community which reflects a deep association between people and place. It has resulted in uniqueness in its character. Lad Chado canal which is embedded in the community represent the way the lifestyle of local people is intimately connected with the water. The community has developed through time: several ethnic groups - Mon, Thai, and Chinese - live together harmoniously. There can still be seen evidence of this in the architecture like Chinese Shrine, Mon style Temple, Thai tradition House, and Thai typical house. Most of them made from wood and teak wood.

#### **Cluster arrangement**

Lad Cha Do Market Community can be analysis in four zones as follow;

- **Zone A: Central Business and public area** which contains school, temple, market, Chinese shrine, 2<sup>nd</sup> old rice mill, old police station, small local industries, and Rung Ruang Rassamee Boat.
- **Zone B: High density residential area** which contains house, water vegetable plot and floating square dip net.
- **Zone C: Low density residential area** which contains house, tailorbird nest tourist sightseeing spot and 1<sup>st</sup> old rice mill.
- **Zone D: Surrounding area** which contains rice fields, temple and high school.

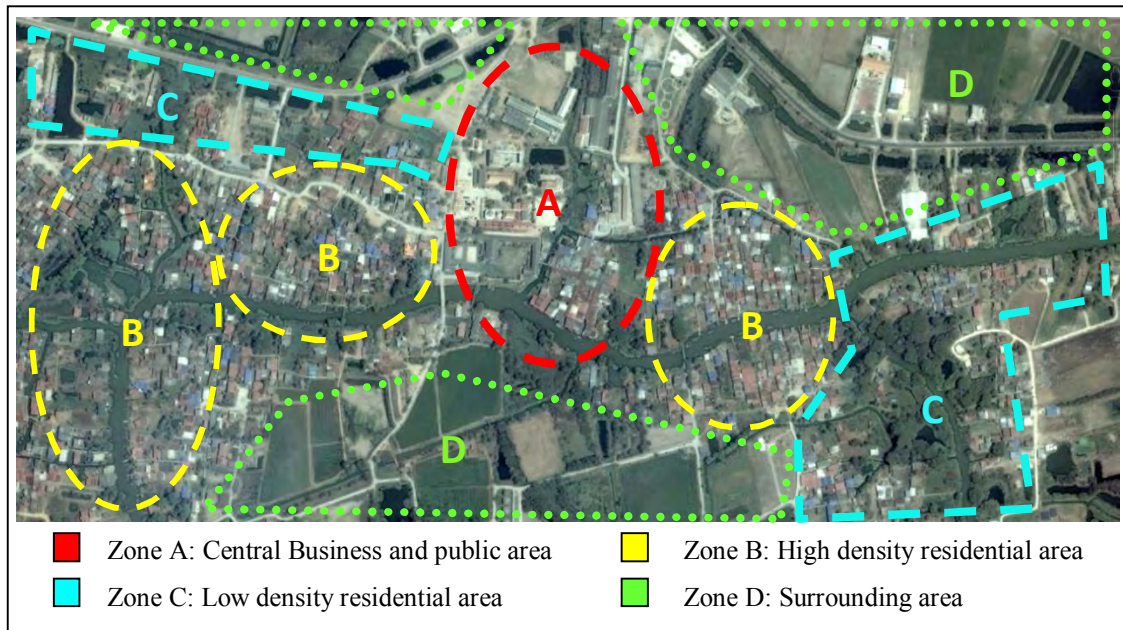


Figure 110: Cluster arrangement of Lad Chado (adapted from Google Earth, 2011).

### **Zone A: Central Business and public area**

Zone A is the central area of Lad Chado community which contains many public facility and tourist attraction as;

- Lad Chado Temple
- Local public schools
- Local market & shophouse
- Chinese shrine
- A remainder of old rice mill
- Old police station
- Small local industries
- Rung Ruang Rassamee Boat
- Old Rice mill

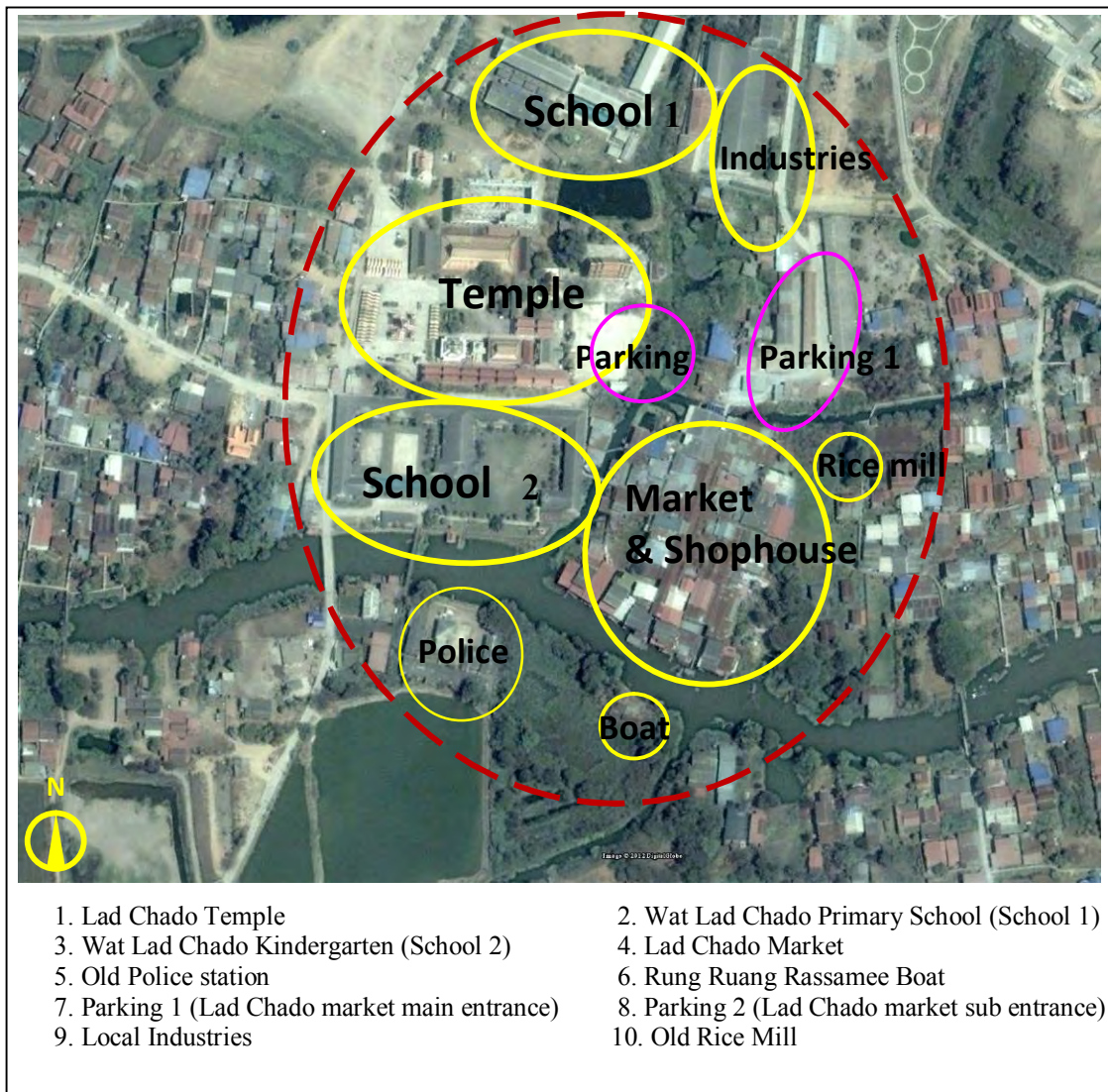


Figure 111: Detail of public facility and tourist attraction in Zone A

(Adapted from Google Earth, 2011)

- **Lad Chado Temple**

Lad Chado Temple (Dusit Ratchamatcha Temple) is a public monastery temple of the Mahanikaya Sect. However there is no evidence about the original name of the temple at this time. As the temple is a centre of activities and beliefs of Thai people, after the fall of Ayutthaya kingdom, people who evacuated from the war between Burma and Ayutthaya kingdom settled down and established the temple here. Its boundaries were consecrated in 1787. The area of Lad Chado temple is approximately 80,000 square



meters<sup>117</sup>. According to the information of Lad Chado in Chapter 3, it can be assumed that most people in Ban Lad Chado in the past were Mon due to the Phoenix Poles (Sao Hong) in front of the temple.<sup>118</sup> However, in present day the phoenix pole has disappeared from the temple. The outstanding component of the temple is an old pavilion; the biggest pavilion in Ayutthaya was built in 1913. The columns are made from giant iron wood and the floor made from Golden Teak wood<sup>119</sup>. Inside the pavilion has wooden craft in Chado fish (giant snake-head fish) shape. The pavilion was a place for educate student in Lad Chado community at the time before Wat Lad Chado school building was built (see figure 117).



Figure 112: Chado fish wooden carving in temple pavilion



Figure 113: Inside and outside of the pavilion

<sup>117</sup> Lad Chado sub-district municipality, 2010. *Wat Lad Chado*. Ayutthaya: Lad Chado sub-district municipality.

<sup>118</sup> Lad Chado sub-district municipality, 2010. *Development plan for 2010-2012*. Ayutthaya: Lad Chado sub-district municipality.

<sup>119</sup> Tourism Authority of Thailand, 2009. *Tourism Guide: 15 Land Market & 16 Floating Market*. Bangkok: TAT.



Figure 114: Thai style timber wall



Figure 115: Bell Tower in the past and present



Figure 116: Phra Ubosot and Vihara

(All photos in Figure 112-116 were taken by Buatham, O., 2010)



Figure 117: Student study at the pavilion



Figure 118: Lad Chado Temple in the past  
(Figure 117-118 sources: Lad Chado Museum)

- **Wat Lad Chado School (Prakatvitayakhan)**

First Wat Lad Chado School established in 1923, used a temple pavilion to educate students. They stopped using a pavilion as a classroom in 1962, after finish a construction of school building and now have enough classrooms. Wat Lad Chado School located in the central area of Lad Chado community. The official name is Wat Lad Chado School (Prakatvitayakhan). This school is a kindergarten to primary school. The Primary school section is located next to north boundary of the temple, and kindergarten section located next to the south boundary of the temple (see figure 119). Kindergarten section is an E shape, one story timber building with open basement, and two-storey concrete building for Primary section. Wat Lad Chado



Kindergarten is an outstanding building as it has longest timber corridor in Thailand.<sup>120</sup>

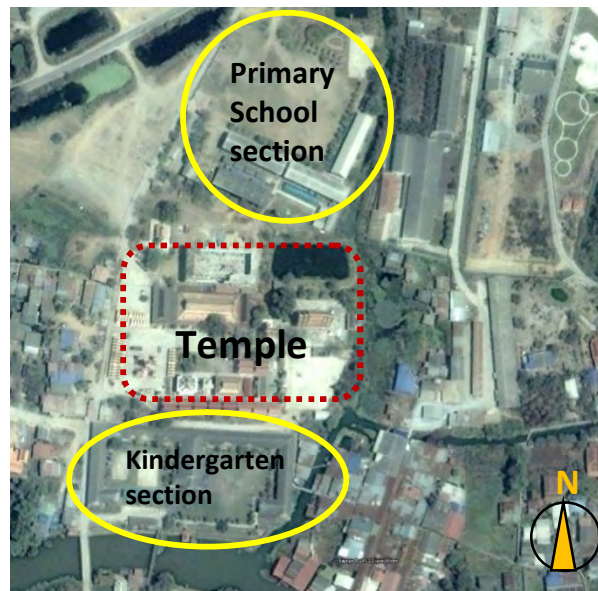


Figure 119: Kindergarten and Primary school (Adapted from Google Earth)



Figure 120: School's sign and school building

<sup>120</sup> Phanakorn Sri Ayutthaya Primary Educational Service Area Office 2, 2010. *History of Wat Lad Chado School (Prakatvitayakhom)*, Wat Lad Chado School (Prakatvitayakhom), Phakhai, Ayutthaya. Ayutthaya: Phanakorn Sri Ayutthaya Primary Educational Service Area Office 2.



Figure 121: Kindergarten section with a longest timber corridor



Figure 122: Wat Lad Chado Kindergarten school in the past (source: Lad Chado museum)

(All photos in Figure 120-122 were taken by Buatham, O., 2010)



Figure 123: Student standing in front of the Pavilion (source: Lad Chado sub-district municipality)

- **Lad Chado Market**

Lad Chado Market was established around 109 years ago in Rattanakosin period. It developed from Chinese trading houseboat along both sides of the canal. After that, Wat Lad Chado allocated the land along canal bank to be a



local market and also build timber shophouse with open basement here. Every year, villagers who live there have to pay land rental to Lad Chado Temple.<sup>121</sup>

In 1984, the road transportation connected to the Lad Chado Community. Villagers can access the city easily and faster than by water transportation. Many shops within Lad Chado market closed down and converted into housing. However, as the result of people in Ban Lad Chado deciding to conserve their own community, Lad Chado market was promoted by TAT as a 100 years old market, then received a royal award for outstanding architectural conservation in 2006.<sup>122</sup> The market is open every Saturday – Sunday, and public holiday.

Lad Chado Market provides maps for visitors to see where and what shops are located in the market. There is also home-stay, little theatre showing movies that have been filmed here, Gallery, Traditional pharmacy, Chinese shrine, and two local museums; one is local fish aquarium, another is fishery tool and agriculture equipment museum.



Figure 124: Lad Chado Market's map



Figure 125: Lad Chado Gallery

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<sup>121</sup> Lad Chado sub-district municipality, 2010. *Lad Chado Market History*. Ayutthaya: Lad Chado sub-district municipality.

<sup>122</sup> Tourism Authority of Thailand, 2009. *Tourism Guide: 15 Land Market & 16 Floating Market*. Bangkok: TAT.



Figure 126: Fishery tool shop



Figure 127: Traditional Pharmacy



Figure 128: Lad Chado Theatre



Figure 129: Home-stay within the market



Figure 130: Traditional Toys



Figure 131: Construction material shop



Figure 132: Agriculture equipment museum



Figure 133: fishery tools in the museum





Figure 134: Local fish aquarium



Figure 135: Chinese shrine



Figure 136: Local product



Figure 137: Hardware shop & local product



Figure 138: Pork noodle restaurant



Figure 139: Local sweet shop



Figure 140: Several kinds of detergents made by villagers.

(All photos in Figure 124-140 were taken by Buatham, O., 2011)



Figure 141: Traditional believe supply shop in Lad Chado is plenty with Ta – Yai Doll, as most of villagers believe in Phi Mor (Phi Ta-Yai)



Figure 142: Local Grocery store



Figure 143: Shopping atmosphere within the market



Figure 144: Merchant makes curry puff for sale



Figure 145: Lad Chado Market main entrance



Figure 146: Sightseeing boats available at the area next to the canal.

(All photos in Figure 141-146 were taken by Buatham, O., 2011)

- **Shophouse in the market**

There are approximately 40 shophouses within the Lad Chado market; all of them are two storey timber with light green color painting. Most shophouses have been occupied in this zone for longer than 50 year, some over 100 years. The local fish aquarium and gallery in the market have an outstanding characteristic of Thai tradition style shophouse. Aquarium shophouse has



better condition than gallery shophouse due to gallery has deteriorated through time and lack of maintenance because the owner moved to another city.



Figure 147: Lad Chado Market



Figure 148: Renovated timber shophouse in the market



Figure 149: Thai style folding door



Figure 150: Ventilation panel in shophouse



Figure 151: Various style of timber wall can easily found in the area.



Figure 152: Thai tradition style timber wall and window at local aquarium museum



Figure 153: Timber walkway on second floor



Figure 154: Another style of wall, door and window in gallery



Figure 155: Small room on the first floor can walk through the kitchen at the back of shophouse



Figure 156: In gallery, between 1<sup>st</sup> floor and 2<sup>nd</sup> floor has sliding security round steel bars and wooden frame door which can lock with a stair to prevent risk from thief.



Figure 157: Some part of timber floor on 2<sup>nd</sup> floor has security round steel bars; can open to look down to the 1<sup>st</sup> floor.





Figure 158: Transparent roof - light

(All photos in Figure 147-158 were taken by Buatham, O., 2011)

All of shophouses in zone A have galvanized iron or asbestos cement corrugated in gable roof style.

- **Old Police Station**

First of all, this police station was a floating station located in front of Lad Chado kindergarten until the road transportation connected to Lad Chado community; police station moved to the land opposite school. The new police station at that time is one storey timber building, contains police station and police dormitory. At present, this police station moved to other area near Lad Chado Municipality instead.



Figure 159: Old police station (photo taken by Buatham, O., 2012)



Figure 160: Timber police station and dormitory (photo taken by Buatham, O., 2012)

- **Rung Ruang Rassamee Boat**

Originally, this boat was called ‘Khun Phet’, it was built by Suphan Transportation Company. In 1970, the boat was sold to new owner and changed the name to ‘Rung Ruang Ratsamee’, as Suphan Transportation Company closed down. The boat was sold to many people, finally the boat belong to Mrs. Wanphen Ketchip in 2005. In 2006, the big flood which occurs in Ayutthaya inflicted a lot of damage on this boat; half of it sank into the river. As a result, she decided to contact to Ayutthaya College of Ship Building Industrial and Technology to donate a boat. At that time, Ayutthaya Governor (Preecha Kamolbut) was interested in history of Green – Red boat; first operated passenger ferry and cargo ship business between Pak Hai to Bangkok (see the history of Green – Red Boat in Chapter 3), thus the owner and the college donates a boat to him.

After that, Governor has a plan to develop and promote Lad Chado Market as a sustainable tourist attraction; he therefore gave the boat to Lad Chado sub-district municipality. Lot of villagers who have boat building knowledge renovated it together, and then it changed its official name to ‘Kamonbut Rung Ruang Ratsamee’ to show an honor to Ayutthaya governor.<sup>123</sup>

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<sup>123</sup> Lad Chado sub-district municipality, 2010, *Rung Ruang Rassamee Boat*. Ayutthaya: Lad Chado sub-district municipality.





Figure 161: Rung Ruang Rassamee Boat located opposite to Lad Chado Market  
(Photo taken by Buatham, O., 2012)

- **Entrance and Parking**

There are two ways to access to the Lad Chado Market; main entrance and sub-entrance via Lad Chado Temple (see figure 162).

**Main entrance:** main entrance has a direction sign post beside the main road, the length of road is approximately six meters. It is a concrete road in the first half while rest of the road to the main parking is macadamized gravel road. Small local industries located beside the first half, and residence surrounding the rest of the road. Main Parking has covered but has a small number of parking.

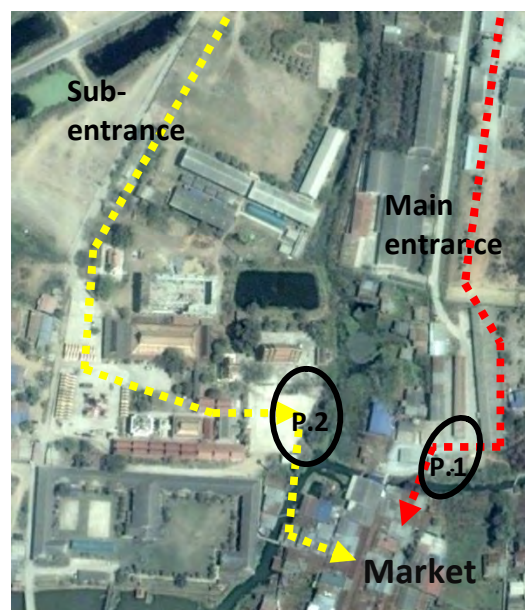


Figure 162: Parking and Entrance (adapted from Google Earth, 2011).



Figure 163: Small local industries beside the road to main entrance



Figure 164: Main parking with covered



Figure 165: Gravel road in parking area

(All photos in Figure 163-165 were taken by Buatham, O., 2012)

**Sub – entrance:** sub- entrance to Lad Chado Market and Lad Chado community is an asphalt road; the length of road is approximately six meters. This road is the same entrance to Wat Lad Chado School and Lad Chado Temple. There is more outdoor parking space than main entrance parking area.



Figure 166: Sub-entrance Road to Lad Chado



Figure 167: Outdoor parking space

(All photos in Figure 166-167 were taken by Buatham, O., 2012)

- **Local industries**

There are two small local industries in Zone A; leather goods and Fabric bag industries.



Figure 168: Fabric bag industries



Figure 169: Shoe industry

- **Old Rice mill**

The remaining structure of the second old rice mill within Lad Chado community is located next to Lad Chado Market. In the past, villagers used the rice mill within the community, but now they do not use it anymore. The first rice mill is located in Zone C. however, the second rice mill in zone A has better condition than first one because the first one was on fire long time ago.



Figure 170: Chimney of the second old rice mill in Zone A

(All photos in Figure 168-170 were taken by Buatham, O., 2012)

### **Zone B: High density residential area**

Zone B is a closely developed residential area; people want to place their house near Lad Chado Canal as it is easy to go anywhere outside the community due to the past, main transportation of Lad Chado community is water. As a result, roof of most houses close to their neighbor like it is a same roof. Villagers said that if a chicken flying on the rooftop, it is not going to fall over to the ground. Most houses in this area are one storey timber house raised to avoid flooding in rainy season. Most of the houses located in this area are more than 50 years old, several houses more than 100 years; also most of them are Thai traditional style. A concrete pedestrian way in this area is 1.5 meters wide.

