



**BAN KHMER AND BAN YUAN VILLAGES : A MODEL FOR ETHNIC COMMUNITY FOR
TOURISM DEVELOPMENT AS A SECONDARY ATTRACTION IN BANGKOK**

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

**By
Chiranut Sopha**

**A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree
DOCTOR OF PHILOSOPHY
Program of Architectural Heritage Management and Tourism
(International Program)
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The Graduate School, Silpakorn University has approved and accredited the Thesis title of “ Ban Khmer and Ban Yuan : A Model for Ethnic Community Tourism Development as a Secondary Tourist Attraction in Bangkok ” submitted by Miss Chiranut Sopha as a partial fulfillment of the requirements for the degree of Doctor of Philosophy in Architectural Heritage Management and Tourism.

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48056952: MAJOR: ARCHITECTURAL HERITAGE MANAGEMENT AND TOURISM
KEYWORDS: SECONDARY ATTRACTION/CULTURAL TOURISM/
TOURISM DEVELOPMENT

CHIRANUT SOPHA: BAN KHMER AND BAN YUAN VILLAGES: A
MODEL FOR ETHNIC COMMUNITY FOR TOURISM DEVELOPMENT AS A
SECONDARY ATTRACTION IN BANGKOK.

THESIS ADVISOR: PROFESSOR EMERITUS KEN TAYLOR, 171pp.

This research aims to review the heritage values and cultural significance of Ban Khmer and Ban Yuan villages in Bangkok for development as a secondary attraction with appropriate development, management and recommendation for tourism development plan at Ban Khmer and Ban Yuan.

It has been found that Ban Khmer and Ban Yuan is valuable villages have considerable inherent potential heritage value. They are the first and oldest Christian community in Bangkok that conserve and maintain their own cultural landscape and heritage although the location is in the center of Bangkok. Heritages in Ban Khmer and Ban Yuan have both intangible and tangible heritages that they are still existing.

Although, Ban Khmer and Ban Yuan are interesting places to visit, there is no serious tourism development plan to serve the community as a tourist attraction and rarely tourists visit the place. The villages have potential heritages to attract the tourists and act as the tourism attraction to serve the main tourism attraction in Bangkok. Therefore, a proposed development plan is needed which mainly focus on area management and development the tourism in the villages. The development plan for tourism in Ban Khmer and Ban Yuan consists of four programs: interpretation, management, development and recommendation.

Finally, the proper tourism development and the support from all stakeholders will lead the successful tourism development of Ban Khmer and Ban Yuan as a secondary attraction in Bangkok.

Student's signature.....

Thesis Advisor's signature.....

Acknowledgements

For the successful of my Ph.D.study, I would like to express my sincere gratefulness for the most important persons who provide me the opportunity and contributions. The first person who I would like to express my very sincere thanks and appreciation is my best supervisor Professor Emeritus Ken Taylor for his kindness, advice, guidance, opinion, and support for my thesis. I would like to say special thanks to Professor Dr. Trungjai Buranasomphob for her suggestion and assistance. I would like to say special thanks to Associate Professor Dr.Chaiyasit Dankittikul for his kindness, useful advice and his valuable time for my thesis.

My very special thanks to all of my lecturers at Architectural Heritage Management and Tourism program, Professor Dr. William S. Logan, Professor Dr. William R. Chapman, Dr.Russell Staiff, Dr.Donald Ellsmore, Dr.Colin Long and all special Thai lecturers for their instructions.

I would like to say thank you to all of my colleagues who give me the heart support for my study. I am very glad to say thanks to Miss Thienrat Sakasuparek , the nice staff of the program for her kindness and administrative support.

I would like to say very special thanks to Associate Professor Dr. Sirote Pholpunthin, the president of Rajabhat Suan Dusit University who provide me the opportunity and support. I would like to thanks my office, Suan Dusit Rajabhat University for the best opportunity and financial support. My special thanks goes to my friends and my colleagues at my office who give me heart support.

At last, my deepest gratitude goes to my beloved family, especially my father and mother who always give me, support, everything and endless love and care. I am happy and have a good luck to be their daughter.

Above everything, I would like to say thanks to Ban Khmer and Ban Yuan villages and my beloved country, Thailand.

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Chapter 1 Introduction

Ban Khmer and Ban Yuan are two interesting villages to study because of their authentic of local settlement and their evolution through time from the past since the Ayutthaya period. The villages are composed of cultural characteristics which relate to the history of the area, ways of life. These include:

- The immigration of Catholic Khmer-Portuguese and Vietnamese people who settle in the villages,
- The area is the first settlement of Catholic community in Bangkok,
- The area locates near Buddhist and Chinese community but the people live together with harmony, and
- The area has potential to develop as the secondary attraction where there are both intangible and tangible heritages such as churches, traditions and so on.

The proposed study area forms the basis of excellent case of ethnic character of the community to study cultural diversity of Bangkok. The character and background of the community tells us about the special characteristics and local distinctiveness of the area within the context of the ethnic and cultural diversity of Bangkok. They are the important and interesting parts of Bangkok and has valuable to be conserved and interpreted tourism for future generations.