This area contains a lot of outstanding thing as;

- Floating Square dip net
- Several old houses
- The last traditional boat use to sell salt in Lad Chado
- Phi Mor's Medium house (Spiritual specialist's house)
- Woodshed

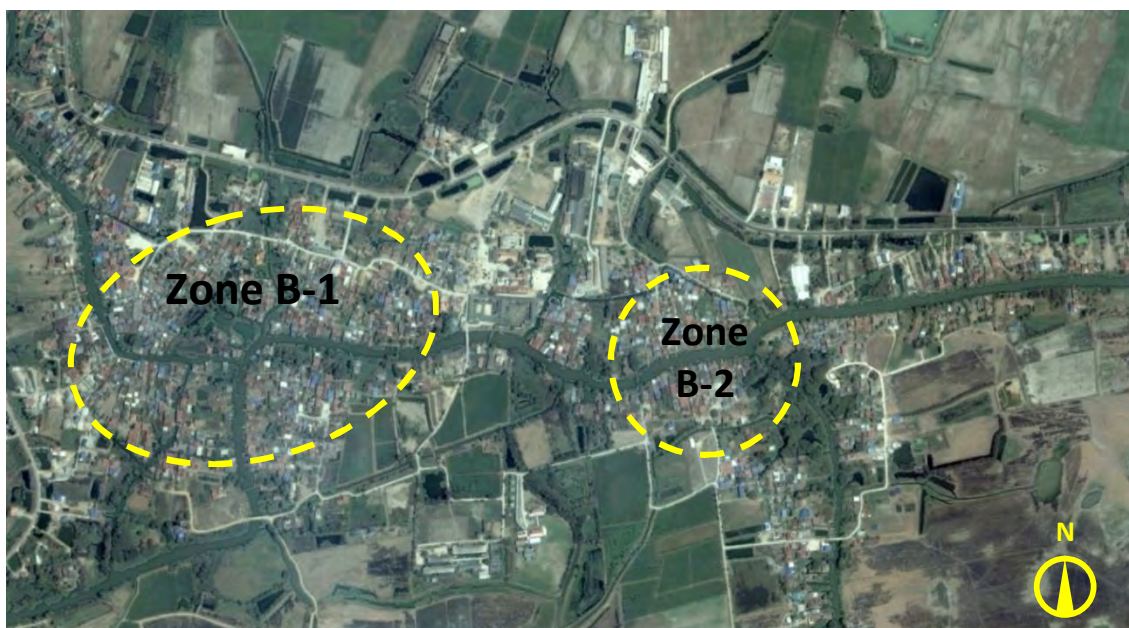


Figure 171: Zone B High density residential area (adapted from Google Earth, 2011)



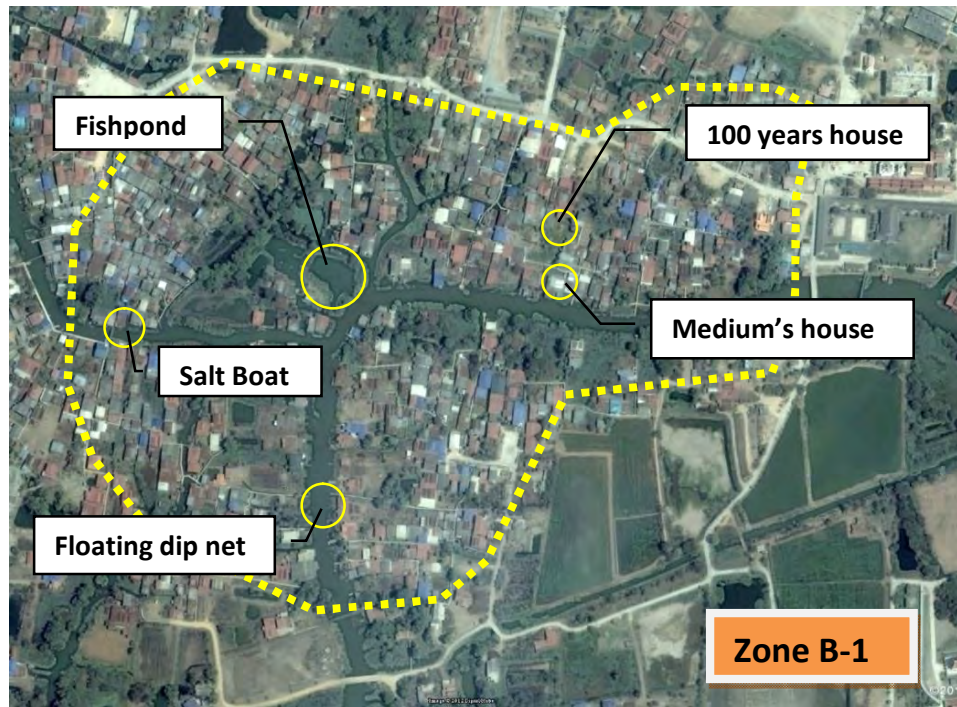


Figure 172: Zone B-1 (adapted from Google Earth, 2011)

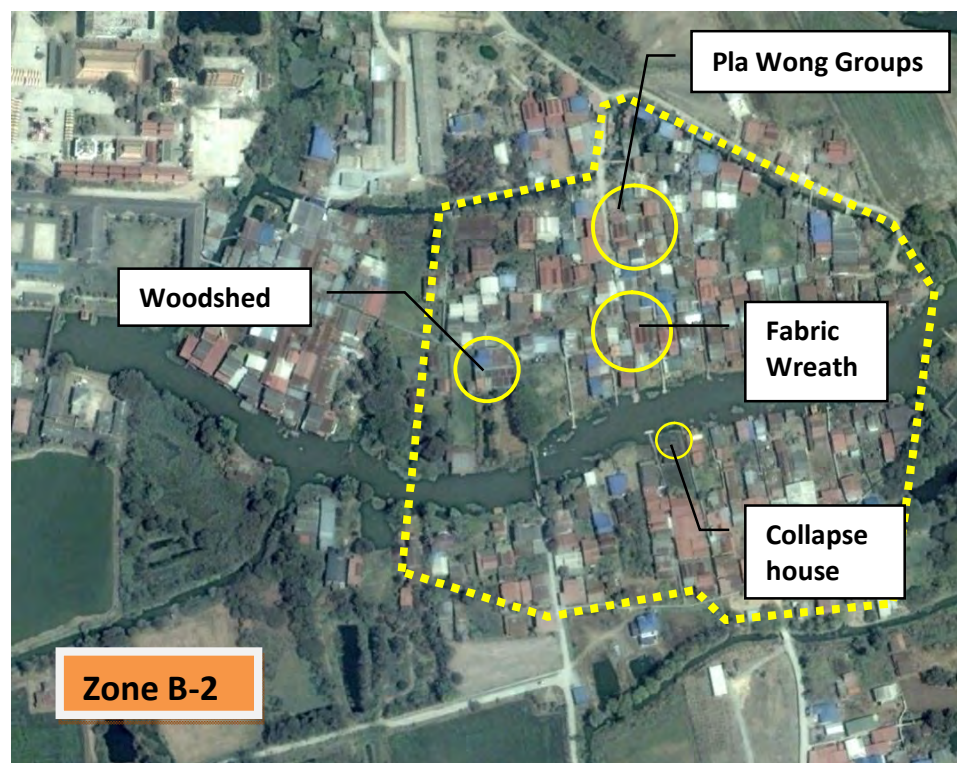


Figure 173: Zone B-2 (adapted from Google Earth, 2011)



- **Floating Square dip net**

Normally the square dip net in Lad Chado is always in front of villager's house but this kind of floating square dip net was common in the past. Nowadays, it is hardly to be seen in the community.



Figure 174: Floating square dip net (Photo taken by Buatham, O., 2012)

- **Several old houses**



Figure 175: Villager park their boat under their house



Figure 176: Typical one storey timber house with light green color painted



Figure 177: Long terrace in front of the house



Figure 178: Typical Thai style house and terrace raised on stilts.



Figure 179: 100 years old Thai traditional house start deteriorate due to lack of maintenance



Figure 180: Over 50 years two storey house with small outdoor pavilion



Figure 181: Timber house with trellis shading



Figure 182: Villager prepares food for sell at the covered terrace of their house



Figure 183: One storey house with additional two storey typical style



Figure 184: Villager raising house to avoid flooding



Figure 185: A large 100 years old Thai style house



Figure 186: Thai traditional style and typical style



Figure 187: A large 100 year old Thai traditional style house with the additional hip roof.



Figure 188: Modern style colorful concrete house



Figure 189: Two storey modern style house





Figure 190: A typical style of one storey high platform timber house with pink perforated eaves



Figure 191: almost 100 years house started deteriorate



Figure 192: Over 100 years timber house start to collapse because owner moved to another city



Figure 193: Boat builder's house build Boatshed with high platform in front of the house, makes it easy to build or repair the boat

(All photos in Figure 175-193 were taken by Buatham, O., 2012)

- **The traditional boat still use to sell salt in Lad Chado**

There is the only one boat that still used to sell salt within the community due to villagers can easily go out to buy supplies outside the community.



Figure 194: The only remaining traditional boat which is still used to sell salt in the community  
(Photo taken by Buatham, O., 2012)

- **Phi Mor's Medium house (Spiritual specialist's house)**

As the owner of this house is the medium of Phi Mor (Phi Ta-Yai) which base on Mon Believe, layout plan of this house also set the entrance faced to the north and back of house faced to the south follow Mon believe as called 'Mon Khwang'.



Figure 195: Phi Mor's Medium house (photo taken by Buatham, O., 2012)

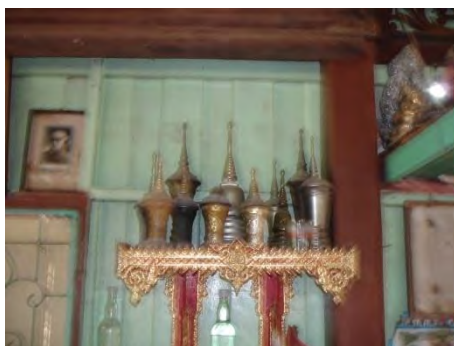


Figure 196: Ancestor bone ash in beautiful traditional cinerary urn.



Figure 197: Timber carved frieze in the house





Figure 198: Inside the house

(All photos in Figure 196-198 were taken by Buatham, O., 2012)

- **Woodshed**

Wood shed is located near Lad Chado Market. Owner collects woods here and sells it to villagers.



Figure 199: Wood path directed to the woodshed (photo taken by Buatham, O., 2012)

- **Other feature in Zone B-1 and B-2**



Figure 200: Concrete pathway is 1.5 m. wide



Figure 201: Wood path is also 1.5 m. wide



Figure 202: In Zone B-1, concrete pathway build along the canal

There are a lot of timber bridges in Zone B-1 and B-2, due to the area is next to the canal. However, car cannot use the timber bridge within the community because it is not strong enough to receive the weight.



Figure 203: Timber bridges in Zone B-1 and B-2



Figure 204: Timber bridge connected to both side of canal, help villagers can access to opposite side



Figure 205: Villagers use timber bridge to go to the temple in the past



Figure 206: This timber bridge was build in 1972



Figure 207: First concrete bridge in Lad chado, build in 1999

(All photos in Figure 200-207 were taken by Buatham, O., 2012)

Form of concrete bridge should follow the old timber bridge. Moreover, there is a public wooden or concrete pier at interval in Zone B-1 and B-2. Villagers who live far from pier can tied their boat with it. However, some houses located next to the canal have their own pier.



Figure 208: A public wooden pier in Zone B-1 and B-2





Figure 209: Public Pier in Zone B-2 is in the area which most villager occupation is fisherman. They usually clean their fishes before take it back home and transform it in to fishery product such as ‘Pla Wong’ or sell it to merchant.



Figure 210: Children come to swimming at the concrete pier



Figure 211: Artificial fishpond use to trap fish inside



Figure 212: Cooking Stove Burning rice husk can be seen in some villagers house



Figure 213: Villagers in Zone B-2 make Fabric wreath  
(All photos in Figure 208-213 were taken by Buatham, O., 2012)

### **Zone C: Low density residential area**

Zone C is a low residential area; most houses in this area are one storey timber house with high platform to avoid flooding in the rainy season. Houses in Zone C are also located close to the Lad Chado canal and also close to their rice fields. Most houses in this area are Thai traditional style and Thai typical style, one of them is over than one hundred years in a good condition as the owner still live in this house. Road and water transportation are available and it is easy to go to other places. Villagers in Zone C-1 produce several kinds of smoked fish. Water supply is not available in some area of Zone C-1 therefore villagers use water in the canal for daily life activities such as wash dishes, washing clothes, and other. Concrete pedestrian path in this area is also 1.5 meters wide. Chinese Shrine in this Zone also famous and faithful for villagers, especially Chinese villagers.

This area contains an outstanding thing as;

- A remainder of first old rice mill in Lad Chado
- Several old houses
- Tailorbird nest tourist sightseeing spot
- Chinese shrine



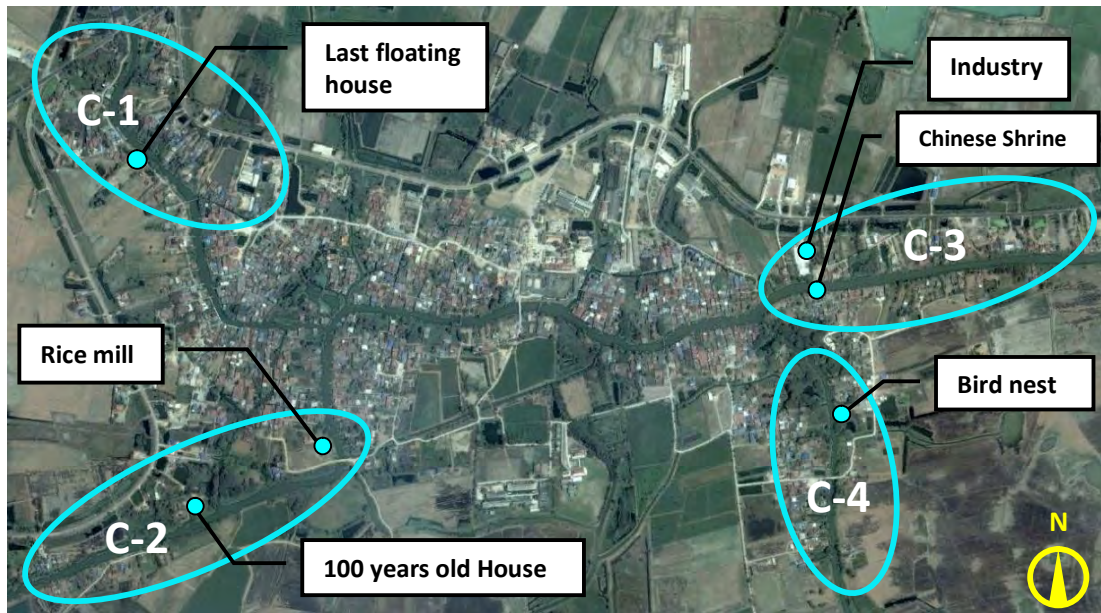


Figure 214: Zone C Low density residential area (adapted from Google Earth, 2011)

- **A remainder of first old rice mill in Lad Chado**

As the result of the first old rice mill was on fire, villagers built the second rice mill in Zone A. In front of a remaining, a spiritual house located in the canal: villages sometimes give an offering there. A remainder of first old rice mill in Lad Chado is in Zone C-2.



Figure 215: A remainder of the first old rice mill in Lad Chado (photo taken by Buatham, O., 2011)



Figure 216: Spiritual house located in the canal (photo taken by Buatham, O., 2011)

- **Tailorbird nest tourist sightseeing spot**

In Zone C-4, there is one tree plenty with natural Tailorbird nest, included in sightseeing boat route. Some villagers try to get the nest and want to sell it.



Figure 217: New nest falling down to the ground (photo taken by Buatham, O., 2012)



Figure 218: Tree with a lot of Tailorbird nest



Figure 219: A lot of bird nest, green color mean new nest and brown color mean old nest

(All photos in Figure 217-219 were taken by Buatham, O., 2012)

- **Chinese Shrine**

Lad Chado Community suffered big fire in 1937 when almost half of the community was damaged. Chinese villagers in Lad Chado community invite Chinese professional to analysis Lad Chado Feng shui. Chinese professional suggests that villagers should build a Chinese shrine at the corner of Lad Chado Canal. Therefore, villagers built it and let Well-known Chinese elder at that time bring incense smoke from Suphanburi shrine, Suphanburi province. After that, Lad Chado community never has a fire.

The official name of this shrine is ‘Pueng Tao Kong Ma’; is organized these event three times every year. The offering for Pueng Tao Kong Ma are Pig, Duck, chicken, and fruit. Since the shrine was deteriorating through time, villagers start building a new one and temporary moved the Chinese shrine to the area within Lad Chado Market.<sup>124</sup>



Figure 220: Chinese shrine was a timber building



Figure 221: After moved to Lad Chado Market

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<sup>124</sup> Lad Chado sub-district municipality, 2010. *Chinese shrine*. Ayutthaya: Lad Chado sub-district municipality.





Figure 222: New Chinese shrine still in construction process, new structure is made by concrete.

(All photos in Figure 220-222 were taken by Buatham, O., 2012)

- **Residential area in each zone**

- **Zone C-1**

Most of villagers in this zone make a smoked fish. Moreover, this area has the last floating house which starts to deteriorate due to lack of maintenance. The last floating house of Lad Chado community should be maintenance and conserved to retain the sense of place and authenticity of the community.



Figure 223: Front side of floating house



Figure 224: This floating house connected to house at the back



Figure 225: Bamboo floating structure raft under the house



Figure 226: Over 100 years, Thai traditional style house with additional new concrete structure



Figure 227: A house with smokestack, makes smoked fish



Figure 228: Another house with smoke from making smoked fish



Figure 229: Villager set their house next to the canal and their rice field

(All photos in Figure 223-229 were taken by Buatham, O., 2012)



## **- Zone C-2**

Most of the houses in this zone are located separately from each other. One of the most outstanding houses over a hundred years old is a one storey teakwood house with high platform and light green color painting. The house built in late eighteen century and located next to the Lad Chado Canal and their rice fields. The architectural style is mix between Western and Thai style that was popular in the period of King Rama 5 (late 18<sup>th</sup> Century).<sup>125</sup> This house has hip roof style which is different from other house in Lad Chado where most of them use gable roof. The condition of house is still good and a lot of modern features can be seen.



Figure 230: Overview of the house (photo taken by Buatham, O., 2012)



Figure 231: Front of house with new color painting

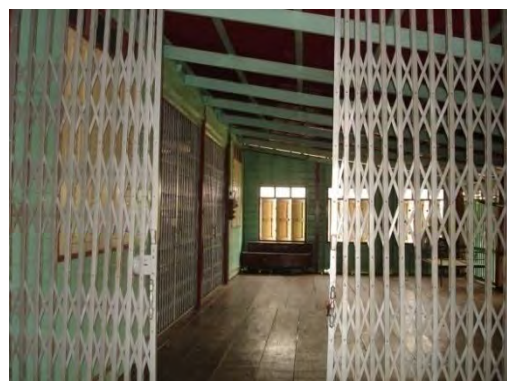


Figure 232: The folding door was changed to metal screen door by owner

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<sup>125</sup> Bunchum, S., personal communication, March 24, 2012.



Figure 233: Ancestor and member family portraits showing on the walls



Figure 234: Thai style wall in this house



Figure 235: Main pillar of the house located in eastern side, owner put gold sheet to pay respect on it.



Figure 236: Late 18<sup>th</sup> Century green jar still use to collect water



Figure 237: Pass away ancestor and their family portrait together with urn



Figure 238: Late 18<sup>th</sup> Century teakwood wardrobe still in use





Figure 239: Television box made from wood



Figure 240: Old metal storage box from 18<sup>th</sup> Century still in good condition



Figure 241: Old teakwood table can expand and fold, the table use only wood dowels in woodwork



Figure 242: Thai traditional window style



Figure 243: Several style of ventilation

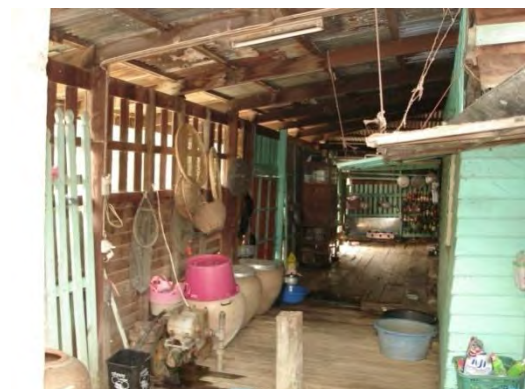


Figure 244: Kitchen and restroom located on west side of the house



Figure 245: Storage room at the back of the house  
plenty with old stuff and boat



Figure 246: Small storage in the boat use for  
keep fish or some stuff



Figure 247: Boat storage of this house



Figure 248: Wooden gutter use for bringing  
water to rice filed in the past



Figure 249: wooden chain which use together with  
wooden gutter



Figure 250: Square dip net pole in front of the  
house can change the level of dip net base on the  
level of water





Figure 251: Other 100 years Thai traditional house with Thai style roof nearby



Figure 252: Thai style gable roof



Figure 253: Thai traditional style within Zone C-2



Figure 254: Timber partition style

(All photos in Figure 231-254 were taken by Buatham, O., 2012)



**- Zone C- 3 and C- 4**

Houses in this area are mix with Thai typical style, Thai traditional style and modern Thai style. Timber and concrete are the main materials. Most villagers in this zone are fishermen. Local ceramic industry also located in zone C-3.



Figure 255: Thai traditional style with small balcony in front of the house



Figure 256: Large Thai traditional style house



Figure 257: Typical Thai style timber with high platform house



Figure 258: Western Classical style, one storey high platform house



Figure 259: Front of ceramic industry



Figure 260: Back of the ceramic industry located next to the canal



Figure 261: Typical Thai style house in Zone C-4



Figure 262: Concrete path in Zone C, width of the path is approximately 1.5 meters  
(All photos in Figure 255-262 were taken by Buatham, O., 2012)

- **Zone D: Surrounding area**

The surrounding area contains rice fields, some houses, Temple and high school. Most of areas are rice fields which can connect to the other area

by car and boat. Farmers who have rice fields located next to the canal can use water from it to grow rice. Road in this area, some parts are asphalt, concrete, and macadamized gravel road with approximately length six meters. Lad Chado Sub-district Municipality Office is also located in this area.

The temple in this area called Chakkarat Temple or Lad Prathumthong Temple was established in 1957. Lad Chado Samakkee School is a high school located next to the temple.

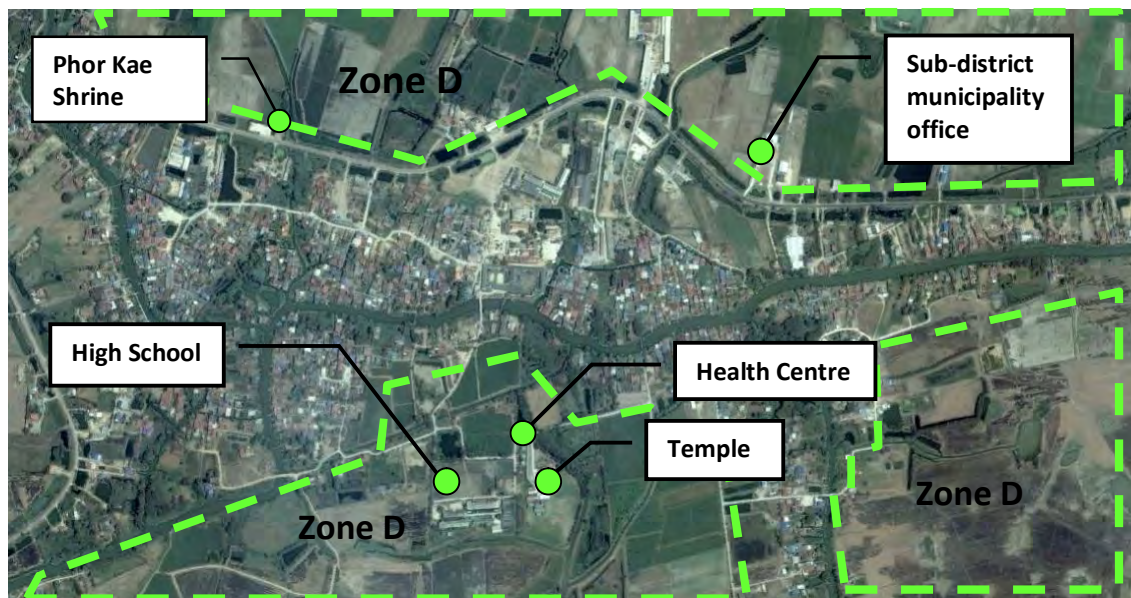


Figure 263: Zone D Surrounding area (adapted from Google Earth, 2011)



Figure 264: Lad Chado Sub-district Municipality Office



Figure 265: Municipal health care centre





Figure 266: Lad Chado Samakkee School



Figure 267: Chakkarat Temple



Figure 268: Rice fields after harvest



Figure 269: Farmer house and their rice fields



Figure 270: Overall view of rice fields



Figure 271: Lad Chado canal flow through ZoneD





Figure 272: Rice fields before harvest



Figure 273: Villager raises their cows



Figure 274: Small square dip net in rice fields



Figure 275: Phor Kae – Phor Sripthrai Shrine

(All photos in Figure 264-275 were taken by Buatham, O., 2012)

The analysis of interrelationship between land-use patterns, individual components and natural and cultural element and its setting in the community can make a better understanding of this place and can lead to the significant assessment and cultural tourism management of Lad Chado community.

## **Chapter 5**

### **Cultural Significance assessment of Lad Chado Community**

Cultural significance is a concept which helps in estimating the value of the places and those which help an understanding of the past or enrich the present and will be the value to future generations. Australia ICOMOS Burra charter 1999, stated that cultural significance means aesthetic, historic, scientific and social value for past, present or future generations<sup>126</sup>. Principles for the Conservation of Heritage Sites in China also has similar concept of heritage values which the heritage value of a site comprise its historical artistic and scientific values.<sup>127</sup>

According to the information from chapter three and four, this chapter aims to assess the cultural significance of Lad Chado community to understand its value then develop the policy and management by following the concept of cultural significance of Burra charter and Principles for the Conservation of Heritage Sites in China.

- **Aesthetic Value**

Lad Chado Community has considerable aesthetic appeal as follow;

#### **Lad Chado Temple (Dusit Ratchamatcha Temple)**

The outstanding component of the temple is an old pavilion; the biggest pavilion in Ayutthaya was built in 1913. The columns are made from giant iron wood and the floor made from Golden Teak wood<sup>128</sup>. Inside the pavilion, wooden craft of Chado fish (giant snake-head fish) is represented. The other things are Phra Ubosot which is surrounded with stupa (prang) and soldier dolls in every four corner, a square shape with gable Thai classical ornament of Lad Chado's bell tower, and Thai style timber panels of monk's house. All of them show a Thai classical style by the use of form,

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<sup>126</sup> Australia ICOMOS, 1999. *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance 1999*, Burwood: Australia ICOMOS incorporated.

<sup>127</sup> *The Getty Conservation Institute, 2004. Principles for the Conservation of Heritage Sites in China. The Getty Conservation Institute.*

<sup>128</sup> Tourism Authority of Thailand, 2009. *Tourism Guide: 15 Land Market & 16 Floating Market*. Bangkok: TAT.

color, material, and decorative patterns known as “Lai Thai” of Buddhist temple in Thailand.



Figure 276: Front elevation of Phra Ubosot      Figure 277: Another pavilion in Lad Chado Temple  
(All photos in Figure 276-277 were taken by Buatham, O., 2012)

### **Wat Lad Chado School (Prakatvitayakhan)**

The outstanding aesthetic building of Wat Lad Chado School is a kindergarten section which is established in 1962. The building is an E shape, one story timber building with manila roof. The style of the building is typical Thai style with high platform to avoid flooding in rainy season as it located next to the canal. Moreover, this building has longest timber corridor in Thailand.<sup>129</sup>

### **Houses**

Most houses in Lad Chado Community are one storey timber house with high platform. The majority of houses are typical, traditional and modern style in order. Local tradition houses near the river need to keep their house above the flood waters by build on raised stilts. Timber is a main material of the house; as a result there are several styles of decorative timber works in several houses like timber craved frieze, craved-timber partition, timber ventilation, timber window, and other component within the community.

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<sup>129</sup> Phanakorn Sri Ayutthaya Primary Educational Service Area Office 2, 2010. *History of Wat Lad Chado School (Prakatvitayakhom)*, Wat Lad Chado School (Prakatvitayakhom), Phakhai, Ayutthaya. Ayutthaya: Phanakorn Sri Ayutthaya Primary Educational Service Area Office 2.

The last floating house within the community also shows the local lifestyle in the past that use floating house to sell their goods before moved to the on – ground market. The front part of floating house was used for selling their products and has wall panel which can be opened and closed when necessary, behind this house is used for rest and sleep. Under the floating house is a bamboo floating structure raft which is called “Pae Luk Buap”<sup>130</sup> (Round raft). The last floating house of Lad Chado community should be maintenance and conserved.



Figure 278: Floating house in Lad Chado Community (photo taken by Buatham, O., 2012)

### **Shophouse in Lad Chado Market**

There are approximately 40 shophouses within the market; all of them are two storey timber buildings with light green colored paint. The local museum and local gallery show outstanding features of Thai tradition style. Local gallery also has an interesting feature: inside the gallery between 1<sup>st</sup> floor and 2<sup>nd</sup> floor there is a sliding security curved steel door which can lock with a stair to prevent risk from theft. Furthermore, some part of timber floor on 2<sup>nd</sup> floor has security round steel bars which can open to look down to the 1<sup>st</sup> floor.

Not only local museum and local gallery but also typical shophouses in the market show the aesthetic of Thai typical style. Carved – timber ventilation panel, Thai tradition style folding door, various styles of timber wall and window, and other can easily found in the area. As a result, Lad Chado market was promoted by TAT as 100

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<sup>130</sup> Thailand JuniorEncyclopedia, 1997. *Thai tradition house*. Available at: <http://kanchanapisek.or.th/kp6/BOOK13/chapter1/t13-1-11.htm> [accessed February 15, 2010].



years old market and received a royal award for outstanding architectural conservation in 2006.<sup>131</sup>

### **Cultural and Natural Landscape**

Cultural and natural landscapes in Lad Chado Community create a spectacular scenic example of vernacular landscape together with the water. The spectacular atmosphere when villagers put square dip net up and down into the water or fishing along the canal, natural environment, and local lifestyles makes it a unique character of living with the water. All the components within the community --temple, school, old police station, market, residential, rice field, and Lad Chado Canal -- create a sense of place within Lad Chado Community.

- **Historic Value**

Ban Lad Chado or Lad Chado Community is an old community established around the Ayutthaya period in 1767. Some people who evacuated from the war between Burma and Ayutthaya kingdom settled down in this area. This community was called Ban Chakkarat which later was changed to Lad Chado community around Rattanakosin period, due to the richness of village natural environment.<sup>132</sup> “Lad” mean plain area “Cha Do” mean giant snakehead fish thus Lad Cha Do mean the plain area with a lot of giant snakehead fish.

Lad Chado Temple was established in 1787 after the fall of Ayutthaya kingdom. It can be assumed that most people in Lad Chado community in the past were Mon due to the Phoenix Poles (Sao Hong) in front of the temple.<sup>133</sup> However, in the present day the phoenix pole has disappeared. In 1980, Lad Chado canal and Lad Chado Temple appeared in the Royal writing of King Rama V “Trip to Makham Thao River”. In that writing, his majesty says that Lad Chado canal had a lot of water hyacinth making it difficult for Phraya Boranratchathanin to visit him and waste the time for half of day.

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<sup>131</sup> Tourism Authority of Thailand, 2009. *Tourism Guide: 15 Land Market & 16 Floating Market*. Bangkok: TAT.

<sup>132</sup> Lad Chado sub-district municipality, 2010. *Development plan for 2010-2012*. Ayutthaya: Lad Chado sub-district municipality.

<sup>133</sup> Lad Chado sub-district municipality, 2010. *Development plan for 2010-2012*. Ayutthaya: Lad Chado sub-district municipality.

Furthermore, King Rama V gave the new formal name for Lad Chado Temple as Dusit Ratchamatcha Temple which means royal fish.

During Rattanakosin period, several Chinese trading houseboats along Lad Cha Do canal developed into a floating market. After that, Lad Cha Do Temple was allocated as the waterside area to the Chinese trading houseboat thereby the Chinese houseboat community moved from the water to the land and established a very successfully market at that time.<sup>134</sup>

- **Scientific Value**

There are several scientific values in Lad Chado Community through local wisdom and local architectural style.

In term of local wisdom, Lad Chado Community has several interesting fishing techniques and process of making fishery products, especially dried fish and smoked fish. The use of the Square Dip Net which can control the level of the net to suit water level in every season, and floating basket in front of the house use for raise fishes which they get from the canal are two distinctive elements of the study area. On the other hand, some villagers buy small fishes and feed it in floating basket for selling. Fishing by duckling or duck and Fishing a Silver Barb with the top part of water morning glory are hardly seen in other areas in present days.

The process of making local fishery product of Pla Kradi Wong and smoked fish is also a scientific value within the community. For Pla Kradi Wong's making process, villager sprinkles water from high pressure water machine on the fishes to take fish scales off without using knife, make it faster than before. The other local wisdom in smoked fish making process is villagers take entrails out and wash them with salt and water to get rid of the fishy smell. They do not throw the entrails away but fried it to get fish oils instead. It can be seen that villagers do not waste any part of fishes and

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<sup>134</sup> Office of Tourism and Sport: Ayutthaya province, 2009. *The History of Lad Cha Do Community, Pak Hai district, Ayutthaya province*. Available at <http://ayutthaya.mots.go.th/index.php?lay=show&ac=article&Id=538822870&Ntype=2> [accessed 19 November 2009].

get all benefit from them. The ability to calculate amount of saw dust to cooked smoked fish perfectly is also the local wisdom of Lad Chado's villagers.

Fabric wreath is an outstanding local product in Lad Chado Community. Villagers use colored towel instead of flower due to the lack of road transportation and difficult to keep fresh flowers in the shop. As a result, Lad Chado was the first community in Thailand to create fabric wreaths, a technique that started in 1987.<sup>135</sup>

In terms of architectural style, gable and hip roof are popular within the community as it suits the hot and humid climate in Ayutthaya more than other roof style. In rainy season, the flow of rivers from the north of Thailand caused the flood every year. Villager's houses near the canal need to keep their house above the flood waters by building on stilts.

- **Social Value**

The community has developed overtime and people have traditionally lived together with the water, thus boats are still the simple way to go to another place within the community as it is a waterside settlement. Lad Chado canal which is embedded in the community represents the way of local people lifestyle which is intimately connected with the water.

Several ethnic groups - Mon, Thai, and Chinese - live together harmoniously. An evidence of different cultural from different race still can found in this community such as people who has Mon lineage still believe in Phi Mor or Phi Ta-Yai (Ancestor spirit), Chinese shrine, Thai tradition house, and Thai typical house. Lad Chado Market has significance to people who living here and nearby area as it is a trading market from the past, they can trade their goods here.

Moreover, Lad Chado temple is the center of beliefs for people within the community. The temple pavilion was a place for educating students in Lad Chado community until

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<sup>135</sup> Lad Chado sub-district municipality, 2010. *Fabric wreath of Lad Chado people*. Ayutthaya: Lad Chado sub-district municipality.

the construction of Wat Lad Chado School was finished. In July before the beginning of Buddhist Lent, Lad Chado community organizes the traditional Wax boat parade Festival; villagers decorate their boats and gather in front of Lad Chado Market. The other spiritual focus within Lad Chado temple is the traditional ceremony of Phor Kae - Phor Sripthrai Shrine. This is a traditional ceremony inherited from Faithful ancestors to descendants.

### **Statement of significance of Lad Chado Community**

Lad Chado community is the cultural landscape associated with agriculture and fisheries. The community retains an active social role over time; villagers also have traditionally lived together with the water. The community is an outstanding example of a traditional waterside settlement which is representative of a uniqueness of culture, local wisdom, architectural style, and local beliefs. Lad Chado temple and Lad Chado canal are centre of the community, villagers always gather together on the canal or the temple when they have meeting, social activities or important event. Traditional lifestyle of villagers is also associated with spiritual beliefs, not only Buddhist but also local spiritual. It can be seen that Lad Chado Community contains an aesthetic, historic, scientific, and social value.

### **Questionnaire Results**

This section reports the results of the 100 visitor questionnaires that had the purpose of describing visitors' profile (foreigner and Thai) and visitor's opinion and interest about the community. However, the result of local peoples' in-depth interview would be used in current management plan of the next chapter. The result of both in-depth interview and questionnaires can be used by Lad Chado community, involve public and private sectors to understand the significant and authenticity of Lad Chado Community to develop suitable management plan and legislation.

The information and table below show the data of visitors' profile from the result of questionnaire survey.



## Visitors' profile

- **Nationality**

Thais are the biggest group of visitors to Lad Chado Community at 95%, followed by 3% American, and 2% French (see table 4).

**Table 4: The data of visitors' nationality**

Nationality	Quantity	Percentage (%)
Thai	95	95
Foreigner	5	5
<b>Total</b>	100	100

- **Gender**

Most of visitor are female with 60% and 40% are male (see table 5).

**Table 5: The data of visitors' gender**

Gender	Quantity	Percentage (%)
Male	40	40
Female	60	60
<b>Total</b>	100	100

- **Age**

The largest group is the 31% of 31-40 years old, followed by 27% of 21-30 years old group, 14% of 41-50 years old, 13% of 51-60 years old, and 8% of over 60 years old. The smallest group is below 20 years old at 7% (see table 6).

**Table 6: The data of visitors' age**

Age	Quantity	Percentage (%)
Below 20	7	7
21-30	27	27
31-40	31	31
41-50	14	14

Age	Quantity	Percentage (%)
51-60	13	13
More than 60	8	8
<b>Total</b>	100	100

- **Where the visitors live?**

40%, i.e. most of visitors live in Bangkok area, 36% of visitors live in Ayutthaya, and 24% of visitors live in other areas.

The 24 percentage of visitor who lives in other area are Central region 21%, North-eastern region, North region, and South region of Thailand are only 1% each. Almost all of the visitors who live in Central region are from nearby provinces which is connect to Ayutthaya; Suphanburi 3%, Angthong 4%, Nakhonpathom 2%, and Lopburi 2% (see table 7).

**Table 7: Where the visitors' live?**

	Quantity	Percentage (%)
<b>Bangkok</b>	40	40
<b>Ayutthaya</b>	36	36
<b>Other Area</b>		
- Central region (Suphanburi, Lopburi, Angthong, Nakhonpathom, Nonthaburi, Phetchabun, Chainat, Uthaitani)	21	21
- North region (Prae)	1	1
- North-Eastern region (Khonkhen)	1	1
- South region (Trad)	1	1
<b>Total</b>	100	100

- **Education**

More than half of visitors (56%) had bachelor degree, 32% of visitors had lower than bachelor degree while only 12% are higher than bachelor degree (see table 8).

**Table 8: The data of visitors' education**

Education	Quantity	Percentage (%)
Below Bachelor Degree	32	32
Bachelor Degree	56	56
Higher than Bachelor Degree	12	12
<b>Total</b>	100	100

- **Occupation**

28% of most visitors are government officers and government employees, 22% are self employees, 19% are teachers and lecturers, 11% are employees, 10% are student and university student, 5% are agriculturist, and 4% are retired government official, and only 1% are state enterprise employee (see table 9).

**Table 9: The data of visitor's occupation**

Occupation	Quantity	Percentage (%)
Self employee	22	22
Government officer & government employee	28	28
Agriculturist	5	5
Student & university student	10	10
Teachers and lecturers	19	19
State enterprise employee	1	1
Retired government official	4	4
Employees	11	11
<b>Total</b>	100	100

### Visitors' interest

- **Have visitors ever been to Lad Chado?**

The number of visitors who have been to Lad Chado before is similar to the number of visitors who never been to this site. 49% of visitors in Lad Chado have been here before, while 51% of visitors never (see table 10).

**Table 10: The number of visitor who have been to Lad Chado**

Have visitors ever been to Lad Chado?	Quantity	Percentage (%)
Yes	49	49
No	51	51
<b>Total</b>	100	100

- **How many times if visitors had been to Lad Chado?**

According to table 7, the number of visitors who have been to Lad Chado before are 49 person. Most of them have been to Lad Chado more than 5 times 42.86%, followed by 32.65% of 3-4 times, and 24.49% of visitor have been to Lad Chado only 1-2 times (see table 11).

**Table 11: How many time that visitors had been to Lad Chado**

Times	Quantity	Percentage (%)
1-2 times	12	42.86
3-4 times	16	32.65
More than 5 times	21	24.49
<b>Total</b>	49	100

- **Who the visitors travel with?**

50% of visitors travel with their family and relative. Visitors who travel with friends are 24%, 13% of visitors travel with their couple, and 9% of visitors traveled to Lad Chado on their own. The number of visitors who travel with their colleague and other are the equal at 2% (see table 12).



**Table 12: Travel with**

Travel with	Quantity	Percentage (%)
Alone	9	9
Family/Relative	50	50
Friend	24	24
Colleague	2	2
Couple/partner	13	13
Other	2	2
<b>Total</b>	<b>100</b>	<b>100</b>

- **Come with tour guide**

92% of visitor visit Lad Chado Community without tour guide while only 2% of the visitors use tour guide. Almost the foreigner visitors use tour guide (see table 13).

**Table 13: Come with tour guide**

Come with tour guide	Quantity	Percentage (%)
Yes	2	2
No	92	92
<b>Total</b>	<b>100</b>	<b>100</b>

- **Transportation**

87% of visitors use private car to visit Lad Chado Community, followed by 6% of rental car and 7% of tour bus (see table 14).

**Table 14: Transportation**

Transportation	Quantity	Percentage (%)
Private car	87	87
Rental car	6	6
Tour bus	7	7
<b>Total</b>	<b>100</b>	<b>100</b>

- **How visitors know Lad Chado?**

29% of visitors know Lad Chado Community from their family and relative, 28% of visitors got information from the internet and 18% of them know this place from books together with 18% of visitors also got information and know about Lad Chado community from their friend. 3% of visitors know of Lad Chado by TV/Radio, 1.5% from Newspaper, and 1.5% of visitors know Lad Chado from the signage beside the road when they driving past. Only 1% of visitors know Lad Chado Community because this was their hometown (see table15).

**Table 15: How they know Lad Chado Community**

Gender	Quantity	Percentage (%)
Book/Magazine	24	18
TV/Radio	4	3
Newspaper	2	1.5
Family/Relative	39	29
Friend	24	18
Internet	38	28
Sign beside the road	2	1.5
Hometown	1	1
<b>Total</b>	<b>134</b>	<b>100</b>

- **Reason to visiting**

Some visitors have more than one reason to visit Lad Chado community, thereby the result is calculated and concluded in percentage as follows; 54.68% of visitors come to Lad Chado because of the interesting of local people lifestyle, followed by 17.20% of them would like to shopping, 12.50% are interested in sightseeing boat trip, 9.38% of visitors want to eat here, 2.34% said Lad Chado was their passageway en route to their destination. The last three reasons to visit are visit friends' wedding at 1.56%, see father's home town 1.56%, and interested in everything at 0.78% (see table 16).

- **Expect amount of time to be spent**

Most of visitor expected to spend time around 1-2 hours at 47%, followed by 2-3 hours at 32%, and more than 3 hours at 21% (see table 17).

**Table 16: Reason to visiting**

Reasons	Quantity	Percentage (%)
Shopping	22	17.20
Eating	12	9.38
Sightseeing Boat Trip	16	12.50
Interesting in Local People Lifestyle	70	54.68
Passageway	3	2.34
Visit friend wedding ceremony	2	1.56
Want to see father's hometown	2	1.56
Interesting in everything	1	0.78
<b>Total</b>	128	100

**Table 17: Expect amount of time to be spent**

Expect amount of time to be spent	Quantity	Percentage (%)
1-2 hours	47	47
2-3 hours	32	32
More than 3 hours	21	21
<b>Total</b>	100	100

- **The most popular activities**

The activities that most visitors are interested in are shopping and eating at 36%, followed by the second place activity at 29% of walking around the community, 3<sup>rd</sup> place is sightseeing boat trip at 28%. It can be seen that the number of second and third activity that visitors interested are quite alike. Another activities in 4<sup>th</sup> place is visited Lad Chado Temple at 21%, learn local wisdom such as farming and fishing is the 5<sup>th</sup> place at 28%, the 6<sup>th</sup> is interested

to join local event, visited Lad Chado School is the 7<sup>th</sup> place followed by the last is 55% of visitor interested in home stays in order (see table 18).