1. General Information

Objects	:Ban Khmer and Ban Yuan Villages
Period	:Late of Ayutthaya and Early of Rattanakosin periods
Location	:Dusit District, Bangkok
Character of the community	:Very Old Catholic Community



Figure1: Dusit District
(Source: <http://th.wikipedia.org>)

2. Statement of significance:

The significance of this study arises from its historical background. Ban Khmer and Ban Yuan villages are assumed to be the oldest Catholic community in Bangkok. The ancestors of the people in the community migrated to Bangkok in the early Rattankosin period (approximately 200 years ago). Most of them were Christians.

Baan Khmer was a Portuguese community in the late Ayutthaya Period during the reign of King Narai. At that time there were many Portuguese Catholic priests coming to Ayutthaya. On the way to Ayutthaya, the priests stayed at Bangkok for a while. As a result, this study has been occurred because a community of Portuguese and Khmer Catholics has lived there since the late Ayutthaya period and so have Vietnamese Catholics since the early Rattanakosin period.

Ban Khmer is therefore the oldest Catholic community in Bangkok since Ayutthaya period. In the reign of King Narai, a Portuguese community established Catholic churches, built by priests more than 330 years old.¹ The first church was built by Thai-Portuguese Catholics in the Thai style, and the second one was built by French priests in the European style. The first church was closed but the second has been used.

Later, in the reign of King Rama I of the Rattanakosin period, 500 Khmer or Cambodian Catholics migrated to Siam or Thailand because of the crisis in Cambodia. As a result, the king ordered them to live in the same area as the Thai-Portuguese Catholics did. When the crisis in Cambodia was over, some Khmer Catholics returned to their motherland but others still lived in Thailand. They inter-married with Thai-Portuguese Catholics. So this area has been called Ban Khmer since then.²

¹ 300 years' Conception church celebration. Bangkok :1974 pp. 1-4.

² *ibid*: pp.1-4.



Figure 2: Picture of Siamese in Ayuthaya period

(Source: <http://th.wikipedia.org/wiki/>)

For the people in Ban Yuan Vietnamese community, their ancestors came to Thailand or Siam (the former name of Thailand at that time) because they were Christians. Conversion to Christianity, and in particular to Catholicism, was undertaken with considerable success in Vietnam by missionaries in the latter part of the 18th to 19th centuries. Many Vietnamese Christians found it prudent to flee their own country. Siam, with its tolerance of all religions and its cultural similarity was a convenient place in which to settle.

The missionaries were also active in Siam, although it was a long period when they were not very welcome. However, the seeds of Catholicism had already been sown by the extensive Portuguese community that had flourished in Ayutthaya. They had fled to Bangkok, which is the new capital after the Burmese invaded Siam. In Bangkok, there are many churches that were built by Portuguese. The Vietnamese who entered Siam tended to congregate around these Christian communities³, There were several areas which sometimes have been known as Baan Yuan or Vietnamese village.

³ Pranee Klamsom, "Vietnamese Village Samsen." **Feature Magazine** January, pp.138-140.

In the early Rattanakosin period or almost 200 years ago, many Vietnamese migrated to Siam or Thailand. They were both Buddhists and Christians. King Rama III of Siam granted the land for these both groups of Vietnamese. The Buddhist Vietnamese were granted land near Wat Khae Nang Lueng and in the south of Rama VI Bridge, where a Vietnamese community still exists. For the Christians, H.M. the King granted the land near Ban Khmer, where, Thai-Portuguese and Khmer Christians had lived since Ayutthaya period.⁴

Today there are two significant churches in these villages: the Immaculate Conception church and the Saint Francis Xavier church. The Immaculate Conception church in Khmer village was built by Portuguese but now it is included in Vietnamese village. These two churches are the outstanding example of European architectural style with potential of conservation for their historical background and architectural art.

In addition, there are a few Vietnamese food shops that advertise themselves as Vietnamese. There are many kinds of Vietnamese recipes such as spring rolls, pork balls on sugar cane sticks, Pho or Vietnamese noodles. One most notable thing is that the Vietnamese village, or Ban Yuan, is in the tourist area. It has history and it is worth visiting. But in fact it has no clearly articulated plan to make it a lively attraction place for visitors who love to see the real ways of living of Vietnamese descendants here.

This area is rich in history, culture, and ways of living on its own. However, it lacks of a proper management plan. Therefore the main purpose of this study of the Ban Khmer or Cambodian village and Vietnamese village or Ban Yuan is to undertake a systematic approach to analyze and evaluate their character and value leading to the proposal for future heritage management and use. Integrated with this is importance of encouraging the community to foster tourism development. A comprehensive cultural tourism development plan for promoting the culture of ethnic community should support traditional cultures by showing respect for their knowledge. It can encourage people to value their own cultural heritage both tangible and intangible aspects.

In accordance with the unique character of the villages, there is potential to develop and manage the ethnic community as a secondary tourism destination in Bangkok. In Samsen district in Bangkok, Ban Khmer and Ban Yuan are the two villages which have significances and values to be developed as a major secondary attraction. There are historical sites in the area that relate to history of Bangkok from Ayutthaya period to Rattankosin period. Their values concern history, architecture, beliefs and activities (Christianity) of local people as follows:

⁴ Pussadee Janthawimol, Vietnamese in Thailand, Bangkok : Thailand Research Fund,1998,pp.25.