**Table 18: The most popular activities**

Voted	Activities	Quantity	Percentage (%)
1 <sup>st</sup> place	Shopping/Eating	36	36
2 <sup>nd</sup>	Walking around community	29	29
3 <sup>rd</sup>	Sightseeing Boat Trip	28	28
4 <sup>th</sup>	Visited Lad Chado Temple	21	21
5 <sup>th</sup>	Learn local wisdom (fishing, farming, cooking)	28	31
6 <sup>th</sup>	Join local event	31	28
7 <sup>th</sup>	Visited Lad Chado School	20	20
8 <sup>th</sup>	Home stay	55	55
	<b>Total</b>	100	100

- **Last visited tourist attraction before come to Lad Chado**

65% of visitors had been to the tourist/heritage attraction in Ayutthaya before coming to Lad Chado community, 17% of them visited tourist/heritage attractions in Suphanburi and 14% of them visited tourist/heritage attractions in Bangkok before coming to Lad Chado. However, only 4% of them go straight to Lad Chado without visiting another place (see table 19).

**Table 19: Last visited tourist attraction**

Last visited tourist attraction	Quantity	Percentage (%)
Tourist/heritage attraction in Bangkok	14	14
Tourist/heritage attraction in Suphanburi	17	17
Tourist/heritage attraction in Ayutthaya	65	65
Straight to Lad Chado without visited another place	4	4
<b>Total</b>	100	100



- **Next destination**

40% of visitor destination is Ayutthaya, followed by Suphanburi at 39% which is next destination, 20% of visitor will go to Bangkok while only 1% of visitor not sure which is the next destination (see figure 20).

**Table 20: Next Destination**

Next destination	Quantity	Percentage (%)
Bangkok	20	20
Suphanburi	39	39
Ayutthaya	40	40
Not sure	1	1
<b>Total</b>	100	100

- **Revisit**

Almost 100% of visitor would like to come to Lad Chado for another visit because they were impressed by the community; particularly the community, villagers' kindness, good environment and fresh air, their home town, interesting in many thing, special event, and want to pay respect to the Budha and monk in Lad Chado Temple again. On the other hand, only 4% of Thai visitors do not want to revisit Lad Chado because there is nothing of interest for them, the market has not much local product to shopping also not attractive to spend money with, less shop and restaurant (see figure 21).

**Table 21: Revisit**

Revisit	Quantity	Percentage (%)
Yes	96	96
No	4	4
<b>Total</b>	100	100

- **Recommend friends to visit here**

96% of most visitors would recommend their friend or relative to visit here while only 4% of Thai visitors would not recommend to their friend or relative (see table 22).

**Table 22: Recommend friends to visit here**

<b>Recommend friends to visit here</b>	<b>Quantity</b>	<b>Percentage (%)</b>
Yes	96	96
No	4	4
<b>Total</b>	<b>100</b>	<b>100</b>

### **Visitors' Satisfaction**

The object of these part of questionnaire survey is to measure visitors' perceived satisfaction with their experience in Lad Chado Community from 100 visitors. There are five levels of perceived satisfaction as; Very satisfied, Satisfied, Neither satisfied nor dissatisfied, Dissatisfied and Very dissatisfied.

According to the data in table 20, visitors only Satisfied in the exhibition provided by local museum, cultural festival in special event within Lad Chado Community, visited Lad Chado School and overall cultural and natural setting. Besides, the level of visitors' satisfaction in restaurants' food price and sightseeing boat trips' safety are equal in Satisfied and Neither satisfied nor dissatisfied level. Most of visitors' perceived satisfactions are Neither satisfied nor dissatisfied in guide post outside community, signage, parking, toilet, rubbish bins, brochure or leaflets, taste of food in restaurant. All the topic in local product; price, quality, and variety of local products also in Neither satisfied nor dissatisfied level. Tour route of Sightseeing boat trip, homestay and visited Lad Chado temple are Neither satisfied nor dissatisfied level too. The result of the level of visitors' satisfaction in amount of restaurant is equal in Satisfied and Neither satisfied nor dissatisfied and dissatisfied level. The only one Dissatisfied level of visitors' perceived satisfactions is a variety of food in local restaurant section (see table 23).

Visitors suggested that Lad Chado community should be preserve the locals' way of life together with developing tourist attraction within the site so that through time younger generation can learn and experience what is local wisdom in the future. The amount of local product shop and variety of shop in Lad Chado Market should be improved to gain visitor interest, some visitors said they want to shopping here but it has not as many shops as TAT and Lad Chado community promoted. The other suggestions are as follows; continuous public relation should be done to attract tourists and promote cultural tourism in Lad Chado, Brochures or leaflets should be prepared for visitors because some visitors did not receive it. Last suggestion is sanitation and hygienic condition of villagers' way of life should be improved.

**Table 23: The level of visitors' satisfaction**

<b>Issues</b>	<b>Level of satisfaction</b>
<b>Guide post (outside community)</b>	Neither satisfied nor dissatisfied
<b>Signage (direction signs, overall map, interpretation signs)</b>	Neither satisfied nor dissatisfied
<b>Parking area</b>	Neither satisfied nor dissatisfied
<b>Toilet/Rest room</b>	Neither satisfied nor dissatisfied
<b>Rubbish bins</b>	Neither satisfied nor dissatisfied
<b>Exhibition provided by local museum</b>	Satisfied
<b>Brochure, leaflets</b>	Neither satisfied nor dissatisfied
<b>Restaurant</b>	
- food price	Satisfied & Neither satisfied nor dissatisfied
- taste of food	Neither satisfied nor dissatisfied
- amount of restaurant	Neither satisfied nor dissatisfied & Dissatisfied
- variety of food	Dissatisfied
<b>Local products (Vegetable/ fruit, fishery product, souvenir, etc.)</b>	
- price	Neither satisfied nor dissatisfied

- quality	Neither satisfied nor dissatisfied
variety of products	Neither satisfied nor dissatisfied
<b>Sightseeing Boat trip</b>	
- Safety	Satisfied & Neither satisfied nor dissatisfied
- Tour route	Neither satisfied nor dissatisfied
<b>Cultural festival in special event</b>	Satisfied
<b>Home stay</b>	Neither satisfied nor dissatisfied
<b>Visited Wat Lad Chado school</b>	Neither satisfied nor dissatisfied
<b>Visited Lad Chado School</b>	Satisfied
<b>Overall cultural &amp; natural setting</b>	Satisfied

### Visitors' opinion

This part shows that level of things that visitors would like to experience more and things that can increase the satisfaction of visitor if it is well developed and managed. The levels of requirement are most required, required, neutral, a bit required, and least required.

There are no most required level, a bit required and least required in this part. Most of visitors choose normal required in most issues as follows; clearly direction of guide post (outside community), more signage, safety during visited Lad Chado, local Guide, sightseeing by bicycle, home stay, and relaxing by Spa. Provide information and cultural tourism tour route to the other tourist attraction nearby Lad Chado community is the only one thing that visitors choose "required level" while boat rowing and local fishery workshop got the same score of requirement level in required and neutral. The data has shown in table 24 below.

Last part of questionnaire survey is about things that visitors think it could be decrease or destroy the richness of cultural and natural landscape within Lad Chado Community. Most visitors are concerned about rubbish that some villagers throw into the canal and also under their house. Visitors also mention about local industry which located next to the Lad Chado canal that they could dispose of rubbish or sewerage



waste water in to Lad Chado canal. Moreover, the influenced of international culture and civilization could affect the way of life in Lad Chado Community, traditional or local wisdom would be abandoned and forgotten.

Some visitors worry about the tourism management in Lad Chado Community that if related sectors manage by only aiming for profit without thinking about natural environment, the richness of cultural and natural environment will be destroyed. Local people's thoughtlessness and selfish such as over fishing and some Lad Chado farmers burning their rice field instead of ploughing up and over are the other issues that visitors concern. Another issues is flooding problem that could be affected Lad Chado Community and could made both side of canal less beautiful after flooding.

**Table 24: The level of visitors' requirement**

Issues	Level of requirement
Clearly direction of Guide post (outside community)	neutral
More Signage (direction signs, overall map, interpretation signs)	neutral
Safety during visited Lad Chado	neutral
Local Guide/Volunteers	neutral
Sightseeing by bicycle	neutral
Boat rowing	required & neutral
Local fishery workshop	required & neutral
Cultural tourism tour by linking to other tourist attractions nearby Lad Chado community	required
Home stay	neutral
Relaxing by Spa (Thai massage, foot massage, etc.)	neutral

According to the result of questionnaire survey, it can be seen that visitors are not impressed by Lad Chado community as most of them choose Neither satisfied nor dissatisfied and Neutral level the most. Some visitors disappointed about Lad Chado

Market which TAT and Lad Chado community or even relevant sectors promoting that it is a heritage market with plenty of shop and local product but actually not many as they promoted. The overall picture of Lad Chado community in visitor opinions is not bad but also not outstanding. Provide information and cultural tourism tour route to the other tourist attraction nearby Lad Chado community and other thing from the result of the survey can improve visitors' interest, visitors' satisfaction, and gain the reputation of Lad Chado Community. Lad Chado community and relevant sectors should make an understanding about their community and create an efficient management plan which includes interpretation plan, cultural tourism, and legislation for Lad Chado Community tourism.



## Chapter 6

### Management Plan for Cultural Tourism in Lad Chado Community

Lad Chado community has richness in cultural and natural characteristic. The way of local lifestyle which is intimately connected with the water, local wisdom, traditional, local believe, architecture, and its setting; both tangible and intangible that present the identity and authenticity of Lad Chado community are the main features that can induce tourism within the area and interest from the visitors. This chapter proposed the guideline of cultural tourism management including; interpretation plan, and conservation management plan to safeguard the significance of tangible and intangible heritage together with sustain and manage cultural tourism resources, and retain its authenticity and sense of place for the future generations.

#### Current management of Lad Chado community

Vision and policy of Lad Chado Sub-district Municipality in tourism development is to support and promote their hundred years old market (Lad Chado Market) as an ecotourism within the area<sup>136</sup>. Kriengsak Pimpandee, Mayor of Lad Chado Sub-district Municipality also state that:

The pride of me, administrators and all officers in Lad Chado Sub-district Municipality is to support and promote the Lad Chado market development program into an ecotourism destination base on cultural conservation and local characteristics, focus on becoming an empowerment community.<sup>137</sup>

Lad Chado Sub-district Municipality set up station officers at several point in Lad Chado market such as local museum, sightseeing boat pier and also provided a boat driver for sightseeing boat trip. A meeting between Lad Chado Sub-district

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<sup>136</sup> Lad Chado sub-district municipality, 2010. *Development plan for 2010-2012*. Ayutthaya: Lad Chado sub-district municipality.

<sup>137</sup> Lad Chado sub-district municipality, n.d. *Annual Report*. Available at: <http://www.nmt.or.th/ayutthaya/latchado/Lists/List7/AllItems.aspx> [accessed 8 June 2012].

Municipality officers and villager's leader of each village in the community set up every six month or when the community has an importance issues. They also monitor and maintain tourism facilities within the area.<sup>138</sup> However, some direction, interpretation signs, and posted signs are faded, old, and inadequate in some area especially the direction signs in Bangkok – Lad Chado route, and Suphanburi – Lad Chado route.

In term of natural resources and environment management, Lad Chado Sub-district Municipality concentrates on the development of environmental problems together with pollution problem within the community. They provides the campaign encourages local people awareness of environmental issues and also support the protection, troubleshooting and develop a livable environment within the community.<sup>139</sup> The support for local participation in term of restores and develops the cleanliness of Lad Chado canal is also provided<sup>140</sup>. Nevertheless, some villagers throw their garbage into the canal and under their house and some villagers are not pay a garbage fee to the officer even fee is just ten bath per month.

Moreover, Lad Chado Sub-district Municipality focus on supporting cultural, traditional, and local wisdom by educate knowledge and local wisdom to children and other people, both inside and outside community. They intend to create a pride of local culture and tradition to the future generation.<sup>141</sup>

### **Budget resources**

The major budget resources which use to manage Lad Chado community are from;

- Lad Chado Sub-district Municipality
- Ayutthaya Community Development Provincial Office
- Bureau of Empowerment for Older Persons
- Ayutthaya Provincial

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<sup>138</sup> Developer officers, personal communication, July 26, 2012.

<sup>139</sup> Lad Chado sub-district municipality, 2010. *Development plan for 2010-2012*. Ayutthaya: Lad Chado sub-district municipality.

<sup>140</sup> Lad Chado sub-district municipality, n.d. *Annual Report*. Available at: <http://www.nmt.or.th/ayutthaya/latchado/Lists/List7/AllItems.aspx> [accessed 8 June 2012].

<sup>141</sup> Lad Chado sub-district municipality, 2010. *Development plan for 2010-2012*. Ayutthaya: Lad Chado sub-district municipality.



The budget use for develop, maintain of infrastructure, education, sanitation, and other public service within the community. The other budget resources that supported tourism within the community are from Ayutthaya Provincial Office of Tourism and Sport, event sponsorship, Lad Chado Sub-district Municipality, and Ayutthaya Provincial.<sup>142</sup>

### **Stakeholders**

There are several groups of stakeholders involved with cultural tourism in Lad Chado community as follows;

- **Government sectors**

- **Lad Chado Sub-district Municipality:**

Develop and manage Lad Chado community together with create a tourism strategic management and promotion to induce visitors to the community and also cooperated with other stakeholders. Lad Chado Sub-district Municipality also encourages villagers to conserve their cultural and natural environment.

- **Ayutthaya Provincial:**

Support and cooperated with Lad Chado Sub-district Municipality and also promote Lad Chado community via their website.

- **Ayutthaya Provincial Office of Tourism and Sport:**

Support and cooperated with Lad Chado Sub-district Municipality and also promote Lad Chado community via their website.

- **Tourism Authority of Thailand**

Promote and marketing for Lad Chado Community by provided information via the website, published tourism guide book about 'fifteen heritage market and sixteen flooding market' which included Lad Chado market, and organize a tourism activity to promote Lad Chado traditional Wax festival in 2012 as well.

- **Private sectors**

- **Lad Chado Temple**

Support and cooperated with Lad Chado Sub-district Municipality when has a traditional event.

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<sup>142</sup> Kumpaiparn, D., personal communication, July 26, 2012.

**- Lad Chado villagers**

Support and cooperated with Lad Chado Sub-district Municipality in conservation and tourism management in Lad Chado community.

**- Television stations**

Broadcast and report news about traditional event within Lad Chado.

**- Television Programmes**

Broadcast a TV programmes about traditional, cultural tourism, Lad Chado Market, and Lad Chado community.

**Legislation**

There are no formal legislation about cultural tourism management and conservation within the community but villagers want to protect their community and conserve their local tangible and intangible heritage, and also natural environment. Thus villagers work together to keep Lad Chado canal as clean as they can, besides preserve and maintain cultural, traditional, and architectural within the community.<sup>143</sup>

**Marketing**

Lad Chado Sub-district Municipality provided information about Lad Chado Community via internet; one is <http://www.nmt.or.th> (Lad Chado Sub-district Municipality official website) and other is Lad Chado Sub-district Municipality Facebook. They are also use lower price strategy to competitive with another heritage market nearby. Not only strategy plan, Lad Chado Sub-district Municipality and local villagers also try to develop the quality of traditional event within the community by discuss an idea together.<sup>144</sup>

According to the warm welcome, kindness and friendly of local villagers, visitors who experienced and impressed might tell their family and friends, some write and review their journey on the internet; for example Facebook, Pantip.com, and other websites. People who read it may interested and want to visits Lad Chado to experience by

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<sup>143</sup> Developer officers, personal communication, July 26, 2012.

<sup>144</sup> Developer officers, personal communication, July 26, 2012.

themselves. The result of visitor questionnaire shows that most of visitors know Lad Chado from their relative and friends, and from internet in order.

Tourism Authority of Thailand also do a lot of marketing and promoting for Lad Chado community such as published tourist guide book which included Lad Chado Market in it, provided information on the internet via their website and Facebook. Recently In 2012, Tourism Authority of Thailand launch a tourism activity to promote Ayutthaya and Lad Chado traditional event named “Wax boat parade - Pay homage to Buddha images – Candlelit in the night” which people can register and join one day trip in Ayutthaya for free.

### **Tourism facilities**

- **Street furniture**
  - **Rubbish bin**

Lad Chado Sub-district Municipality provided rubbish bins for Lad Chado community. However, there are not enough amount of rubbish bins within the area makes some people throw garbage on the ground. Furthermore, waste segregation system is not using in the community.



Figure 279: Garbage around rubbish bins



Figure 280: several shape of rubbish bin



Figure 281: a lot of garbage on the ground



Figure 282: Garbage under villagers house

(All photos in Figure 279-282 were taken by Buatham, O., 2012)

### - Direction signs

There are inadequate direction signs along the way to Lad Chado community both in Bangkok – Lad Chado route, and Suphanburi – Lad Chado route. From the observation, Suphanburi to Lad Chado route, the distance between first sign to second sign are around 43 kilometers then have more when nearly arrive Lad Chado community. Some of the direction signs are faded and collapsed.



Figure 283: Faded direction sign cause visitors could not see the arrow direction



Figure 284: Collapsed sign beside the road





Figure 285: Old and faded direction sign

(All photos in Figure 283-285 were taken by Buatham, O., 2012)

- **Interpretation instruments**

- **Description signs**

The description messages of description signs in both of local museums in Lad Chado are brief and only present in Thai language. Some objects in the museum only have nametag while some have nothing. The interpretation within the museum could not interpret the significance and values of display objects in the exhibition.



Figure 286: Description signs in Local museum (Photo taken by Buatham, O., 2011)

- **Market map**

There are maps shows the location of shop and restaurant within Lad Chado market at main entrance, sub entrance, and near the center of the market. The map also shows another attraction feature within the area. Some maps are getting old and color faded.

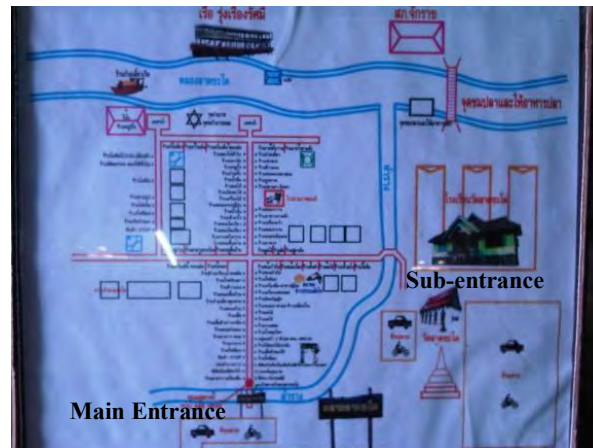


Figure 287: Lad Chado market map show the location of shop and restaurant  
(Photo taken by Buatham, O., 2011)

### - Brochures

The brochure focus on Lad Chado market and provided brief information and pictures about Lad Chado market, Lad Chado shrine, temple, school, and other attraction place in the community and only present in Thai language. There are also included tourist activities, contact, and map.



Figure 288: Lad Chado community brochure (1)



Figure 289: Inside of Lad Chado community brochure (2)

- **Shop and Restaurant**

According to the observation, there are a small number of restaurants in Lad Chado market and lack of variety. In normal occasion, there are only three to four restaurants operated, three out of four are noodle shop, and only one is local Thai restaurant which cooked to order. However, in special occasion like traditional event, there are a lot of restaurants opened but still lack of the variety of food like usual. Moreover, the results of visitors' questionnaire show that the variety of food should be improve. In term of local shop, villagers sell their product such as local sweet, local fishery products, vegetables and fruits, and several kind of homemade detergent.

- **Souvenirs**

Souvenirs in Lad Chado Market do not have uniqueness but can buy at another heritage market. Most type of souvenir is T-shirt, hat, basketwork. The quality of souvenirs is not so good because of mass production.





Figure 290: Several kind of basketwork



Figure 291: T- shirts screen view of Lad Chado

(Photo taken by Buatham, O., 2012)

### **Proposed management plan for Lad Chado community**

The current management of Lad Chado community mainly focuses about Lad Chado market within the community but cannot completely interpret the significance and values of community to the visitors. In addition, products, shop, restaurant and souvenirs which provided in the market are not variety and unique, visitors can find these kinds of them at other markets. Lad Chado community also use lower – price strategy to competitive with other heritage market destination nearby in Ayutthaya and Suphanburi province which can has an effect on the economy of the community.

Natural and cultural heritage, diversities and living cultures are major tourism attractions; poorly managed tourism can threaten their physical nature, integrity and significant characteristic of the community. Natural resource, setting, culture and local lifestyles may also degrade together with visitor's experience of the place.<sup>145</sup> Therefore, the objectives of proposed cultural tourism management plan of Lad Chado community are as follows:

- To encourage public awareness of the community
- To enhance the appreciation and understanding of the community while sustain a natural and cultural heritage characteristic.
- Provide benefit for the community.

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<sup>145</sup> ICOMOS, 2002. *ICOMOS International Cultural tourism Charter*. ICOMOS International cultural Tourism Committee.



Proposed cultural tourism management plan can be divided into three programs including interpretation techniques, tourism management plan and conservation management plan.

### **Interpretation Program**

ICOMOS provided the definition of interpretation as referring to the full range of potential activities intended to increase public awareness and enhance understanding of cultural heritage site. These can include print and electronic publications, public lectures, on-site and directly related off-site installations, educational programs, community activities, and ongoing research, training, and evaluation of the interpretation process itself.<sup>146</sup>

The objective of Lad Chado interpretation is to enhance the understanding and appreciation of significance and values of the community to the visitor and host community. This program may also help to facilitate and encourage high level of public awareness and support for sustainable natural and cultural heritage.

The following of interpretation program and technique should be develop and established:

- **Interpretation Centre**

Lad Chado Sub-district Municipality should cooperate with all stakeholders to build an interpretation centre for Lad Chado community. All stakeholders, especially local villagers should discuss together about theme, messages, and images presented because its a conception of their heritage and identity.<sup>147</sup> Visitors should be encouraged to visit interpretation centre before go to another area within Lad Chado to get information, explore and understanding the significance of cultural and natural environment, and other within Lad Chado.

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<sup>146</sup> ICOMOS, 2008. *The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites*. ICOMOS.

<sup>147</sup> Diputacio' de Barcelona, 2005. *Heritage Interpretation Centres: The Hicira Handbook*. Barcelona: SA de Litografia.

However, Lad Chado market has two entrances; main - entrance has inadequate parking and available area to build interpretation centre while the sub – entrance has a lot of space to build the interpretation centre but owned by private. Nevertheless, Lad Chado Sub-district Municipality and stakeholders should discuss and find the best result about the location where the interpretation centre can provide maximum benefit for the visitor and local community (see figure 292).



Figure 292: Location option for Lad Chado interpretation centre (adapted from Google Earth, 2012).

To make visitors understand and appreciate Lad Chado community, interpretation centre should present and exhibit an identity of Lad Chado as follows:

- History of the community
- History and development of temple, school, and market
- Architecture
- Local lifestyle and way of life,
- Occupation
- Believe
- Traditional and special event

The conservation and regulation should be present in the centre as well. The architectural style of interpretation centre should be similar with the local architecture within the area. The building should have high platform to avoid flooding problem in the rainy season (see figure 293 - 294).



Figure 293: Example style of interpretation centre



Figure 294: Example of high platform style

(Source: ASA, 2012, The Architectural Journal of The Association of Siamese Architects under Royal Patronage, issue 04 July – August, p.67 and 73.



Figure 295: Exhibition show the development and history in interpretation centre  
(source: <http://www.council.robe.sa.gov.au/page.aspx?u=494>)

## **Interpretation Centre Facilities and Services**

### **- Group tour and self – guided tours**

Group tour should be providing to serve several kinds of groups such as school groups or family. Self – guided tours should also be providing within the centre by present walking route and self – guiding maps and guide books to

the visitors. Interpreter staff and guide should be available at the interpretation centre to interpret and presenting the information of Lad Chado community. Professional and volunteer guides should have a good skill in communicator to create awareness, promote appreciation and understanding.<sup>148</sup> Moreover, local guide should be provided at the interpretation centre, in case of the visitors are foreigners or some visitors wanted to learn and experience more than provided information.

**- Visitors information counter**

Visitors' information counter should be located at the front area of interpretation centre to help and guideline visitors when they have inquiries. Local staff can help visitor to manage their itineraries to suit their time and need.

**- Rest area**

Cleanliness and comfortable area should be providing for visitors so they can wait for their friends, family and groups.

**- Toilets**

The amount of toilets should be adequate and clean.

**- Wheelchair accessible**

As the distance between interpretation centre and main attractions is a bit far, interpretation centre should provide wheelchair for disable people and senior to make them feel comfortable during visit Lad Chado attraction places.

**- Souvenir shop**

The local product and printed material both Thai and English version such as guide book, postcard, and local products should available here.

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<sup>148</sup> Queensland Department of Environment, 1996. *The art of guiding: Successful interpretation series*. Brisbane: Dept of Environment.



- **Lad Chado local fish aquarium**

Lad Chado local fish aquarium should clean the aquarium to make it clean and clearly to see the fishes inside. The aquarium should be decorated inside to make it interesting and beautiful, not like a present days that only fish and water inside the aquariums. Some of the old picture of Lad Chado community in the part should move to interpretation centre and leave some picture which related to the fishery here.

The information of local fish should exhibit or present here to enhance visitor motivation and gain their interest. Fishing tool at the local agriculture equipment museum should move to local fish aquarium. The model show how to use fishing tools or picture with description signs should be provided. Themes setup and stories can increase an attention together with enhanced experience of the visitors.<sup>149</sup>



Figure 296: The example of display of fish in the museum  
(source: <http://www.africamuseum.be/museum/research/natural-sciences/biology/vertebrates/ichthyology/history>)

- **Lad Chado agriculture equipment museum**

Lad Chado agriculture equipment museum should regrouping after take some fishing tool out of the museum. The rare items that can never found or hardly found in the present day should cover with glass box to prevent it from

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<sup>149</sup> Queensland Department of Environment, 1996. *The art of guiding: Successful interpretation series*. Brisbane: Dept of Environment.

deterioration. Themes setup and stories can increase an attention together with enhanced experience of the visitors. The model show how to use agriculture tools or picture with description signs should be provided.



Figure 297: The example of traditional rice agriculture presentation  
(source: <http://www.seemallorca.com/events/news/sa-pobla-autumn-fair-mallorca.html>)

- **Interpretation and presentation technique**

- **Signs**

Sign is an important tool for the site to giving information to the visitors. A message size and graphics should be easily to be seen and read. The message on signs should be simple and not provided too many messages. All the type of sign within the community should be the same style with Thai and English language to make its harmony to the whole community and to increase the understanding of sign meaning of foreigners.



Figure 298: The example of bilingual direction signs  
(source: <http://www.bloggang.com/viewdiary.php?id=rainynight&group=27&month=05-2011&date=23>)



Figure 299: The example of description sign

(source: <http://www.bloggang.com/viewblog.php?id=knot-madoka&group=7>)



Figure 300: The example of regulation sign

(source: <http://www.mysecuritysign.com/Prohibition-Sign/No-Fishing-Bilingual-Sign/SKU-K-7526.aspx>)

### ○ Signposting

A good signposting approach is required for successful presentation of heritage resources. It aims to assist visitors in getting to the site, and once arrived to guide them around it.<sup>150</sup>

As the inadequate of direction sign, Lad Chado Sub-district Municipality or relevant sector should increase the amount of direction sign to show visitors the right access way to the community. Direction sign should locate along the main road every 20 – 25 kilometers, before the every junction of the road, and before the entrance of Lad Chado around 10 kilometers then 5 kilometers

<sup>150</sup>Diputació de Barcelona, 2005. *Heritage Interpretation Centres: The Hicira Handbook*. Barcelona: SA de Litografia.

before reach Lad Chado community entrance. The message and direction symbol should be easy and clearly to see and also provided both Thai and English language.

- **Printed material**

Various kinds of printed material can use for interpret information inside and outside the community. Different kind of them can carry a different level of information as follows;

- **Brochures:** history brief of Lad Chado community, brief information of main attraction as market, Temple, school, and old police station should provided in the brochure. Local wisdom, local product, suggested activities, event and map should also provide. Moreover, photographs in the brochure should enhance the visitor's interest and awareness of Lad Chado community. The brochures should available at interpretation centre (see figure 301-302).

- **Leaflets:** leaflets should be distributed at interpretation centre. Several activities such as walking route and education program, as well as architectural style, local wisdom, local believe and information of special events within Lad Chado can become a series of leaflets. It should available in Thai and English version (see figure 303).

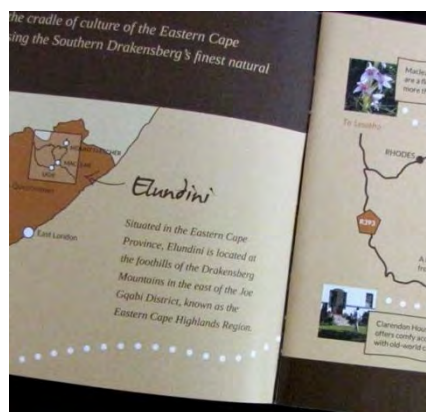


Figure 301: Example of brochure



Figure 302: destination presented in brochure

(source: <http://www.web360.co.za/portfolio/graphic-design/elundini-district>)





Figure 303: Example of leaflets to lure tourists to Wales Coast Path

(source: <http://www.newswales.co.uk/site-map.cfm?section=Tourism&F=1&id=24872>)

- **Guide book:** should contain a detail about historical and cultural together with natural landscape in Lad Chado community. Special event, tourist activities, restaurant, home stay, and other necessary information should also provide into the book by use a colored illustrated, picture and map to make its interesting for the visitors. Guide book should be selling at the interpretation centre. English version should be available for international visitors. Moreover, the size of guide book should be appropriate, not too small or not too big, and easy to carry during a trip.

- **Map:** tourist map provided onsite should be simple and easy to read the direction. Sightseeing map should contain overall picture of the site with attraction place icon show its location in the map.



Figure 304: Example of tourist map of Macau

(source: <http://mappery.com/map-of/Macau-Tourist-Map-3>)

- **Postcard:** Lad chado community can use a picture of their special event, local lifestyle, and spectacular scenic within the community as a postcard to induce an interest of people and also advertising the community. It can be a postcard collection in special season or special event with brief information. Postcards are available at interpretation centre and can be a souvenir.



Figure 305: Example of scenic postcards

(source: <http://malesinearlychildhood.blogspot.com/2011/10/postcard-exchange-first-report.html>)

#### ○ **Website**

Lad Chado community does not have their own website even though most of visitors know Lad Chado from the internet so Lad Chado community should established their official website to interpretative information relating to their community. The virtual tours or the VDO clip can offering within the website. The website can offer various version of language but Thai and English language should be offering at the first. Web master and staffs should always up to date the information and event within the website together with communicate with people who have an inquiry. The main content of the website must include a topic as follows;

- General information of Lad Chado community
- History of Lad Chado community
- Information and history of main attraction within the site
- Activities
- Web board

- News and events
- Photo and media gallery
- Map and contact address

The other complementation topic can also add to the interpretation centre.

- **CD-ROMs:** it can provide similar experiences with the website without connect to the internet. The information and illustration present in CD-ROMs enhances the awareness and understanding of the site. It should available for sale at the interpretation centre.

- **Audio visual:** short films, audio guide, and other sound and image systems should provide to visitors.

- **Tourist Activities**

- **Sightseeing Boat Trip**

The community should provide a selection of sightseeing boat trips to create a variety journey and suit the need of visitors. Every boat trips are launch at Lad Chado Market's pier. The suggested routes are as follows:

- **Route 1: Sightseeing Lad chado Chinese shrine (Pueng Tao Kong Ma)**

Tourists can see villagers put Square Dip net up and down to catch fishes along the canal then visit Pueng Tao Kong Ma shrine. After that, go to Tailorbird nest tourist sightseeing spot then back to Lad Chado Market (see figure 306). The trip should take about 30 minutes.

- **Route 2: Sightseeing natural landscape, last floating house and the smoked fishes making area**

Tourist can see cultural and natural landscape along the canal, one of them is the Phi Mor's Medium house (Spiritual specialist's house), after pass the salt boat and last floating house, tourist can arrived the area which local villagers make dry fishes. Tourist can see the process of making dry fishes and

learn about it then go to see a last floating square dip net, and the first old rice mill that was on fire long time ago, after that go back to Lad Chado Market (see figure 306). The trip should take about 45 minutes.

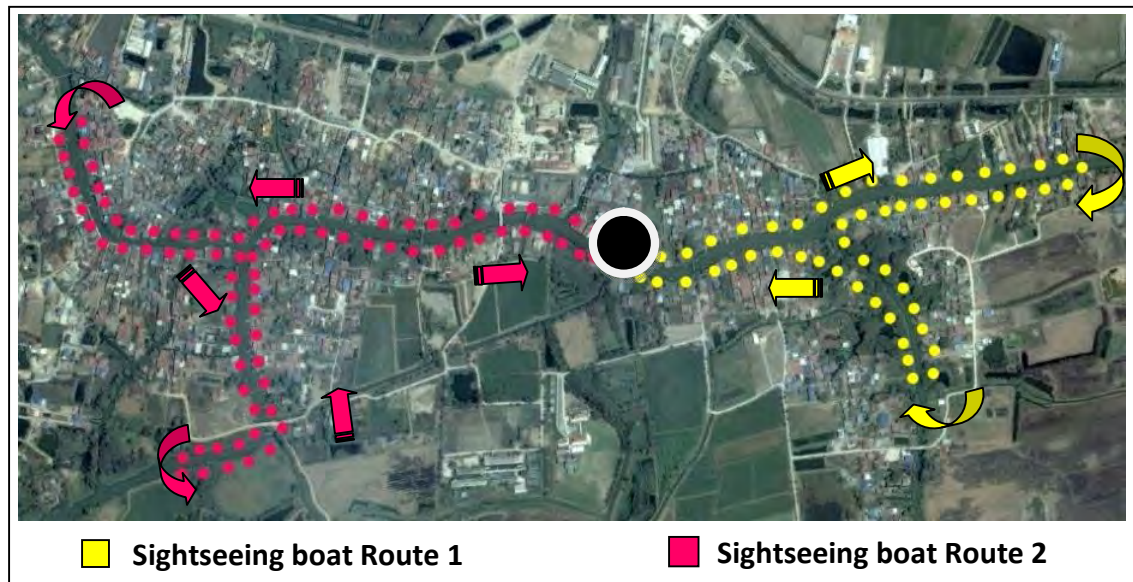


Figure 306: Sightseeing Boat route map (adapted from Google Earth, 2012).

Local community and Lad Chado Sub-district Municipality should discuss about the boat fee together as now Lad Chado Sub-district Municipality provided boat driver for the community. The suggested boat fee of route 1 is 15 bath/person and 10 baths for children (height below 100 centimeters), route 2 is 20 bath/person and 15 baths for children (height below 100 centimeters). Price can change due to the oil price. Life jackets and life preservers should provide for the safety of tourist during boat trip.

- **Fishing spot**

As some people go to lad Chado for fishing, fishing area should be provide for the visitors who like to try fishing in Lad Chado community. Regulation of fishing, for example the size of fish and catch limit should be set to prevent the negative impact to natural environment. Fish should be measure from mouth to tail (see figure 302). Visitors should pay for the fishing fee and in addition.



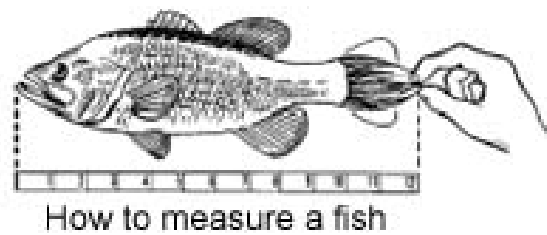


Figure 307: How to measure a fish (source: [http://www.fintalk.com/states/ar/min\\_sizes.html](http://www.fintalk.com/states/ar/min_sizes.html))

- **Additional season activities**

Lad Chado community should launch activities to gain the interest from tourists. As Ayutthaya has three seasons, the activities can related to the cultural and nature environment, and the resources of Lad Chado. Here are the suggested additional season activities:

- **Summer (February to April):** this season, villagers use Square Dip net to catch fishes so the activities that might be provide to visitors is ‘Catch fishes with Square Dip net’. Visitors can learn how to catch a fishes by themselves and can increase the understanding of local lifestyle.

- **Rainy (May to October):** this season is prohibited to catch a fish as a spawning season from sixteen of May to fifteen of September<sup>151</sup> so ‘Transplant rice seedlings activity’ may suit this season. Visitor can see the transplant show and can try by themselves. Traditional Wax boat parade Festival also launch around July – August before the beginning of Buddhist Lent.

- **Winter (November to January):** Lac Chado community can launch an activity or food contest. The food ingredient should make from fish or the local fishery product of the community. The decision should come from vote result of participate people and referee. This activity aim to create a creative

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<sup>151</sup> Prachachat Online, 2012. Ministry of Agriculture banned freshwater fishing across the country from 16 May to 15 Sep. *Prachachat Online*, 19 May 2012. Available at: [http://www.prachachat.net/news\\_detail.php?newsid=1337407888&grpid=00&catid=19](http://www.prachachat.net/news_detail.php?newsid=1337407888&grpid=00&catid=19) [accessed 11 Sep 2012].

food that can be a symbol or unique product of Lad Chado, and also aim to draw an attention of people.

- **Travel Route**

Lad Chado community has large area; the suggested travel route can be divided in to three routes as follows:

- **Car route:** this option suit for visitors who want to experience natural and cultural landscape but do not want to ride bicycle. This route contains a sub attraction like Chakkarat Temple, and Lad Chado high school (see figure 308).

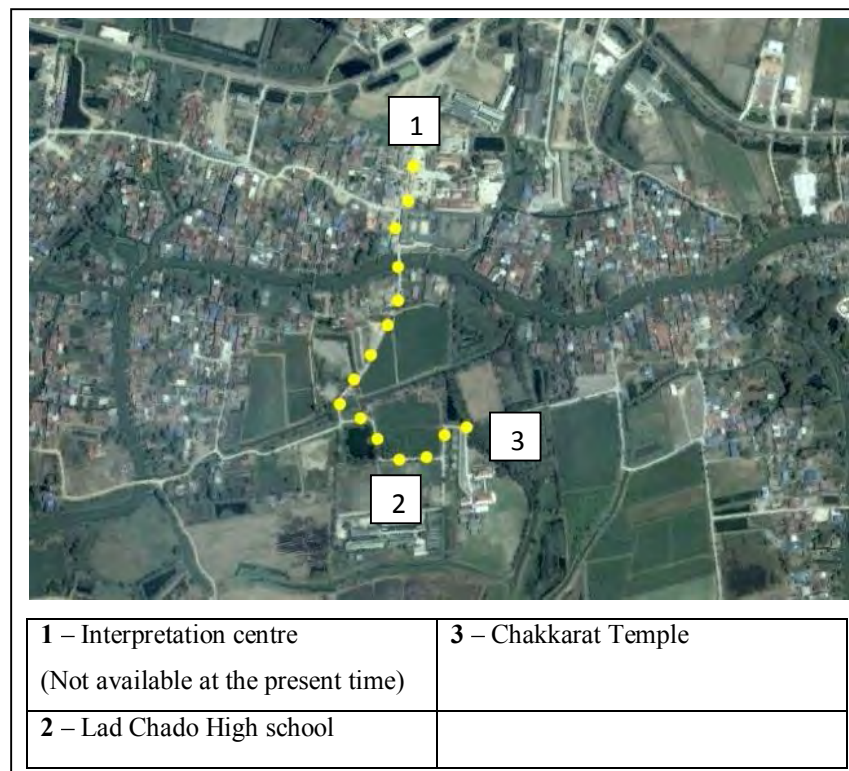


Figure 308: Car Route (adapted from Google Earth, 2012)

- **Bicycle Route:** Bicycle route suit for visitors who want to experience the natural landscape of Lad Chado community. Along the road are rice fields and local houses. There are two options of bicycle route for visitors; first route is

further than the second route, Chakkarat Temple and Lad Chado high school are also a sub attraction of Lad Chado community (see figure 309).

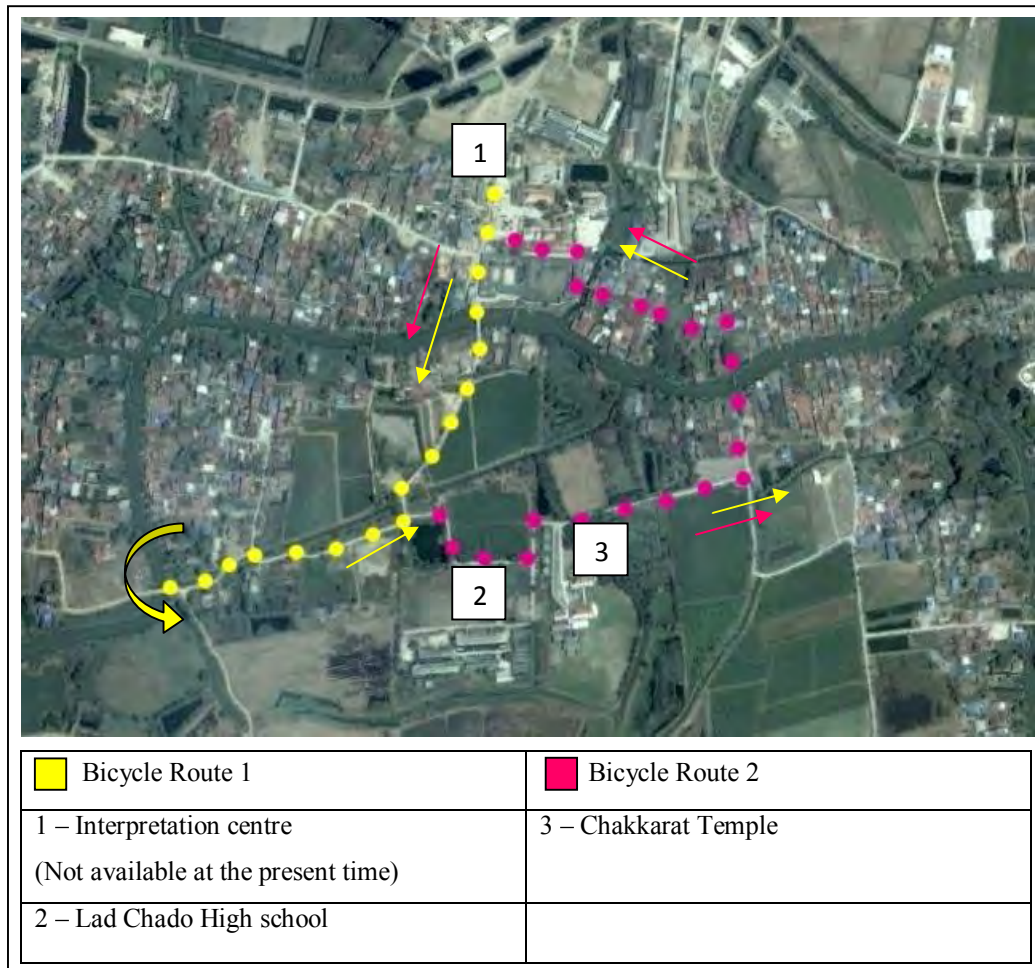


Figure 309: Bicycle Route (adapted from Google Earth, 2012)

- **Walking route:** suggested walking route is for visitors who want to visit the main attraction by themselves. However, they can pay for a guide if they want. The main attractions in this route are connected and in the same area. The beginning point of this route is at the parking at present and begins at the interpretation centre in the future (see figure 310). This walking route takes about 1.5 hours.