Figure 3: Bot Noi
(Source: Author)

1. Bot Noi is the first church at Ban Khmer village and Samsen district. It is masonry building with gable roof style. The church faces the Chao Phraya river. The building has only one main door with three windows. Now it is used as a store⁵ room.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์



Figure 4: The Immaculate Conception church
(Source: <http://www.tour-bangkok-legacies.com>)

2. The was Immaculate Conception Church at Ban Khmer built in the reign of King Rama III. The Patriarch Pallegoix gave an order to build the bigger church without demolishing the old one. The second Immaculate Conception Church

⁵ The Catholic Churches in Central region and Eastern region of Thailand from Ayuthaya period (1893 B.E. – 2310 B.E.) to 2475 B.E. Master Thesis of Faculty of Architecture Silpakorn University, pp. 79-80.

is masonry building on the Romanesque style. This kind of architecture is the building looking like a fort and using Roman Arch with wooden roof and vault.⁶



Figure 5: Cemetery at Baan Khmer village
(Source: Author)

3. Cemetery at Baan Khmer village

The cemetery at Ban Khmer village locates in Ban Khmer area with numerous tombs. It is important place of the village. Some well-known nobles of Siam are buried here. Many tombs built with Western style art decoration.

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Figure 6: Saint Francis Xavier Church at Ban Yuan village
(Source: <http://www.tour-bangkok-legacies.com>)

⁶ Vipawan Sanglimsuwan, The Catholic Churches in Central region and Eastern region of Thailand from Ayuthaya period (1893 B.E. – 2310 B.E.) to 2475 B.E. Master Thesis of Faculty of Architecture , Silpakorn University. 1999. pp.288-289.

4. Saint Francis Xavier Church is located in Ban Yuan village. This church was built in King Rama III reign. At first, it was built with bamboo in 1837. The first church was destroyed by storm. The present church was built after that.



Figure 7: Traditional houses at Baan Yuan village
(Source: Author)

5. The historic buildings are qualified as a heritage building.

Some old houses still exist and most of them are private houses which the owners conserve by themselves. Since the land belongs to Church, so the owners have right only in their houses.

3. Objectives :

1. To develop a plan for Ban Khmer and Ban Yuan as a secondary cultural tourism destination for sustainable tourism attraction.
2. To conserve the significance of Ban Khmer and Baan Yuan with a view to presenting this to visitors and the local community.
3. To explore the general relevance of the cultural route concept for cultural heritage conservation and heritage tourism development in Thailand
4. To develop guidelines for Tourism-Related Governmental Agencies such as the Tourism Authority of Thailand (TAT), the Fine Arts Department of Thailand (FAD and Bangkok Metropolitan Authorities. To properly manage and respond to the growth of tourism in Bangkok.
5. To demonstrate the potential of the concept by focusing on a case study of the villages route.

4. Research methodology:

The research methodology of “Ban Khmer and Ban Yuan villages: A model for Ethnic Community for Tourism Development as a Secondary Attraction in Bangkok” is based on qualitative research methods. The primary task is to

acknowledge history and development of the villages: Ban Khmer and Ban Yuan as the important secondary attraction in Bangkok. Then, the researcher explores the history, culture, tradition, ethnic group of the villages. The research instrument includes primary and secondary data:

4.1 Documentary Research

- All primary and secondary data relevant to the focused areas have been collected and analyzed, including electronic resources.
- Libraries or National Archive in Thailand (particularly Silpakorn University, and other academics' libraries) are considered as important information sources.
- Organizations involved with cultural heritage and heritage tourism have been contacted.

4.2 Interviews

The researcher defines goal topic and interviews all of the stakeholders with in depth interview with the specific target groups, the local people, government sector staff and general people. The questions for the interviews are about the idea and comment for development and heritage tourism in the community, cultural routes in the community, appropriate guidelines and management on how to take the tourism in the community as a secondary attraction and tools for educating and raising awareness of cultural heritage through travel and the possibility of the appropriate cultural routes to be founded, both locally and nationally.

4.3 Goals and Objectives:

- To gather information about current research on the cultural routes and tourism in other areas in Bangkok.
- To develop themes for cultural community tourism as a secondary attraction for Government and Non-Government Organizations (NGOs) showing how cultural routes and tourism as a secondary attraction can be a tool to encourage conservation management and appreciation of visitors, as well as a key to social, economic and cultural development by learning from national and international practice.
- To explore appropriate interpretation for educating and raising awareness for the younger generation and visitors through tourism.

4.4 Expected Outputs

- Guidelines on how to appropriately take the routes of secondary attraction as a tool for educating and tourism in the community and raising awareness of cultural heritage through travel will be proposed.
- Guidelines on how secondary attraction can be included in the heritage tourism planning and implementation process will be created.

- Recommendations on how the Tourism Agencies should develop sustainable secondary attractions will be provided.
- Transfer of secondary attraction know-how and best practices between Thailand and international trends will be more enhanced.
- Secondary attraction will be considered more importantly as another effective means in heritage tourism management.

4.5 Content Analysis and Summarizing

In order to answer the objectives of the study, all documentary and field information will be analyzed and summarized.

5. Study boundaries:

- Ban Khmer and Ban Yuan villages in Dusit District, Bangkok.
- Historic and heritages such as Catholic Churches including private houses and shop houses etc.