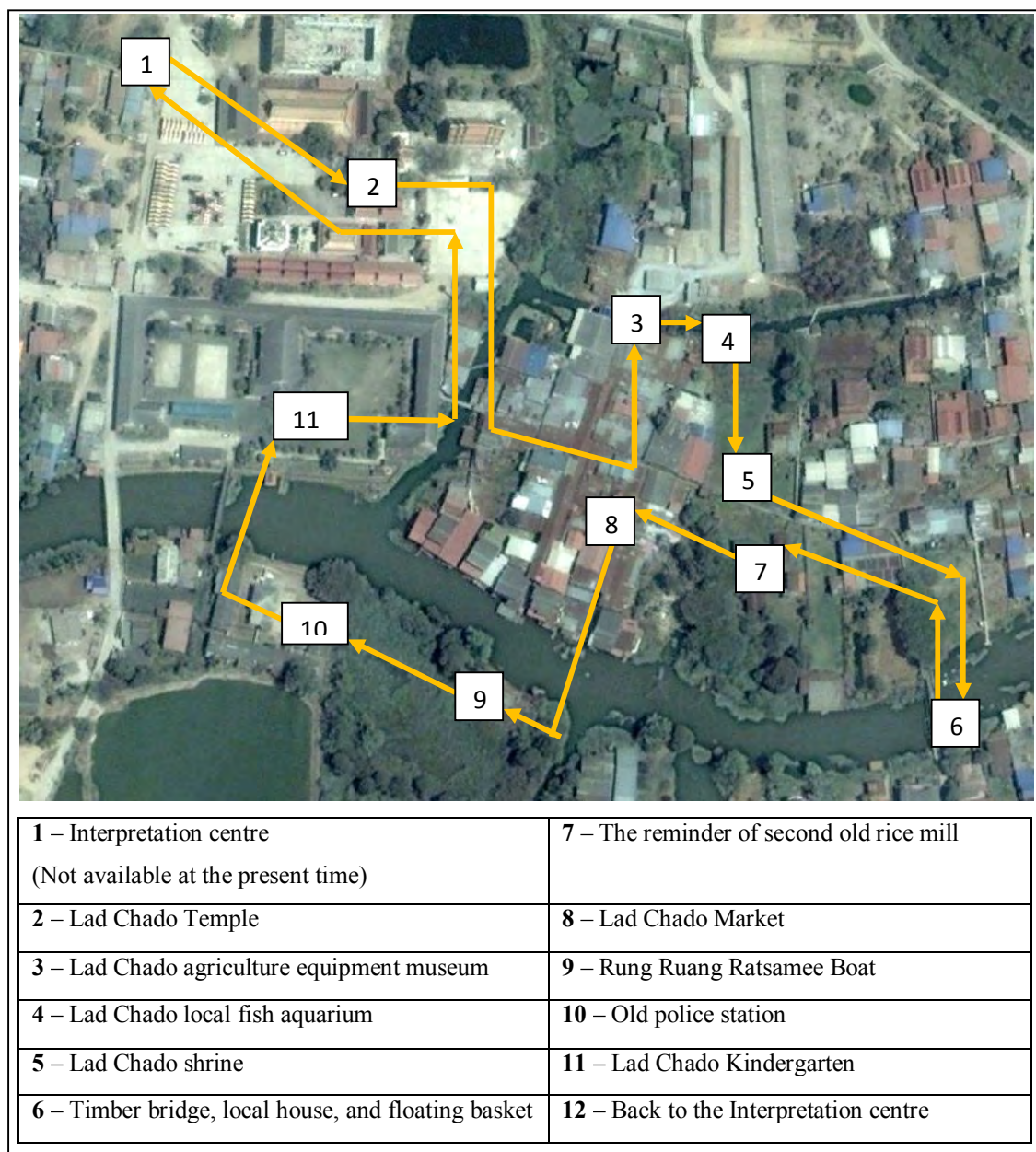


Figure 310: Walking Route (adapted from Google Earth, 2012)

### Tourism Management Plan

Tourism is one of the fastest growing industries. It can provide profit and employment through natural and cultural resources of the community. However, tourism can cause permanent damage to culture and environment if not properly managed. Local governments in developing countries have rush to develop their local tourism by often focused to their investment on promoting the sites, while overlooking to make the

adequate plan to prevent the deterioration of their cultural, natural and social resources.<sup>152</sup>

Cultural tourism planning and management are necessary for Lad Chado community to avoid the negative impacts of tourism in social, culture, environment, and economic. The goals of management plan are maximize the positive benefits of tourism to biodiversity, ecosystems, economic, social development in Lad Chado community.

### **Proposed Tourism management plan for the future**

- **Heritage Planning Policy for Lad Chado community**

The goal of this policy is to conserve and maintain the authenticity and integrity of Lad Chado community together with sustainable tourism within the area. Here is the planning policy for Lad Chado community.

- **Planning and Conservation management**

- The conservation management plan is fundamental to Government and local government's policies. Conservation planning is required to ensure that the authenticity of Lad Chado is conserve and still remain good condition.
    - Developing landscape conservation treatments and new techniques to managing essentials component of the landscape.
    - Make an action plan for Lad Chado and set up a meeting for all relevant sectors every 3 to 6 month.
    - Interpret the significant of the site to raise awareness and understanding of the place to inform tourists and local community feel responsibility protect it.

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<sup>152</sup> UNESCO, 2008. *IMPACT: The effects of tourism on culture and the environment in Asia and the Pacific: Cultural tourism and Heritage Management in the World Heritage Site of the Ancient Town of Hoi An*, Viet Nam. Thailand: UNESCO Bangkok.



- Provide an education program to increase ability of preserve fisheries product, cooking class, or knowledge of SME to the villagers or shop owners so they can improve their business.
- Monitor and maintenance the place from risk such as flood or fire.

- **Development Control**

Establish the legislation to control the appearance, scale and style of future building, material, sign and shading, and other relevant features.

For example:

- Repainting building with a same or similar shade color with the origin.
- Scale of new building should not cause a visual impact.
- The style of new building should be the same or similar with tradition style.
- New change of building in Lad Chado community should ask permission from local authority.
- The amount of change to a place should be guided by the cultural significance of the place and its appropriate interpretation.

- **Reference Documents**

Information and records about the site should be placed in a permanent record and made publicly available.

To follow the heritage planning policy, several programs and managements should be provided.

- **Education Programs**

Educational and information programmes can strengthen appreciation and respect by local people.<sup>153</sup> It would be useful for conserve and manage if local people understand and appreciate their significance and values of cultural and

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<sup>153</sup> UNESCO, 2007. *World Heritage - Challenges for the Millennium*. France: UNESCO World Heritage Centre.

natural environment of the site. Several education activities should provide to young people and local people as follows:

- Introduce information about history, identity, culture, ecosystem, local wisdom, Way of life, and so on to young people in the community by teaching in the classroom or on-site summer camp.
- Involve young people and local people to participate in promoting and conservation campaign.
- Education and awareness raising campaigns should also address to related government and private sectors, academic sector, and especially local community. Furthermore, the impact of tourism on cultural and natural environment should also inform.

- **Traffic and transportation management**

Traffic and transportation management can reduce the impact which will occur from tourism and the movement of visitors. The proposed management plans are as follows:

- Visitors have to park their vehicle at parking place then walk to the main attraction of Lad Chado community like temple and market. In the future the interpretation centre will locate near the parking so visitors can learn and get the information about Lad Chado community before enter to the destination.
- Tour bus, coach, car, motorcycle and bicycle must park at provided parking place. However, visitors are allowed to ride their bicycle or rental bicycle follow provide bicycle route.
- Local government should provide direct public transportation system to Lad Chado community and tourist destination nearby.

- **Tourism activities**

Tourism activities which can cause the negative impact to cultural and natural resources should be managed and research the way to reduce threats.

- Sightseeing Boat trip should concern about noise, water pollution, and loss of privacy of local villagers.

- Fishing by visitors should be managed and monitoring, to prevent the loss of biodiversity.
- All relevant sectors including local community should research, analysis, and discuss the impacts of new tourism activities and ensuring that minimize negative impacts in cultural and natural environment will occurs before launching the new program to the community.
- All tourism activities should regard and respect to local lifestyle, culture, tradition as well as conserve biodiversity within the community. A review of existing tourism activities and development in term of impact management should be applied.
- **Provide information and cultural tourism tour route**  
The information of other tourism destinations nearby Lad Chado community should be promoting as a short trip tour route for visitors to increase the interest of visitors. Tourism network nearby the community should be provided.

Lad Chado community and Lad Chado Sub – district municipality should cooperate with TAT to create a marketing activities to enhance a better understanding and awareness of the community. Provided cultural tourism tour route is one of marketing activities.

**Example of tour routes nearby Lad Chado community:**

- **Lad Chado community - Ban Kiew – Ayutthaya**  
Visitors who visit Lad Chado community that wants to experience more about “History of Green - Red Ferry in Pak Hai” can go to Ban Kiew (founder of green boat’s house), registered historic building of Thailand which is far away from Lad Chado community around 9 kilometers. Ban Kiew can enhance an understanding and raise awareness of local culture and local lifestyle together with important local history within Pak Hai district. After that, visitors can visit several

tourist attraction places in Ayutthaya depending on their personal interest.

- **Analysis and develop variety of shop and restaurant within the market**

To increase visitor's satisfaction in variety of shop and restaurant within Lad Chado market, Lad Chado community and Sub – district municipality should analysis restaurant and shop category to prevent the over number of same product and service. Various kinds of food and product can increase visitor satisfaction and make Lad Chado market more interesting for shopping and spend the time here.

In term of restaurant in the market, local community and Sub – district municipality should make a decision by kind of food, good taste, and suitable price. If there are already three noodle restaurants out of five restaurants within the market, the new local restaurant should be another. Local shops which sell souvenir should also have varieties in product made by local community.

- **Local Product**

Variety of local products should provide to visitors with a good quality of materials. Lad Chado community and Lad Chado sub – district municipality should research and create a unique product that can only purchase in the community (OTOP). Authenticity and uniqueness of Lad Chado local products can raise visitor's interest. Visitors can buy a unique product as souvenirs. The promotion, distribution and sale of local crafts and products within the community should provide a reasonable social and economic return to local community while ensuring that the cultural integrity is not degraded.<sup>154</sup>

Local community do not need to use lower price or cut – down price strategy to competitive with another local heritage market nearby the area but should use the product quality, uniqueness, packaging to competitive with them. Local

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<sup>154</sup> ICOMOS, 2002. *ICOMOS International Cultural tourism Charter*. ICOMOS International cultural Tourism Committee.

community and stakeholders should discuss and find out the several kinds of appropriate products and always develop it. Lad Chado community and stakeholders should redevelop the local product in quality standard, packaging, and variety of the product to create its uniqueness and increase the amount of selling. Logo and label including contact number and address should put at the product packaging. Local fisheries product, should pack in the vacuum bag to keep it fresh, and can keep it longer than normal package. Local community can sell it as a souvenir to the visitors and also provide to sell in another area. The normal packaging is also available for sell at the Lad Chado market. In term of local homemade detergent, it should also put in the plastic bottle with a Logo and label (see figure 311 – 312).



Figure 311: Example of fishery product packaging  
(source: <http://smoothiegirlatstoo.wordpress.com>)



Figure 312: Example of local homemade detergent packaging  
(source: <http://www.measomfreer.co.uk/categories/bottles>)



Local product except fresh fishes, vegetable and fruits should retain the traditional skill and authenticity. Lad Chado sub – district municipality should promote and support the traditional products such as smoked fish to become an outstanding product of community and also sustain the local economy together with maintain traditional skills.

- **Provide more information about Rung Ruang Ratsamee Boat**

The information and history of Rung Ruang Ratsamee Boat (Red boat) should provide in Lad Chado museum or interpretation centre, not only stand alone without description sign like today. Visitors who acknowledged its significance can have a better understanding in the relationship between water and villagers within the area.

- **Provide view point for visitors**

Local community and local government should provide an area for visitors to appreciate the natural and cultural environment, local lifestyle, and overall fabrics of Lad Chado community. Bench and other street furniture should made by timber or similar materials. The style of new street furniture should be accordance and relevant to local architectures and not create a visual impact to the community.

- **Create new movies schedules**

Local theater in Lad Chado market should provide short films about attraction places within the community to enhance visitor awareness and understanding. Furthermore, the movies that were produced in Lad Chado community can be included in the new movies schedules as well. Lad Chado community and local government can cooperate with TAT, and academic sectors to produce the creative movies for the community. Short movies should be mixed between education and entertainment, telling the story or role play should be interesting than only provide the information (see table 25).

**Table 25: Example of new movies schedules in Lad Chado Theater**

ShowTime	Movies lists
9.00 - 9.30	History of Lad Chado Temple
10.00 -10.30	Lad Chado community, past and present.
11.00 - 11.30	Fighting with Chado Fish
12.00 – 12.30	Local lifestyle
13.00 – 13.30	Sustain culture and nature environment
14.00 – 16.00	Random movies that were produced in Lad Chado

Short movies should be launched on different ShowTime on Saturday and Sunday. The commercial movies that were produced in Lad Chado should also show randomly. New short movies should be put in the movies lists occasionally. Movies maker campaign with academic sectors might be useful for local community.

- **Home stay**

Home stay can enable visitors and tourists to experience the way of life of lad Chado villagers with themselves. They are able to relax or join in local activities like fishing, fixing fishery tool, ride a boat, make local products or planting. However, some villagers misunderstand the purpose of home stay and try to build their house in modern style, Square Dip net in front of the house changed to new pontoon without concerned to the overall traditional architecture style (see figure 313).



Figure 313: New style of pontoon in front of the house (photo taken by Buatham, O., 2012)

To prevent the impact which can cause by home stay, lad Chado community together with local government should establish the home stay committee. The committee should established standard guideline for local home stay host. Local home stays should meet the requirement in accommodation, food, safety, and activities provided. Furthermore, monitoring and assessment can control the standards of Lad Chado home stay. Home stay providers who achieve a requirement can join the committee and get certificated.

### **The example of Home stays guideline for Lad Chado Home stay committee**

#### **Accommodation:**

- The architectural style of home stay should be traditional style or Thai typical style.
- New construction of the home stays should not cause visual impact or any impacts to overall community and should be accordance to the other fabric nearby.
- Standard and clean facilities as bed, linen, and toilets should be provided.

#### **Food:**

- Clean food and drinking water together with utensils should be provided.

#### **Safety:**

- First aid kit should be provided, convenient access to hospital
- Community and Home stay provider should prepare tool and fastest access way to hospital if tourists are sick or injured.
- Regularly check and maintain locks for safety are needed.

#### **Activities:**

- Activities should be environmental friendly.
- Activities should let tourists and visitors learn how to make local handicrafts and products also experiences the local lifestyle of villagers.

- **Environmental management**

- **Wastes Collection**

Lad Chado Community should provide more rubbish bins to the community to prevent throwing wastes or garbage on the ground. Different kind of recycle bins should be provided to the community to separate garbage. Furthermore, local government should launch campaign about “do not throw garbage into the canal”. 3Rs -reduce, reuse and recycle- can be adapted to the community.

Wastewater problem should be concerned, to protect water quality of Lad Chado canal from local industry, in case of the industry which located onshore flows wastewater into the canal.

- **Traffic and Noise Pollution**

The community road near Lad Chado temple before arrived parking place is fairly small when visitor or villagers come to the community to join cultural event, traffic jam always occur because car could not go through the parking place easily. Local government should enlarge the width of road to at least six meters to decrease traffic jam.

In term of noise problem, local government should concern the event activities that can make a loud noise and disturb local villagers and fauna. Motor Boats sometimes can cause noise pollution to the local and visitors if boat rider speed up their boat. Thus Local community and local government should suggest to local villagers who has motor boat to be careful about the speed when passing the market and also control the noise level of the “long tail” boat engines.

- **Risk Prevention**

- **Floods**

Floods can have a disastrous impact on both the natural and cultural environment and heritage. The force of water flow can cause the

erosion of soil or foundation settlement, the collapse of building and their element. However, the frequency of flooding usually predictable, for that reason well preparation can mitigate its effects.<sup>155</sup>

Lad Chado community always faced seasoning flooding because of the water flow of rivers from the north of Thailand. In 2012, great flooding made a lot of damage to Thailand especially central region. Overall natural landscape was damaged from flood, while most local house in the area survived from flooding as their house was raised on stilts. However, government announces that ten areas in Ayutthaya included Pak Hai district will become a catchment area in 2012 to prevent flooding for Bangkok and surrounding area.<sup>156</sup> As a result, Lad Chado community and local authority should discuss and develop a flood preparedness plan for the community as follows:

- Regular maintenance of buildings and to enhancing flood resistance.
- Set up early warning system by regular monitoring, and collect the data, then analysis.
- Develop local response plan during and after flooded.

Restoration of flood damaged landscape to retain its natural conditions and spectacular scenic is necessary to prevent the soil erosion. Villagers use coconut shell which left from cooking to protect the land from erosion impact, elder villagers sometimes step on the top of it to exercise their feet. However, only use of coconut shell is not enough to protect whole canal banks. The mixing of coconut shell and groundcover plant can prevent the soil erosion and can make an

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<sup>155</sup> UNESCO, 2007. *World Heritage - Challenges for the Millennium*. France: UNESCO World Heritage Centre.

<sup>156</sup> Prachachat Online, 2012. 10 catchment area in Ayutthaya, collect water for metropolitan. *Prachachat Online*, 19 Jan 2012. Available at [http://www.prachachat.net/news\\_detail.php?newsid=1326940941&grpid=00&catid=07](http://www.prachachat.net/news_detail.php?newsid=1326940941&grpid=00&catid=07) [accessed 1 Oct 2012].



attractive landscape for community while still conserve and retain local identity and local wisdom.



Figure 314: Use of coconut shell to protect soil erosion on flood damaged landscape.  
(photo taken by Buatham, O., 2012)



Figure 315: Pinto Peanut use as a groundcover plant  
(source: <http://www.kaikaew.com/index.php?topic=82.0>)

- **Fire Prevention guideline**

Lad Chado community has occasionally homes and building on fires due to the main material of local house and building is timber. Local houses in this area are very close to each other when one was on fire, another one nearby will follow. Local authority should establish fire prevention guideline for Lad Chado community. Suggested general fire prevention guideline is as follows:

- Organized the stuffs inside and outside the house, keep flammable stuffs in safety place.
- Monitor and maintenance electrical stuff and electric wire.
- Stay in the kitchen when cooking.
- When Smoking, make sure cigarettes and ashes are out and check for the cigarette butts that might fall down.
- Keep matches and lighters out of the reach of children
- Put out candles and joss sticks before leave the room or sleep.
- Preparing water for extinguish fire.
- Set up fire alarms and put fire sprinklers or fire extinguishers inside Lad Chado market, school, and temple. In residential area, fire extinguishers should be provided and placed in curtain distance and in a clearly visible spots.
- Local community should practice for fire drills and make known to the public the escape routes and meeting areas.

○ **Incentive and Financial support**

The current sources of funding for develop and maintain the cultural tourism management and conservation in Lad Chado Community can be divided into two categories as follows:

- Lad Chado sub – district municipality
- National government and Ayutthaya Provincial

However, funding from public sectors is inadequate for management and conservation plan in Lad Chado. Local community and local authority should encourage funding support from private sectors and international organizations. The possible sources of private funding are as follows:

- Donation from the private sectors.
- The income generated by Lad Chado itself.
- An amount of income generated by local business as a result of their proximity to the site.

- The revenue collection from films as the film productions occasionally uses Lad Chado community location for filming.

The incentive for management and conservation of Lad Chado community can:

- Independent accounts of Lad Chado financial support should be established and used only for their intended purpose.
  - Local authority provides a partial financial support for private conservation of historic buildings.
  - Give tax reduction for local community that can preserve and protect the cultural heritage significance and identity.
  - Low interest loan for restoration of heritage construction within the community.
  - Free special assistance for conservation and restoration.
  - Providing low cost training and loans for poor villagers to develop necessary skill required in tourism - related jobs.
- **Monitoring**
- Monitoring is the major tools that will help local authority achieve the outcome of management and conservation plan. Regular monitoring can help local authority know that the project outcomes will achieve their objectives and can adapt the result of monitoring to develop efficiency project for the community.

Local authority should monitor the following topic as follows: tourism facilities, cultural tourism strategy, conservation strategy, Education training and local participation, and so on. The example of monitoring checklist in table 26 below was adapted from Industrial Wastewater Treatment Plants Self – Monitoring Manual.<sup>157</sup>

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<sup>157</sup> EWATEC, 2002. *Example of monitoring activity description table*. Available at <http://www.ecaa.gov.eg> [accessed 5 Oct 2012].

Table 26: The example of monitoring checklist

Cultural tourism management							
Monitoring Activity (example)	location	Associated tasks	Person in charge	Time schedule	Starting date	outcome	Note
- Fishing at Lad Chado canal	Fishing spot area	Quantity	Observer 1	Daily	9.00 – 16.00	Visitors collect only one fish per person.	Some visitors try to keep fish more than one.
		Size of fish	Observer 1	Daily	9.00 – 16.00	Most of fish catch by visitors are smaller than the size that visitor can take back.	-

## **Architectural Heritage Conservation Plan**

The architectural heritage conservation plan can serve as a guideline for conservation practice for every structure related to Lad Chado heritage. The aim of this conservation plan is to ensure good and suitable practice in conservation of the community and to preserve as well as maintain authenticity of all significance elements in the community. Guidelines for a new development and future change of structure together with additional principle within Lad Chado community are as follows:

### **The Urban Design and Planning Guidelines for a New Development**

Local authorities need to control the new building development in Lad Chado community which can destroy the integrity and authenticity, and the characteristic of the community and the local lifestyle which attach to the river.

Here are the two examples of urban design and planning guidelines for a new development within the Lad Chado Community. According to the location of the community which located next to the canal, thus the guideline example will provide an urban design and planning for new development in different location within the area.

### **The urban design for new building development (riverside and in-land property)**

- Create zoning for the area: Business area, high density and low density, and buffer zone. It would be easy to control and provide guideline for the other development in the future. Development construction zoning can be divided in to four zones as business area, high density area, low density and buffer zone.
  - **Zone A:** contains main heritage attractions; Temple, School, Market, and old police station. There are some residential shophouses in the market and three villager houses within this zone.
  - **Zone B:** contains several number of local housing.
  - **Zone C:** contains housing and sub attraction of the community.



- **Zone D:** surrounding area contains a rice fields, temple and high school.

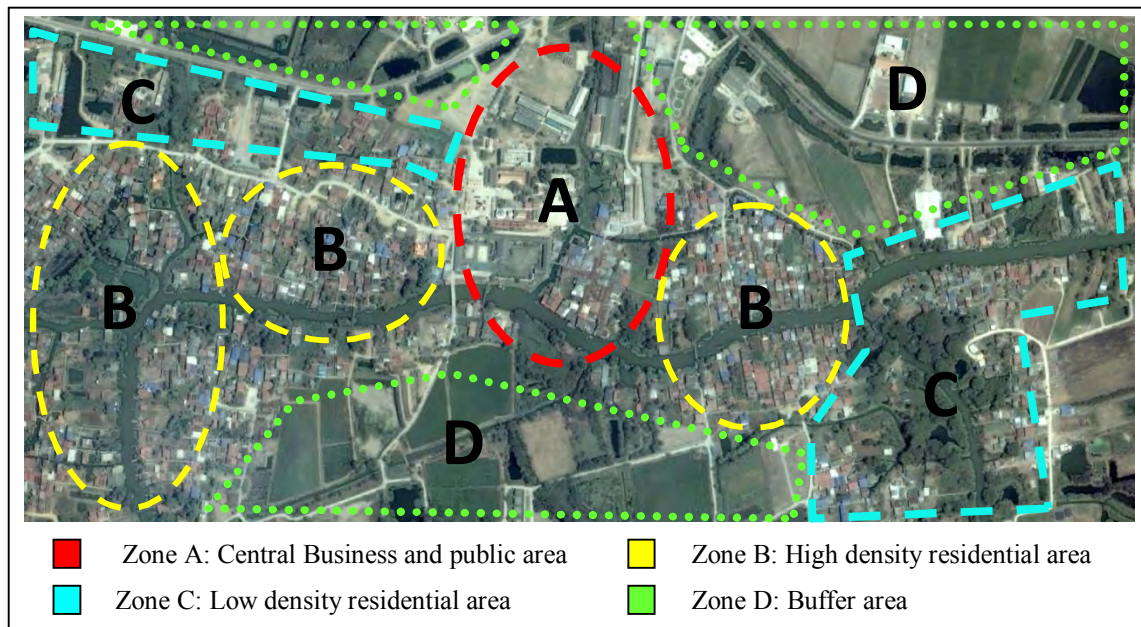


Figure 316: Lad Chado Community development construction Zoning  
(adapted from Google Earth, 2012)

- New building development manager should understand the cultural heritage significance and perform site analysis before construction.
- The landscape design and new plant in the new development area should be similar or same type to previous landscape.
- Same type of local plant should be use for landscape development. If development manager want to use different kind of plant, analysis of possible impacts should be provided to local authority.
- Check significant of the tree and other plant within the site before removal or before improve a landscape within the new development area.
- The setback from the river or the street frontage should match the existing local house and the surrounding area (see figure 317).

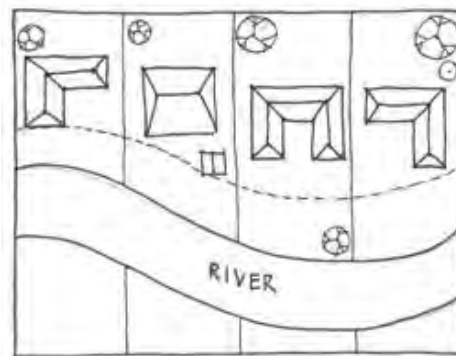


Figure 317: Possible setback for new building development (Drawing by Buatham, O., 2012)

- Signage in the area should not cause a visual setting or any impact. Also place it in a suitable area.
- Streetscape should enhance the characteristic of the area.
- Surrounding and Buffer zone should not be allowed to be developed in any way that can reduce, destroy and cause any impact to visitors and local villagers.
- Developments should respect to cultural and natural environment features.

### **Planning Guideline for the new building development**

- Height of the new building should not higher than local and heritage building. However, the new building can be higher than riverside housing development but not higher than three storeys (see figure 318).

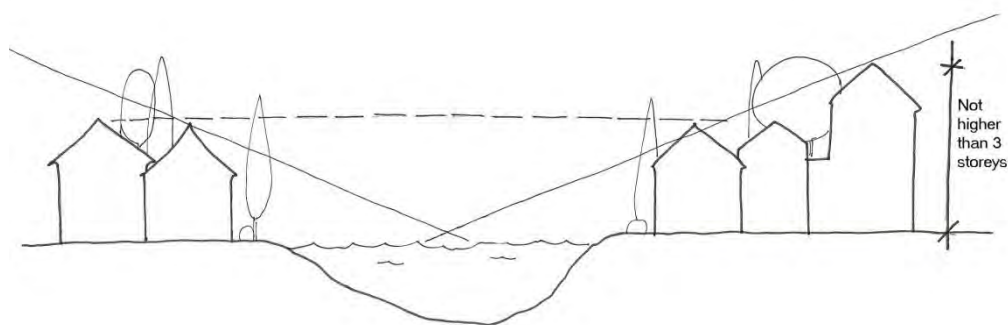


Figure 318: Height of the new building development (Drawing by Buatham, O., 2012)

- The scale of new building and wall should not cause a visual impact to the place.

- Roof forms of the new building should be gable or hip roof form conforming to the same pattern with local house.
- Door and window opening style should be similar or same style with local tradition house.
- Use the same or similar original shade color for painting to avoid visual impact of distinct color schemes (see figure 319). Most of villager in the community use green color to paint their house, the example of similar green color scheme provided in figure 320.



Figure 319: Example of vivid color house with out of color schemes  
(photo taken by Buatham, O., 2012)



Figure 320: Example of color schemes for painting (Source: Butham, O., 2010)

- Use same material to the local house. In case that could not find the same material or could not afford the cost, new materials which similar to the local house's material can be accept.
- New services such as air-condition, electricity should be place in the suitable area.

- Fire protection is necessary during construction the place as well as after construction to avoid fire hazard. Due to the main material of the building is timber.
- If in front of the new building have a pier, it should not cause the circulation impact or any impact to the cultural heritage area together with the local lifestyle.

### **Planning Guideline for the future change of building in Lad Chado Community**

- The usage of the building can be change in the future but should involve minimal change to the significance of the area.
- The future infill building or adaptive reuse has to follow the guideline for new development.
- Form, mass, height and size of the infill should match the existing design.
- New infill building should be oriented to match the existing streetscape.
- New construction, demolition, intrusions or other changes also new signage which would affect the setting or relationship are not appropriate. If cannot avoid, it should not involve any significant change to the site and not affect on the visual setting.
- Any action might occur to the place must ask a permission and discuss with the relate organization first.
- The amount of change to a place should be guided by the cultural significance of the place and its appropriate interpretation.
- The character of the house or new construction must be the same with the original style.
- Repainting building with a same or similar original shade color to avoid visual impact of distinct color schemes (see figure 315).

### **Additional issues**

Lad Chado community has around 10 houses which aged more than hundred years old. For the house that owner and family still live in there, local authority should

provide special assistance when owner want to restore, maintain, reconstruction, or anything that might construct on their house.

However, some hundred years old houses are abandoned and deteriorate due to the lack of maintenance from owner. The owners of these houses moved to another city and some have no clue to contact with. Local authority should try to contact with the owner who moved to another city to provided government support for restoration or negotiate to rent a house then renovate or reconstruction it. For the house that cannot find or contact the owner, local authority should analysis it significance and discuss together with all relevant sector about how to deal with it.

The Burra Charter gives a several definitions and purpose of conservation practice for heritage place. It would be useful for conservation decision of local authority. The definition and using purpose of conservation practice below was adapted from The Burra Charter 1999.

- **Maintenance:** continuous protective care of the fabric and setting of a place. It is distinguished from repair
- **Preservation:** maintain the fabric of a place in its existing condition. It is appropriate when the existing fabric or its condition of cultural significance, or where inadequate evidence is available.
- **Restoration:** returning the existing fabric of a place to earlier state by use new material mix with previous material. It is appropriate when there is adequate evidence of an earlier state.
- **Reconstruction:** returning the place to an earlier state by use all new material. It is appropriate where a place is incomplete through damage or alteration. However, this practice requires the adequate evidence to reproduce an earlier state.
- **Demolition:** devastation of significance fabric of a place is generally not acceptable. However, minor demolition may be appropriate as part of conservation.



### **Conclusion of proposed management plan for Lad Chado community**

Tourism can bring benefits to the host community in term of increased employment and higher incomes while possibly induce degradation and also cause negative impact on the cultural and natural resources of the community.

Lad Chado community also want to gain benefits from tourism by promote and encourage visitors to come to their community. According to the present management plan of Lad Chado community, they provided a lot of tourism facilities and activities to serve visitors. However, relevant sectors and community still lack of understanding the significance of their cultural and natural resources. They only focus on performance to encourage an interest of visitors without concerning of authenticity and identity.

On Wax boat parade festival in 2012, Lad Chado provided performing art shows at nighttime with fireworks, together with promoted Lad Chado as a floating market by invite villagers sell their product on the boat while it is an in - land heritage market. These kinds of actions can lead to misunderstanding in identity, authenticity, and significance of the site even Lad Chado was a floating market in eighteen century but there is no interpretation instruments provided to visitors for the actual understanding of the place. The proposed management plan for cultural tourism in Lad Chado community will help to conserve both tangible and intangible of cultural and natural resources. Moreover, interpretation plan which provided in proposed management plan can also increase a better understanding of Lad Chado community.

## **Chapter 7**

### **Conclusion and Suggestion**

#### **Lad Chado Community**

Lad Chado community is an outstanding example of traditional human settlement and land – use which is representative of local cultural in a rural area. This community is an old community established around the Ayutthaya period in 1767, then people who evacuated from the war between Burma and Ayutthaya kingdom settled down at Ban Chakkarat which later was changing to Lad Chado community due to the richness of village natural environment. There were a lot of changes in Lad Chado during Rattanakosin period. The Chinese trading houseboats along Lad Chado canal developed into a floating market, then moved from the water to the land and established a very successfully market at that time. Lad Chado Market received a Royal Art Award of Outstanding Architecture Conservation in 2006. After that, it was promoted by TAT as a 100 years old market.

Lad Chado community has richness in cultural and natural environment. It is surrounded by rice field and has Lad Chado Canal flowing through the community. The canal has been connected with the lives of the local people for a long time; it is embedded in the community and represents the lifestyle of local people which is intimately connected with the water. This area maintains a healthy condition of the natural environment so there is a lot of fish diversity in the canal especially “Chado fish” (Giant snakehead fish). Most of people in this area are involved in agriculture, trading and fishery. The important agricultural products are rice and fishery. Lad Chado Community has several interesting fishing technique and process of making fishery products, especially dried fish (Pla Kradi Wong) and smoked fish. Besides, fishing by duckling or duck, and fishing a Silver Barb with the top part of water morning glory are hardly seen in other areas at present.

The community is also an outstanding example of a traditional waterside settlement which is representative of a uniqueness of culture, local wisdom, architectural style, and local beliefs. People have traditionally lived together with the water thus boats are still the simple way to go to another place within the community. Furthermore, Lad Chado was the first community in Thailand to create fabric wreaths. There are two categories of fabric wreath as an animal shape and flower shape.

Lad Chado temple and Lad Chado canal are centre of the community. The outstanding component of Lad Chado temple is an old pavilion; the biggest pavilion in Ayutthaya was built in 1913. The columns of pavilion are made from giant iron wood and floor made from Golden Teak wood<sup>158</sup>. Villagers always gather together on the canal or at the front of Lad Chado temple when they have meeting, social activities or important event. The tradition candle boat parade festival is a fascinating and special cultural event of Lad Chado community. Moreover, a traditional ceremony of Phor Kae - Phor Sriphrai Shrine and a belief of “Phi Mor or Phi Ta- Yai” (holy clay dolls that put in the clay pot) of Villagers who originally lineage from Mon in the community together with Chinese shrine in the market also show the traditional lifestyle of villagers is also associated with spiritual beliefs, not only Buddhist but also local spiritual. Several ethnic groups of Mon, Thai, and Chinese are living together harmoniously.

Another outstanding building is Lad Chado Kindergarten, a one storey E shape building with open basement which has a longest timber corridor in Thailand.<sup>159</sup> Most houses in Lad Chado community are one storey timber house with high platform to avoid flood water in rainy season. The majority of houses are typical, traditional and modern style in order. Most of them painted in several shades of green color while a small number of local houses painted in distinctive colorful colors. There are around ten houses which is older than hundred years in the community. A number of them are rotten and collapsing due to the lack of maintenance from the owners; some owner

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<sup>158</sup> Tourism Authority of Thailand, 2009. *Tourism Guide: 15 Land Market & 16 Floating Market*. Bangkok: TAT.

<sup>159</sup> Phanakorn Sri Ayutthaya Primary Educational Service Area Office 2, 2010. *History of Wat Lad Chado School (Prakatvitayakhom)*, Wat Lad Chado School (Prakatvitayakhom), Phakhai, Ayutthaya. Ayutthaya: Phanakorn Sri Ayutthaya Primary Educational Service Area Office 2.

moved to another city, and some was disappeared and local authority could not contact them.

From the result of research, it can be seen that Lad Chado Community contains an aesthetic, historic, scientific, and social value. The way of local lifestyle which is closely connected with the water, local wisdom, traditional, local believe, architecture, and its setting; both tangible and intangible that present the identity and authenticity of Lad Chado community are the main features that can induce tourism within the area and interest from the visitors.

### **The role of Tourism in Lad Chado community**

Lad Chado Sub-district Municipality, an official administrator of Lad Chado community, is attempting to support and promote the community as an ecotourism destination base on cultural conservation and site characteristic. However, there is no formal legislation to conserve and maintain cultural tourism within the area. Nevertheless, local villagers attempt to protect and conserve both tangible and intangible aspects of cultural and natural resources in their hometown reflecting their appreciation of their surroundings.

At the first period of promoted, TAT, Lad Chado community, and relevant sectors work together to introduce Lad Chado community to visitors. They are mainly focus on Lad Chado Market as a heritage market in Ayutthaya and also introduce visitors to experience local lifestyle, local architecture, and shopping at Lad Chado market on Saturday and Sunday as it is a weekend market. Lad Chado Sub-district Municipality has led local villagers in the way of promoting, interpretating, and conserving the values and context of the community. Even though they have a good intension to develop their hometown but the lack of knowledge in interpretation, conservation and cultural tourism management still affected to the identity of community.

## **Tourism impact**

According to the observation, interview and questionnaire's result, there are several impacts within the community as follows:

- **Limited budget and financial supports for tourism development**

The main funding resources are from government sectors but this is not enough to develop and maintain cultural and natural resources. However, sometimes private sectors provide incentive support when the community has special event.

- **Impacts cause by inadequate interpretation techniques.**

- **Inadequate direction signs along the way to the community.**

Most of visitors find it difficult to reach Lad Chado community because inadequate amount of direction signs and some are rotten due to the lack of maintenance.

- **Inadequate interpretation and presentation technique**

There is no adequate brochure provided for visitors due to the limited budget. Description sign in local museum provided small amounts of information while some exhibition objects only have a nametag on it. As a result, the community cannot completely interpret and present the significance, authenticity, identity, and values of community to enhance an understanding of visitors.

- **The misunderstanding of the identity and authenticity of Lad Chado community.**

Incorrect and inadequate interpretation to visitors can lead to misunderstanding in its identity, authenticity and significance of the community. For example, in 2012, Candle boat parade festival, local authority try to promote and show local lifestyle which is connected with the water by inviting some villagers to sell their products on the boats while normally it is an in - land heritage market without telling the development history of the market to visitors. Thus, some visitors misunderstand that Lad Chado market is a floating market.



- **Tourism management issues**

- Products and souvenirs which are provided in the market are limited and not unique. Visitors can find same kind of product or souvenir at another tourist destination places.
- The amount and variety of shop and restaurant are not enough to gain visitor satisfaction and interest. It has not as many shops as TAT, local authority and Lad Chado Community promoted.
- Lower – price strategy can has an effect on the economy of the community.
- Inadequate tourism facilities provided to the site, for example, rubbish bin, toilets, waiting area and benches.
- Few tourist activities provided; Shopping, sightseeing boat trip, walking around the Lad Chado market area and sightseeing a special festival.
- Local authority only focus on encourage an interest of visitors without concerning of authenticity and identity.

- **Conservation issues**

- No formal regulation and architectural conservation guideline for development in Lad Chado, several houses have distinction in style and colors from the overall.
- New performing art shows at nighttime with fireworks in special event can cause negative impact and fire hazard on cultural and natural resources.
- Most of old pieces of local architecture are abandoned with no maintenance and storage room.
- Lack of maintenance schedule.

Tourism can bring benefits to the host community in term of increased employment and higher incomes while degrade and also cause negative impact on the cultural and natural resources of the community. Lad Chado community and local authority still has a lot of thing to learn and improve, especially the understanding of significance and identity of their own community before interpret to other people.

## **Cultural tourism guidelines for Lad Chado community**

There are important steps on which Lad Chado Sub – district Municipality, Lad Chado community, and relevant sectors should cooperate and take into consideration to establish a cultural tourism management plan for a sustainable cultural tourism in Lad Chado and to conserve both tangible and intangible of cultural and natural resources within the community:

- **Research, gather information, and analysis of:**

- General information and history of Lad Chado, Local belief, traditional event, local wisdom, local lifestyle, and possible and previous local attraction.
- Analyse and investigate physical existing within the community.
- Previous tourist facilities and tourist activities.
- Budget resources and possible financial support
- Cultural and natural landscape condition

- **Evaluation the overall features and significance of the community**

Lad Chado community and Sub – district Municipality should work together to evaluate all local assets to understand their own community. The significance assessment can also enhance awareness and understanding of identity, authenticity, and significance of Lad Chado community of local people before interpret to visitors.

- **Analyse current management plan and regulation**

Current management plan should be analysed and critically reviewed to inquire into area in which it is lacking and inefficient issues. The new management plan should be based on the result of analysis to create the most effective cultural management plan for Lad Chado community.

- **Prepare visitor management**

Visitor management techniques such as vehicle restriction, restricted area, and zoning should be prepared and provided in cultural tourism management to control and minimize impacts which can occur from tourism to the community.

- **Set plan and policy for cultural tourism management plan**

There are a lot of thing to consider when local authority and the community want to gain a benefits from tourism. It can bring economic benefits to the community but can degrade the cultural and natural heritage resources within the community. The community and local authority together with all relevant sectors should work together to make an efficient and effective cultural tourism management to sustain both tangible and intangible for the community.

The objective of proposed management plan should be based on encourage public awareness of the community, enhance the appreciation and understanding of the community while sustain and regard natural and cultural heritage characteristic, and provide benefit for the community. Interpretation plan, tourism management plan and conservation management are needed to achieve the objective of cultural tourism management plan for Lad Chado community.

- **Interpretation plan**

Interpretation plan can increase a better understanding of Lad Chado community to the visitor and host community. This program may also help to facilitate and encourage high level of public awareness and support for sustaining natural and cultural heritage and inform the responsibility of visitors and local community to safeguard it. The description provided in interpretation tools should be easy to understand and use simple word. Several techniques should be provided to reach every group of visitors. Direction signs, interpretation signs, brochures, leaflets, maps, guidebooks, exhibition must be provided to visitors (see appendix A).

- **Tourism management plan**

Tourism management plan is necessary to avoid the negative impacts of tourism in social, culture, environment, and economic. It can conserve and maintain the authenticity and integrity of Lad Chado

community together with sustainable tourism within the area. Thereby, the following plans and policies should be established:

- Education program should be provided to training staffs and local villagers to enhance the understanding of Lad Chado's significance. After taking this program, local villagers and relevant government sectors should have the same understanding of the place. Education program about conservation should also be provided to local villagers and local authority.
- Provide an education programs to increase ability of preserve fisheries product, cooking class, and management class to the villagers and shop owners so they can improve their business skill.
- Direct public transportation to the community should be provided.
- Short trip tour route should be initiated to promote and increase the interest of visitors.
- All tourism activities should regard and respect to local lifestyle, culture, tradition as well as conserve biodiversity within the community.
- Tourism facilities should be adequate to served visitors.
- Regulation and guideline for homestay providers is needed to control impacts which can cause by home stay.
- Minimize the impact which occur by tourism; noise and air pollution, waste, and safety while visit the community.
- Searching for financial support resources.

○ **Conservation practice**

A guideline to control the appearance, scale and style of future building, material, sign and shading, and other relevant features is needed. New development of construction and future change of building's construction within the community should not be out of

character, and cause any impacts which can destroy the integrity and authenticity, and the characteristic of the overall community, setting and buffer zone, and the local lifestyle which attach to the river.

- **Risk prevention**

Lad Chado community always faces seasoning flooding every year thus before – after flood preparedness plan is necessary for the community. Moreover, local authority should establish fire prevention guideline due to the local houses in this community are located very close to each other when one was on fire, another one nearby will get fired easily. The main material of local house and building is timber so its easy to be on fire.