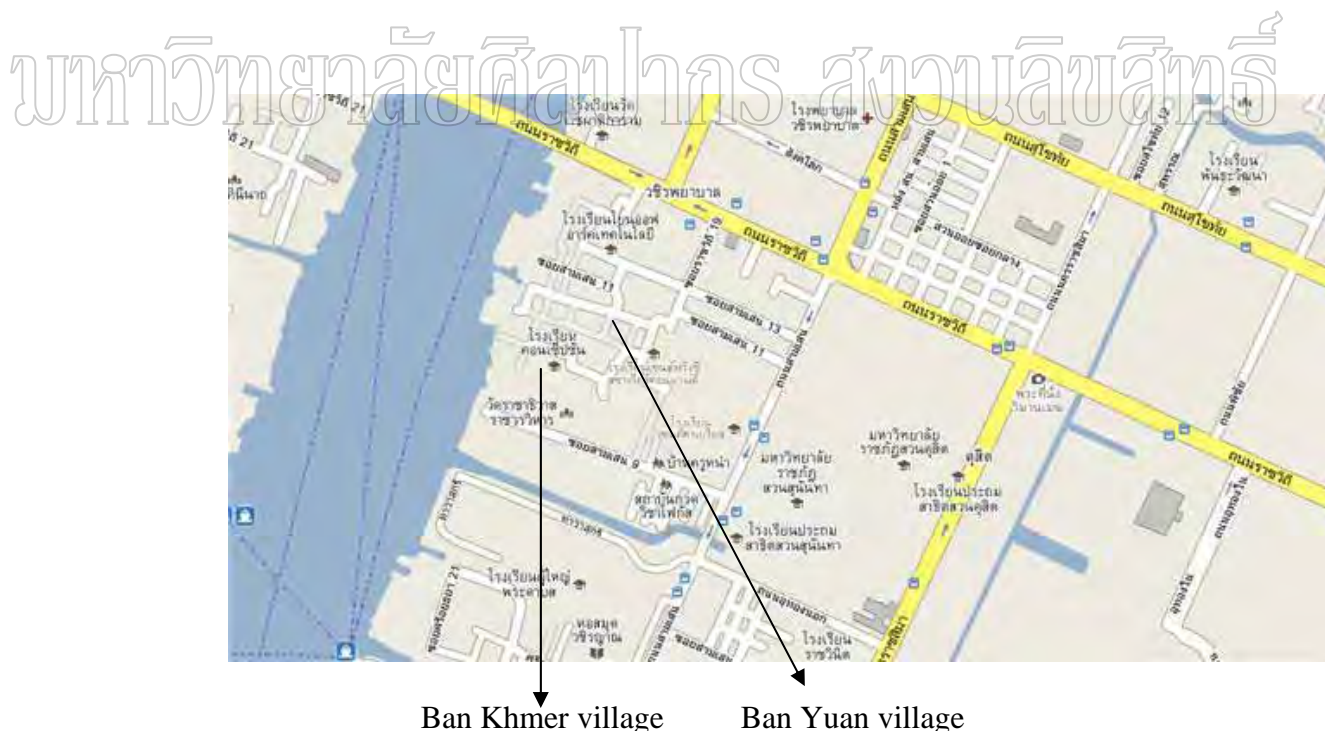


Figure 8: Ban Khmer and Ban Yuan in Dusit district
(Source: <http://www.mart2day.com/mymap>)

6. Definition of Terms :

Cultural facilities

Cultural institutions are usually created to collect, conserve and display collection or manifestations of scientific, historical, artistic, cultural or community interest. These cultural institutions may include museums, art galleries, cultural centers, and performance spaces for the presentation of contemporary, classical or traditional music, dance, literature or ceremonies. Their scale varies from major national centers with international reputations to small, localized displays of material related to a single site or community. Such places normally welcome visitors as part of their operational activities. Many rely on income derived from visitors to sustain or contribute to their operational budgets. Tourism management is often closely related to the design of displays, exhibitions and performances, the arrangement of public spaces and the location of retail or refreshment outlets.

Cultural Landscape

The area includes both cultural and natural resources and associates with a historic event, activity, person or exhibiting other cultural or aesthetic value.

Cultural sites

Places, sites or areas of heritage significance that include the historical buildings, cultural landscape, religious sites, historical human settlements, museums, as well as art galleries. Cultural site may have special meanings to an indigenous community.

Heritage trails and Cultural routes :

Many heritage sites have strong historical or functional linkages with other, similar sites and are part of “heritage trails” or “cultural routes”. These sites include the great ancient and medieval pilgrimage, overland trading, maritime trading routes, settlements or historic buildings related to a particular cultural group or historic development phase, or network of historic lighthouses and watch towers. Tourism to such places can include a linear connection along part of the collection, or site specific visits to a particular feature within the larger network. Such collections provide excellent opportunities to distribute high levels of visitation to related sites as a long-term technique to manage congestion at particular sections.

Secondary Attraction

Secondary attraction is type of tourism attractions which may be locally significant tourist attractions. It will be complemented by the tourism experience and may be popular but do not influence the decision to visit the destination.

Chapter 2

Literature review

This chapter aims to review the relevant information of the concepts and theoretical frameworks which encourage and relate to the dissertation topic. The concepts and theoretical framework are derived from the chapters of related documents and researches. This starts with the concept of cultural tourism that is concerned with the tourism management of the historical and cultural sites. Next, the conservation plan will show how to conserve the cultural site with tourism. The urban tourism is the next point that it will be raised to indicate the essence of tourism and management in urban areas. Then, the sustainable tourism is the concept that will show the achievement of tourism and the way to sustain the resources. Cultural landscape and heritage show the relevance of the resources of tourism and the way of life. The last part is other documents and concepts related to the research. The documents supporting the dissertation are classified into six types as follows:

- Cultural Landscape
- Cultural and Heritage Management for Tourism
- Cultural Heritage Conservation
- Tourism
- Interpretation
- Other related documents and concepts

2.1 Cultural Landscape

Cultural heritage is important because it relates to people's lifestyle in both of their natural and cultural environments. The relationship of nature and culture is the kind of cultural landscape. The cultural landscape becomes important because it is a model to understand the heritage and culture of people in the heritage site.

As mentioned by J. Atchinson, "Cultural landscape" is the influence of nature and culture concerning human's life from time to time and every part of human's activity.

"Cultural landscape 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 cultural forces, both external and internal"¹

¹ J.Atchinson "Cultural Landscapes in Europe : a geographical perspective" in B.Von Droste et al (eds), "Cultural Landscape of Universal Value-Components of a Global Strategy" Custav Fisher Veriag, Jena.

Focusing on the cultural landscape occurred in the late of 1990s from the interest in the international conservation community by the World Heritage Committee. The cultural landscape concerns about natural and cultural values. It has important association and spiritual values to all communities in the world.

Cultural landscape can be divided into 3 categories by UNESCO²:

1. Cultural Landscape from human made such as park or garden.
2. Cultural Landscape from social, economics, religious, believes changes.
3. Cultural Landscape relates with religious, art , culture and nature.

Based on the influence of human beings on the environment, Lucas³ divided Cultural Landscape into four categories as follows:

1. Managed Landscape such as field, farm, forest with houses
2. Cultivated Landscape which compose of
 - Original agriculture
 - Mixed agriculture
 - Modern agriculture
3. Suburban Landscape such as small city, houses, gardens, agriculture area and natural area.
4. Urban Landscape such as big city with several buildings and public park.

The Landscape Conservation academic divided the Historic Landscape for conservation into 2 groups⁴ :

1. Natural Landscape (Natural Authenticity) which has Archeological landscape such as fort, ancient city, settlement, agriculture Historical landscape such as battle field, community, factory area, reservoir, canal
2. Public Park and Garden scenery such as garden, park. Bridge, resort, scenery point, seaside.

The cultural landscape is important and valuable as it reflect the identity of community or society so it should be suitably developed and managed, otherwise it could be damaged. It is also the base of sustainable development.⁵

² Draft Cultural Environment Conservation System, 2005, pp: 3.

³ Lucas. P.H.C. 1992, Protected Landscape: A Guide for Policy-Makers and Planners, London : Chapman and Hall. pp:46-47.

⁴ Hackett, Brian, Landscape Conservation, Chichester : Packard Publishing Ltd.,1980, pp: 14 - 15.

⁵ Guideline for Cultural Landscape Management, pp:19-22.

In conclusion “Cultural Landscape” is a geographic area including cultural and natural resources, wildlife and domestic animals therein, associated with a historic events, activities or persons together with exhibiting other cultural or aesthetic values.⁶ Cultural landscape is divided into four types:

1. Historic site – the site is significant to the historical activity or event and valuable to history, culture and archeological.
2. Historic designed landscape - a landscape designed by the master gardener, architect, landscape architect, or horticulturist according to recognized style or tradition. It is also associated with a significant person, trend or movement in landscape architecture or gardening.
3. Historic vernacular landscape – a landscape used for activity reflecting traditions, customs, beliefs or values. These activities perform in the vernacular landscape area.
4. Ethnographic landscape – an area containing a variety of natural and cultural resources, so people define it as a heritage resource including plants, animals, geographic features and structures.

Cultural landscape is an area comprising both cultural and natural resources. There are four types of cultural landscape: historic site, historic designed landscape, historic vernacular landscape and ethnographic landscape.⁷

Interesting cultural landscapes grew in the 1990s from the interest for the international conservation community. The cultural landscape concerns about natural and cultural values. It has important association and spiritual values to all communities in the world.

The cultural landscape can be divided into many ways. UNESCO divides the cultural landscape in three categories:

1. Cultural Landscape from human made such as park or garden.
2. Cultural Landscape from social, economics, religious, believes and changes.
3. Cultural Landscape relates with religious, art , culture and nature.

⁶ Birnbaum, C.A. Focus on Landscape Preservation. National trust for Historic Preservation, Washington, D.C.:Volume 7, No.3, May/June 1992.

⁷ US National Park Service, Museum Handbook, United States, National Park Service, Washington D.C.:National Park Service, Department of the Interior, 1990.

The cultural landscape is important and its values affect the identity of the community. The development plan will help to maintain the cultural heritage, otherwise it may be destroyed both from human and nature. The cultural heritage has many values such as academic values, aesthetic values, economic values, and others.⁸ The reasons of cultural landscape management are as follows:

- Nothing can be replace or re-made
- Nothing can reuse or recycle
- That heritage is easy to be destroyed
- It shows the identity of that society
- It is a basement for sustainable development

The UNESCO recognizes the importance of cultural landscape and wants to protect by establishing the international measures such as charters, guidelines, and conventions in order to connect people with nature and culture.