- **Established maintenance and monitoring schedules**

Regular monitoring can help local authority know that the project outcomes will achieved it objectives and can adapt the result of monitoring to develop efficiency project for the community in the future. Furthermore, maintenance schedule is the important thing to maintain the good condition and quality of existing natural and cultural resources of the community. It is necessary for tourism facilities to remain the good quality of service and condition.

Meeting schedule should be provided for local community, local authorities, and relevant sectors to discuss and cooperated on matters to take into consideration of the outcome and development of initiatives.

- **Undertaking research for the future development**

Local authority should carry out the process of research, evaluation, and the study of impact in Lad Chado community. Visitor questionnaires should also be used perform by local community or local authority to know the opinions and visitor satisfaction when visit the site. The result of questionnaires or visitor's interview can be used to improve the quality of service and can make an efficiency management plan for the future. Studies carried out by cooperation with education institutes are also acceptable. All of the finding should be documented and be known to the stakeholders.



### **Suggestion for future research**

The suggestion future research of Lad Chado community which related to this dissertation is as follows:

- Market tourism trend in Thailand, the success and failure of new development heritage market as a tourist destination.
- The influence of local authority and TAT in term of promoting the community and the impact that involved by them. Do TAT or relevant sectors truly understood the identity, authenticity, significance and sense of place before promoting or marketing it?
- Followed up the number of local villagers, local authority after attend to education program that has a better understanding of identity, authenticity, and significance of Lad Chado community.
- Research several suitable tourism activities for cultural tourism site with regard to the cultural and natural environment which fulfill visitor satisfaction.
- Follow up with effective models of interpretation plans and techniques proposed for Lad Chado community and how to gain more attention from wider audience.
- Undertake proposed flood preparedness plans on how to improve flood damaged area along the Lad Chado canal to be an attractive scenery environment without the negative impact to the natural and cultural environment.
- How to conserve the tangible and intangible together with minimize impacts after Lad Chado community success in tourism industry.

In summary Lad Chado has considerable potential, if managed carefully, to develop as a secondary tourist attraction in the Ayutthaya district as a show case of a traditional town and lifestyle reflecting local customs and values. Its main audience will likely be Thai domestic tourists. But it does have additional potential to attract a niche market of international tourists looking for an authentic vernacular Thai experience who could be brought here by tour operators as part of the Ayutthaya experience and in contrast to the World Heritage aspects of Ayutthaya.

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## **Appendix A**

**New draft of Lad Chado community Brochure (tri-fold A4)**

## Fabric wreath



Lad Chado was the first community in Thailand to create fabric wreaths, a technique that started in 1987.

## "Fishing Techniques"

Because of the richness of natural environment and diversity of fish, in front of every house along the canal has a square dip net. In the community, can still be seen villagers using ducks or ducklings for fishing, a practice rarely seen in other areas.

Lad Chado villagers use water morning glory in Lad Chado Canal as a bait to catch Silver barb due to it is a herbivorous fish. They use only a top part of water morning glory.



As the community has access to plenty of fish, villagers traditionally preserve it to make several kinds of dry fish which they sell.

**"Pla Kradi Wong and Smoked fish is an outstanding Local product"**

## Tourism Activities

*Join the fantastic traditional event within Lad Chado community in the times before the beginning of Buddhist Lent*



*Sightseeing boat trips*

*Experience the sense of place and local lifestyle which attached with the water*



Lad Chado Sub – district Municipality  
Nong Nam Yai Sub-district, Phak Hai District  
Ayutthaya Province.

Tel.035-740263-4, 081-8586712



## Lad Chado Community

A traditional waterside settlement



Lad Chado Sub – district Municipality





Rad boat is the ferry business owned by foreigner. The ferry route is between Pak Hai to Bangkok. The first operated ferry boat in Pak Hai is green boat owned by Thai people.

### Lad Chado Market

Lad Chado Market was established around 109 years ago in Rattanakosin period. It developed from Chinese trading houseboat along both sides of the canal. After that, Wat Lad Chado allocated the land along canal bank to be a local market and also build timber shophouse with open basement here. Lad Chado Market received a Royal Art Award of Outstanding Architecture Conservation in 2006. After that, it was promoted by TAT as a 100 years old market.



### Shophouse in the Market

There are approximately 40 shophouses within the Lad Chado market; all of them are two storey timber with light green color painting. Most shophouses have been occupied in this zone for longer than 50 year, some over 100 years.

## History of Lad Chado Community

Lad Chado was established around the Ayutthaya period in 1767. People who evacuated from the war between Burma and Ayutthaya kingdom settled down here. The area was called Ban Chakkarat which later was changing to Lad Chado community due to the richness of village natural environment.



### Lad Chado Temple

Lad Chado Temple was established in 1787 after the fall of Ayutthaya kingdom. It can be assume that most people in Ban Lad Chado in the past were Mon due to the Phoenix Poles (Sao Hong) in front of the temple. However, in present day the phoenix pole has disappeared from the temple. An old pavilion, the biggest pavilion in Ayutthaya was built in 1913. The columns are made from giant iron wood and the floor made from Golden Teak wood.



### Lad Chado School

Lad Chado Kindergarten is an outstanding building as it has longest timber corridor in Thailand. It was established in 1962.



### Old police station

First of all, this police station was a floating station locates in front of Lad Chado kindergarten until the road transportation connected to Lad Chado community. Police station moved to the land opposite school.



### Lad Chado Shrine

Lad Chado Community suffered big fire in 1937 when almost half of the community was damaged. Chinese villagers in Lad Chado community invite Chinese professional to analysis Lad Chado Feng shui. Chinese professional suggests that villagers should build a Chinese shrine at the corner of Lad Chado Canal.



### Natural landscape

The surrounding area contains rice fields, some houses, Temple and high school. Most of areas are rice fields. Farmers who have rice fields located next to the canal can use water from it to grow rice.





**Appendix B**  
**Questionnaire for visitors (English version)**

### **Questionnaire for Visitors**

Interviewer.....Date.....Time.....

This questionnaire is part of the research of a Dissertation entitles “Cultural Tourism Management: Lad Chado Community, Ayutthaya Province” as a part of a research of Doctor of Philosophy in Architectural Heritage Management and Tourism (International Program), Faculty of Architecture, Silpakorn University. Please complete all questions by giving your actual information. The information that you have provided will only use for this dissertation.

1. Nationality      ☐ Thai                      ☐ Other.....(Please specific)
2. Sex                ☐ Male                      ☐ Female
3. Ages              ☐ below 20              ☐ 21-30              ☐ 31-40  
                         ☐ 41-50              ☐ 51-60              ☐ more than 60
4. Where do you live?  
      ☐ Bangkok              ☐ Ayutthaya              ☐ Other.....(Please specific)
5. Education  
      ☐ Below Bachelor Degree   ☐ Bachelor Degree   ☐ Higher than Bachelor Degree
6. Occupation  
      ☐ Self employee              ☐ Government              ☐ Agricultural  
      ☐ Student                      ☐ Education              ☐ Employee  
      ☐ Other..... (Please specific)
7. Have you ever been visited here before?  
      ☐ Yes (go to Question. no.9)              ☐ No (go to Question. no.10)
8. If yes, how many time?  
      ☐ 1-2                      ☐ 3-4                      ☐ Morn than 5 times
9. Who do you travel with?  
      ☐ Alone              ☐ Family/Relative              ☐ Friend              ☐ Colleague  
      ☐ Couple              ☐ Other..... (Please specific)
10. Do you come here with tour guide?  
      ☐ Yes                      ☐ No
11. What kind of transportation do you use to come here?  
      ☐ Private car   ☐ Rental car   ☐ Tour bus   ☐ other..... (Please specific)

12. How do you know Lad Chado Community?

- ☐ Book/Magazine      ☐ TV/Radio      ☐ Newspaper  
☐ Relative      ☐ Friend      ☐ Internet  
☐ Other..... (Please specific)

13. Why do you come to travel here?

- ☐ Shopping
 ☐ Eating
 ☐ Sightseeing Boat Trip  
☐ Interesting in Local People Lifestyle
 ☐ It is my passageway  
☐ Other..... (Please specific)

14. How long do you expect to spend time here?

- ☐ 1-2 hours                      ☐ 2-3 hours                      ☐ more than 3 hours
- ☐ Other..... (Please specific)

15. Which activities are you interested? (Please rate & filling the no. that you like the most)\*\*

- ☐ Shopping/Eating    ☐ walking around community    ☐ Home stays  
☐ Visited Lad Chado Temple    ☐ Join Local event    ☐ Sightseeing Boat Trip  
☐ Learn local wisdom (farming, fishery)    ☐ Visit Lad Chado School  
☐ Other.....(Please specific)

16. Where is your last visited tourist attraction before come to Lad Chado Community?

- ☐ Tourist/Heritage attraction in Bangkok
- ☐ Tourist/Heritage attraction in Suphanburi
- ☐ Tourist/Heritage attraction in Ayutthaya
- ☐ Other..... (Please specific)

17. Where is your next destination?

- ☐ BKK    ☐ Ayutthaya    ☐ Suphanburi    ☐ Other..... (Please specify)

18. Would you like to come here again for another visit?

- ☐
- Yes
- ☐
- No

19. Would you like to recommend your friends/relative to visit here?

- ☐
- Yes
- ☐
- No

**Please rate your opinion and level of satisfaction on each of the following issues.**

5= Very satisfaction 4= satisfaction 3= Normal 2= not satisfaction 1= should be improve

Issues	Level of Satisfaction				
	5	4	3	2	1
<b>Guide post (outside community)</b>					
<b>Signage (direction signs, overall map, interpretation signs)</b>					
<b>Parking area</b>					
<b>Toilet/Rest room</b>					
<b>Rubbish bins</b>					
<b>Exhibition provided by local museum</b>					
<b>Brochure, leaflets</b>					
<b>Restaurant</b>					
- food price					
- taste of food					
- amount of restaurant					
- variety of food					
<b>Local products (local vegetable/ fruit, fish, souvenir, etc.)</b>					
- price					
- quality					
- variety of products					
<b>Sightseeing Boat trip</b>					
- Safety					
- Tour route					
<b>Cultural festival in special event</b>					
<b>Home stay</b>					
<b>Visited Wat Lad Chado school</b>					
<b>Visited Lad Chado Temple</b>					
<b>Overall cultural &amp; natural setting</b>					

**Suggestion**.....  
 .....  
 .....  
 .....  
 .....



Which of the following features that you would like to experienced more or could increase the satisfaction of your trip in Lad Chado community

Issues	Level of requirement				
	5 (Most)	4 >	3 >	2 >	1 (Less)
Clearly direction of Guide post (outside community)					
More Signage (direction signs, overall map, interpretation signs within the area)					
Safety during visited Lad Chado					
Local Guide/Volunteers					
Sightseeing by bicycle					
Boat rowing					
Local fishery workshop					
Cultural tourism tour by linking to other tourist attractions nearby Lad Chado community					
Home stay					
Relaxing by Spa (Thai massage, foot massage, etc.)					
<b>Other suggestion</b> ..... ..... ..... ..... ..... .....					

What do you think that it could be decrease or destroy the richness of cultural and natural landscape within Lad Chado community?

.....

.....

.....

.....

**\*\*Thank you for your cooperation and valuable time\*\***

**Appendix C**  
**Questionnaire for visitors (Thai version)**

## แบบสอบถามสำหรับนักท่องเที่ยว

ผู้สัมภาษณ์.....วัน.....เวลา.....

แบบสอบถามนี้เป็นส่วนหนึ่งของการวิจัยในหัวข้อคุณฉันทิพนธ์เรื่อง “การจัดการการท่องเที่ยวทางวัฒนธรรม: กรณีศึกษาชุมชนบ้านลาดชะโด อ.ผักไห่ จ.พระนครศรีอยุธยา” ในหลักสูตรการจัดการมรดกทางสถาปัตยกรรมกับการท่องเที่ยว (หลักสูตรนานาชาติ) คณะสถาปัตยกรรมศาสตร์ มหาวิทยาลัยศิลปากร

ได้โปรดตอบคำถามทั้งหมดโดยให้ข้อมูลตามจริงเพื่อให้การวิเคราะห์เป็นไปด้วยความแม่นยำ ทั้งนี้ข้อมูลที่ได้จากแบบสอบถามจะนำไปใช้เพื่อการจัดทำคุณฉันทิพนธ์เท่านั้น

นางสาวไอศัญญา บัวธรรม

1. สัญชาติ ☐ ไทย ☐ อื่นๆ.....(โปรดระบุ)
2. เพศ ☐ ชาย ☐ หญิง
3. อายุ ☐ น้อยกว่า 20 ☐ 21-30 ☐ 31-40  
☐ 41-50 ☐ 51-60 ☐ มากกว่า 60 ปี
4. ท่านอาศัยอยู่ที่ใด  
☐ กรุงเทพฯ ☐ อยุธยา ☐ อื่นๆ.....(โปรดระบุ)
5. การศึกษา  
☐ ต่ำกว่าปริญญาตรี ☐ ปริญญาตรี ☐ สูงกว่าปริญญาตรี
6. อาชีพ  
☐ ธุรกิจส่วนตัว ☐ ข้าราชการ/พนักงานราชการ ☐ เกษตรกรรม  
☐ นักเรียน/นักศึกษา ☐ ครู/อาจารย์ ☐ พนักงานบริษัท/ลูกจ้าง  
☐ รัฐวิสาหกิจ ☐ อื่นๆ.....(โปรดระบุ)
7. ท่านเคยมาที่ลาดชะโดหรือไม่  
☐ เคย (ไปข้อ 8) ☐ ไม่เคย (ไปข้อ 9)
8. ถ้าท่านเคยมาที่ลาดชะโด ท่านเคยมาแล้วกี่ครั้ง  
☐ 1-2 ☐ 3-4 ☐ มากกว่า 5 ครั้ง
9. ท่านมาลาดชะโดกับใคร  
☐ คนเดียว ☐ ครอบครัว/ญาติ ☐ เพื่อน ☐ เพื่อนร่วมงาน  
☐ แฟน/คู่สมรส ☐ อื่นๆ..... (โปรดระบุ)
10. ท่านเดินทางมาที่นี้กับมัลลาคูเทศก์ (ไกด์) ใชหรือไม่?  
☐ ใช่ ☐ ไม่ใช่
11. ยานพาหนะที่ท่านใช้ในการเดินทางมาที่นี้  
☐ รถยนต์ส่วนตัว ☐ รถเช่า ☐ รถของบริษัทนำเที่ยว  
☐ อื่นๆ..... (โปรดระบุ)

12. ท่านรู้จักชุมชนบ้านลาดชะโดได้อย่างไร

- |  |   |                                       |
|--|---|---------------------------------------|
| <input type="checkbox"/> หนังสือ/นิตยสาร       | <input type="checkbox"/> โทรทัศน์/วิทยุ | <input type="checkbox"/> หนังสือพิมพ์ |
| <input type="checkbox"/> ครอบครัว/ญาติพี่น้อง  | <input type="checkbox"/> เพื่อน         | <input type="checkbox"/> อินเทอร์เน็ต |
| <input type="checkbox"/> อื่นๆ..... (โปรดระบุ) |   |                                       |

13. ทำไมท่านจึงเดินทางมาที่นี่

- |  |   |   |
|--|---|---|
| <input type="checkbox"/> ต้องการซื้อสินค้า     | <input type="checkbox"/> รับประทานอาหาร | <input type="checkbox"/> ต้องการนั่งเรือชมวิว |
| <input type="checkbox"/> สนใจวิถีชีวิตของชุมชน | <input type="checkbox"/> ทางผ่าน        |   |
| <input type="checkbox"/> อื่นๆ..... (โปรดระบุ) |   |   |

14. ท่านคิดว่าจะใช้เวลาอยู่ที่นี้เท่าใด?

- |  |                                  |  |
|--|----------------------------------|--|
| <input type="checkbox"/> 1-2 ชม.               | <input type="checkbox"/> 2-3 ชม. | <input type="checkbox"/> มากกว่า 3 ชม. |
| <input type="checkbox"/> อื่นๆ..... (โปรดระบุ) |                                  |  |

15. กิจกรรมใดต่อไปนี่ที่ท่านสนใจมากที่สุด (โปรดเรียงลำดับจากมากไปน้อยโดยใส่หมายเลขกำกับ)

- |  |   |   |
|--|---|---|
| <input type="checkbox"/> ชื้อของ/ทานอาหารท้องถิ่น                              | <input type="checkbox"/> โฮมสเตย์           | <input type="checkbox"/> เข้าร่วมกิจกรรม/เทศกาลของชุมชน |
| <input type="checkbox"/> ไหว้พระที่วัดลาดชะโด                                  | <input type="checkbox"/> นั่งเรือชมธรรมชาติ | <input type="checkbox"/> เดินเล่นดูบรรยากาศรอบๆ ชุมชน   |
| <input type="checkbox"/> เรียนรู้ภูมิปัญญาชาวบ้าน (การทำนา/สวน, การตกปลา/ยกยอ) |   |   |
| <input type="checkbox"/> เที่ยวชมโรงเรียนวัดลาดชะโด                            |   |   |
| <input type="checkbox"/> อื่นๆ..... (โปรดระบุ)                                 |   |   |

16. ท่านเดินทางไปไหนก่อนที่จะมาเที่ยวชมชุมชนลาดชะโด

- |   |   |
|---|---|
| <input type="checkbox"/> สถานที่ท่องเที่ยวภายในกรุงเทพฯ | <input type="checkbox"/> สถานที่ท่องเที่ยวภายในสุพรรณบุรี |
| <input type="checkbox"/> สถานที่ท่องเที่ยวภายในอยุธยา   | <input type="checkbox"/> อื่นๆ..... (โปรดระบุ)            |

17. จุดหมายต่อไปของท่านคืออะไร?

- |                                   |                                 |                                     |  |
|-----------------------------------|---------------------------------|-------------------------------------|--|
| <input type="checkbox"/> กรุงเทพฯ | <input type="checkbox"/> อยุธยา | <input type="checkbox"/> สุพรรณบุรี | <input type="checkbox"/> อื่นๆ..... (โปรดระบุ) |
|-----------------------------------|---------------------------------|-------------------------------------|--|

18. ท่านจะกลับมาเที่ยวที่นี่อีกหรือไม่?

- |  |   |
|--|---|
| <input type="checkbox"/> มา เพราะ..... | <input type="checkbox"/> ไม่มา เพราะ..... |
|--|---|

19. ท่านจะแนะนำครอบครัว/ญาติพี่น้อง/เพื่อน มาเที่ยวที่นี่หรือไม่?

- |   |  |
|---|--|
| <input type="checkbox"/> แนะนำ เพราะ..... | <input type="checkbox"/> ไม่แนะนำ เพราะ..... |
|---|--|

โปรดเรียงลำดับความพอใจของท่านต่อหัวข้อต่างๆ ดังต่อไปนี้

5= พอใจมากที่สุด    4= พอใจ    3= เฉยๆ    2= ไม่พอใจ    1= ควรปรับปรุง

หัวข้อ	ระดับความพึงพอใจ				
	5	4	3	2	1
ป้ายบอกทางมายังชุมชนลาดชะโด					
ป้ายและสัญลักษณ์ต่างๆ ในชุมชน (ป้ายบอกทาง, แผนที่, ป้ายแสดงรายละเอียดต่างๆ)					
ท้องถนน					
ห้องน้ำ					
ถังขยะ					
นิทรรศการและการจัดแสดงภายในพิพิธภัณฑ์ชุมชน					
โบรชัวร์/แผ่นพับ					
ร้านอาหาร					
- ราคา					
- รสชาติ					
- จำนวนร้านอาหาร					
- ความหลากหลายของอาหาร					
ผลิตภัณฑ์พื้นบ้าน (ผัก, ผลไม้, ปลา, ของที่ระลึก ฯลฯ)					
- ราคา					
- คุณภาพ					
- ความหลากหลายของสินค้า					
การท่องเที่ยวชมธรรมชาติ					
- ความปลอดภัย					
- เส้นทางท่องเที่ยวชม					
การจัดงานเทศกาลในวันสำคัญต่างๆ					
การบริการและสภาพของโฮมสเตย์					
การเยี่ยมชมวัดลาดชะโด					
การเยี่ยมชมโรงเรียนวัดลาดชะโด					
สภาพแวดล้อมของชุมชน					

ข้อเสนอแนะ.....

.....

.....



หัวข้อใดต่อไปนี้ที่ท่านต้องการจะเรียนรู้มากขึ้นหรือหากมีการพัฒนาจะสามารถเพิ่มระดับความพึงพอใจของท่านต่อการท่องเที่ยวที่ชุมชนลาดชะโด

หัวข้อ	ระดับความต้องการ				
	5 (มากที่สุด)	4 >	3 >	2 >	1 (น้อยที่สุด)
ความชัดเจนของป้ายบอกทางมายังชุมชน					
จำนวนและความชัดเจนของข้อมูลในป้าย,แผนที่					
ความปลอดภัยระหว่างเที่ยวชม					
มัคคุเทศก์ชุมชน/อาสาสมัครพาเที่ยวชม					
จีอีกรยานเที่ยวชมชุมชน					
กิจกรรมพายเรือ					
กิจกรรมยกยอ/ตกปลาตามแบบพื้นบ้าน					
จัดนำเที่ยวทางวัฒนธรรมเชื่อมต่อกับสถานที่ท่องเที่ยวใกล้เคียง ภายนอกชุมชน					
คุณภาพของโฮมสเตย์					
ผ่อนคลายด้วยการนวดแผนไทย,นวดเท้า,อื่นๆ					
ข้อเสนอแนะอื่นๆ	<div>.....</div> <div>.....</div> <div>.....</div> <div>.....</div>				

สิ่งใดที่ท่านคิดว่าอาจจะทำลายหรือทำให้ความสวยงามตามธรรมชาติ, วัฒนธรรมและสภาพแวดล้อมของชุมชนบ้านลาดชะโดลดน้อยลง

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**\*\*ขอบคุณสำหรับความร่วมมือและการเสียสละเวลาของท่าน\*\***

## **Biography**

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