The guidelines of cultural heritage developed by the General Conference of UNESCO in 1992 and concern with the World Cultural and Natural Heritage were based on the values of landscapes. The factors concerned are as follows:

- Recognition of the diversity of manifestations of the interaction between people and natural environment
- Introduction of the sustainability into the operation guidelines
- Acceptance of the living heritage of the ethnic or indigenous groups
- Introduction the traditional management mechanisms into the operational guidelines
- Recognition the traditional forms of land-using
- Maintenance the diversity of biological diversity through cultural diversity
- Consideration of spiritual relationships to nature
- Opening of the convention to other regions and cultures of the world⁹

The tourism in Asia is growing, so it is necessary to understand sense of continuity and interrelationship among people, events and places through time. The cultural landscape reflects the way of life and the way of creating heritage through time. Consequently, visitors or tourists can learn such cultural landscape from historical documents as it is a significant landscape for culture.

⁸ Chanan Wongvipak, Resource Management for Sustainable Tourism, Bangkok: Silpakorn University, pp: 5.

⁹ World Heritage Paper 7, Mechtild Rossler, Cultural Landscapes: the challenges of conservation, pp: 10.

The example of this topic is Angkor Wat, which represents the concept of living history on continuous tradition. As people and environment are parts of each other, the cultural landscape is set. Angkor Wat does not only present the historical buildings but also the people's way of life, such as vernacular houses, craft, traditions, religious ceremonies.

Another example is Tana Toraja, Indonesia. It is a traditional settlement composed of ten villages having their own significances. The land use, buildings, and customs reflect the ways of life at the age of pre-history. The burial ceremony can describe the cultural landscape and traditional practice. The houses of people can show the identity social status. The way of life and beliefs also connect to cosmology, supreme power and god spirit of ancestors, as the style of a houses and components is a symbol of their lives.

The present conservation is done by local community and the repair is scheduled every four years. The villagers set many projects for Tana Toraja such as worldwide promotion, cultural festival, internet promotion, broadcasting, audio visual presentation, information, ecotourism, interactive museums, pictures and books. The management of Toraja involves the Indonesia Act number 15/1992. The authority departments concerned are as follows:

- Deputy of History and Archeology, Ministry of Culture and Tourism of the Republic of Indonesia
- The Office of Archeological Heritage Conservation in Makassar
- The Tana Toraja Regency Office of Tourism, Art and Culture Local Foundation of the nominated site.

2.2 Cultural and Heritage Management for Tourism

The words of 'culture' and 'heritage' seem closely similar and sometimes used interchangeably. At present, both are used enormously in tourism industry. The word "culture" is fundamental concept and covers all human society such as identity, belief, ethnic and exclusion.¹⁰ The word "heritage" is much associated with inheritance and enables to transfer from the past to present or from one generation to next generation.

The World Commission on Environment and Development defines the word cultural tourism as 'the movements of persons essentially for cultural motivations such as study tours, performing arts and cultural tours, travel to festivals and other events, visit to sites and monuments, travel to study nature, folklore or art, and pilgrimages'.

¹⁰ P.M. Burns, An Introduction to Tourism and Anthropology, London :Biddles Ltd, Guildford and King's Lynn. pp: 54.

There are two aspects to these terms; culture and tourism. They are combined together in order to find the alternative and good way for tourism. The issues of Cultural Tourism Studies by Melanie K. Smith gave the definition about cultural aspect of tourism using Raymond Williams's suggestion that culture is to do with the ordinary. This is human's society and everything is concerned with human's life.

Tourism, nowadays, is a powerful issue for people who want to explore new places. A new and popular trend of tourism concerns with culture that is cultural tourism which is forced to be engaged with destination, tradition and lifestyles. Related to this, to encourage cultures to become more standardized and homogeneous, the influence of globalization enables to set up. However there is a problem coming with international tourism. The protection of sense of cultural identity needs to be preserved both cultural diversity and cultural cosmopolitan from now on.

The Australian Heritage Commission¹¹ defined the words: Tourism, Cultural Tourism and Heritage Tourism as follows:

- **Tourism** is the activities of persons travelling to and staying in places outside their normal place of residence for pleasure, business holiday, recreation and visiting friends and relatives. It is also the business of providing goods and services to facilitate such activities.
- **Cultural Tourism** is tourism that focuses on the culture of a destination – the lifestyle, heritage, arts, industries and leisure pursuits of the local population. It can include attendance at cultural events, visiting museums and heritage places and integrating with local people. In addition, Cultural tourism combines indigenous tourism as well.
- **Heritage Tourism** is activities and services which provide visitors with opportunity to experience, understand and enjoy the special values of natural and cultural heritage.

2.2.1 Cultural Tourism

Cultural Tourism is a kind of Tourism. In the past, there is a Mass Tourism which could cause problems to a society so that many countries tried to find out the new style of tourism. Consequently, the new style of tourism is bases on wisdom, creativeness and conservation on the environment like Ecological Tourism and Cultural Tourism.¹² Cultural tourism concerns architecture and community. Similar to

¹¹ Australian Heritage Commission. *Australian historic themes : a framework for use in heritage assessment and management / Australian Heritage Commission* The Commission, Canberra : <http://www.ahc.gov.au/publications/generalpubs/framework/index.html> 2001

¹² Charvit Kasetsiri, *Thai Way: Cultural Tourism*, Bangkok : Amarin Printing and Publishing, 2540, pp:8.

natural resources, architecture is important because it shows community's history and it could attract numerous tourists. Today tourism is a kind of complex inserted activities. It is concerned with many factors such as economy, society, politics, education, environment and so on. It is ,thus, necessary to find the balance among these kinds of factors to enhance tourism and to benefit tourism, tourists and locals.

Tourism is now the world's largest industry. It can be the major contributing factor to the economic development of any nation or city. It can provide the area of tourism place with the potential for growth, natural and cultural protection assets and also support the activities and facilities to that area. Cultural tourists want to know more information of the places and experience the different ways of living. The cultural tourism places may be affected by the visitors so they need to be managed. They should not imitate other places, but should reflect the local values; and over-commercialization should be avoided, as well. The new model of cultural tourism is cultural routes or cultural trails. Recently UNESCO has promoted the Silk Road project for the cultural heritage and cultural tourism development. There are other cultural routes or cultural trails projects such as Frankincense Route in the Middle East and connected historic Dutch ship wreck sites in Asia and Australia. The organizations which concern the value of cultural tourism develop the program to support and promote the projects, for example, The Council of Europe created a program of European cultural routes, and ICOMOS has established a Scientific Committee on Cultural Routes.

The cultural tourism precincts should be developed in order to represent an extreme form of bundling. The tangible and intangible heritage such as museums, historical, or ethnic districts will provide a number of direct benefits to consumers and providers. A large number of tourists provide the business opportunities, and the reasons to protect and conserve heritage areas for powerful economic reasons. The cultural tourism attractions will give new perspectives for historic cities.¹³

Linear or circular tours or networks of heritage linking the different communities or tourism resources can provide another low-cost option for many destinations. Bundling the variety of attractions on the routes of a themed tour creates an appealing attraction especially primary attraction. Lastly, festival and events will serve the concentration on the tourism spots. It will be the de facto brands for those places.

The existing strategies to develop cultural heritage into cultural tourism attraction are as follows:

- Building a primary attraction
- Bundling lesser attractions to create a themed set of attraction
- Creating tourism precincts

¹³ Ashworth 1995, Managing the cultural tourist. "Tourism and spatial transformation : Implications for policy and planning , CABI Publication, Wallingford, pp : 265-284.

- Developing linear touring routes or heritage networks
- Using events.

Building a primary attraction is one of the vital strategies. Some communities can set it up successfully while other cannot. The primary cultural tourism attractions tend to be built along one of two themes such as heritage theme park.

Bundling is a more realistic and cost-effective option available to many communities. Bundling is common in tourism with packaged tour. Bundling in cultural tourism context involves combining a variety of similarly themed products ,experiences and promotion throughout a destination. The bundling may help to create a theme for the resource and also sense of destination.

2.2.2 Hierarchy of cultural tourism attraction

Cultural tourists are different from cultural tourism products. Some resources are great interest to the visitor, while others may have restricted interest. The hierarchy of attractions in tourism theory is classified by the degree of compulsiveness of tourists visit.¹⁴ An attractions can be an intrinsic part of a trip and a major motivaton for selecting destinations.

Types of attraction can be identified into three categories: primary, secondary and tertiary. Primary attraction is the most important part which plays a vital role for people to decide where to visit.¹⁵ However, the primary resources are not equal because some have ability to draw the visitors from a greater distance than others. Visitors will obtain unique experiences but will not be willing to invest the effort, expense, and time to common attractions.

Secondary attraction might be the significant local tourist attraction. They complement visitors and may popular in their own having no influence on the decision of tourists. Tertiary attractions, the last part, are low-involvement to make decisions or occur by chance.

Nevertheless, the same destination may be three of them: primary, secondary and tertiary attractions, depending on the reasons of tourists' visitation.¹⁶ The cultural tourism resources are not the same. They have different levels or

¹⁴ McKercher, Bob, Cultural tourism : the partnership between tourism and cultural heritage management reference in Leiper 1990, pp:109.

¹⁵ Ibid,pp:109.

¹⁶ Ibid, pp: 109-110.

hierarchies. The development in different hierarchy of each tourism area must have different use of innovative techniques, attraction and appreciation to create the appealing cultural tourism products.

2.2.3 Heritage

Heritage is very close to culture and it is a fundamental aspect and is important to study. It covers the relationship, ethnic identities, technology, gender positions, migration and exclusion: all that makes up the human society.¹⁷

Culture is a complex and multifaceted concept. It can cover social structure, languages, belief systems, institutions, technology, art, foods, and traditions of the people. Each group has its own way of life which is reflected in land – use, economic activities, organization, education, attitudes, traditions and customs.

In the book “ Cultural System for quality management” written by Nikom Musigakama and Weeranuj Polnikorn Maithai suggested that the word “culture” is close to way of life: history, civilization, wisdom and technology. The term of culture also includes education, identity and development. Culture can be divided into three sectors: Cultural Heritage, Living Culture and Wisdom and Technology.

The cultural heritage includes tangible and intangible heritage and the value we place on them. Tangible means the heritage human beings can build such as monuments, building groups, and sites. The monuments are the works of architecture, monumental sculpture and painting, carving, and combination of feats. The groups of buildings are architecture, homogeneity or place in the landscape. The sites are work of man or the combination of man’s work of man and nature, including archaeological sites. All of them are outstanding value for view of history, art or science.¹⁸

Intangible heritage could be defined as all kinds of traditional culture, popular culture and folk or local culture. These heritages has been modified over long time through the process of collective recreation. They are many kinds of heritages being included oral traditions, customs, languages, music, rituals, dance, festivals, traditional medicine, culinary arts and special skills which connected with culture. The intangible heritage is the vital source of the identity of its history. The essentially ephemeral nature of the intangible heritage makes it highly vulnerable.¹⁹

¹⁷ P.M.Burns, 1999, pp:54.

¹⁸ Nikom Musigakama and Weeranuj Polnikorn Maithai, **Cultural system for quality management**, Bangkok : Fine Arts Department, 2000.

¹⁹ UNESCO 2003. Text of the Convention for the Safeguarding of Intangible Cultural Heritage <http://www.unesco.org/culture/>.

The living culture includes basic needs of life, identity of tribes or nation. Five categories can be recognized: cultural life, cultural language, cultural religion, cultural aesthetic and cultural society.

The Australian Heritage Commission has given the definition as 'our natural, indigenous and historic inheritance'. It can be divided into two forms as follows:

1. Natural Heritage is ecosystem, biodiversity and geo-diversity.
2. Cultural Heritage is the way of living, places, customs, objects, arts, and value.

The ICOMOS International Cultural Tourism Charter developed the principles for tourism and sustainability. It was established by ICOMOS International forum for preparing an international conservation framework. It provides the principles that guide the dynamic relationship between tourism and places. The principles of heritage significance as follows:

- 1) Encourage public awareness of heritage by interpreting and presenting program that facilitate and support long-term survival of the heritage.
- 2) Manage the dynamic relationship in a sustainable way for present and future generations by generating both opportunities and challenges as well as potential conflicts while organizing activities which contribute positive outcomes and minimize adverse impacts on the heritage and lifestyles of community, and respond to the needs and aspiration of visitors.
- 3) Ensure worthwhile visitors' experiences. Visitors should behave in a responsible manner, respecting values and lifestyles of the host community, while the community should provide facilities for comfort, safety and well-being of visitors.
- 4) Host communities and indigenous people should be involved in establishing goals, strategies, policies and protocols for the management of their resources in the tourism context.
- 5) Provide benefits for local community by managing activities that bring economic, social and cultural benefits to local communities through education, training and the creation of full time employment opportunities.
- 6) Manage responsible promotion program such as sale of local crafts and other products, encourage visitors to experience the wider cultural heritage characteristics of the locality.²⁰

The ICOMOS gives the definition of the heritage as

²⁰ ICOMOS International Tourism Charter, 2002 pp: 1-13

‘a broad concept that included the natural as well as the cultural environment. It compasses landscapes, historic places, sites and built environments, as well as bio-diversity, collections, past and continuing cultural practices, knowledge, and living experiences’.

The ICOMOS²¹ also gives the values for cultural heritage which the heritage should have at least one value as follows:

1. Aesthetic value includes aspects of sensory perception for which criteria can and should be stated. Such criteria may include consideration of the form, scale, color, texture, and material of the fabric; smells and sounds that associate with the place and its use.
2. Historic value encompasses the history of aesthetics, science and society, and to a large extent underlining all of the terms set out in this section.
3. Scientific value will depend on the importance of the data involved, its rarity, quality or representativeness, and the degree to which the place may contribute further substantial information.
4. Social value embraces the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group.

The Burra Charter (Australia ICOMOS Charter for places of cultural significance) is the regulation for the standard of cultural significances for those who are responsible for heritage places. The guidelines are follows.

- 1) Conservation should be based on a respect for the existing physical fabric, use and associations and meanings.
- 2) Changes which reduce cultural significance of the place may not be acceptable.
- 3) Reconstruction is appropriate in case of incompleteness of a place through damage or alteration.
- 4) The impact of change on cultural significance of a place should be analyzed with statement of significance and policy for managing the place.

2.2.4 Heritage Tourism

Liked in the past, heritage represents some of inheritance to be passed to the future both the cultural traditions and physical artifacts. It can be classified into two types: tangibles such as museums, documents, buildings and intangibles such as customs, ceremonies. Many heritage sites attract the number of visitors for long time ago while others just attract recently. The prentice offers the comprehensive the typology of heritage based on the emerging heritage issues and themes if overlapping.

²¹ Australia ICOMOS, The Burra Charter : The Australia ICOMOS Charter for Places of Cultural Significance, Victoria: Australia ICOMOS Inc.

2.2.5 Tangible cultural heritage

Tangible cultural heritage encompasses the created works of humankind and / or places meaningful to specific groups and indigenous or traditional owners. It includes natural geographic features, villages, towns and cities, buildings, open spaces, landscapes associated with a historic event, literary or artistic figures, structures, art works, documents, handicrafts, musical instruments, furniture, clothing and items of personal decoration, religious, ritual and funerary objects, tools, machinery and equipment, and industrial systems²².

2.2.6 Intangible cultural heritage

Intangible cultural heritage can be defined as all forms of traditional and popular or folk culture, the collective works originated in a given community and based on tradition. These creations are transmitted orally or by gesture, and are modified over a period of time, through a process of collective re-creation. They include oral traditions, customs, languages, music, dance, rituals, festivals, traditional medicine and pharmacopeia, popular sports, food and the culinary arts and all kinds of special skill connected with the material aspects of culture, such as tools and the habitat²³.

มหาวิทยาลัยศิลปากร ส่วนอนุรักษ์มรดก

2.2.7 Cultural Heritage Management

Cultural heritage management is the system that tries to maintain the cultural values of cultural heritage. Now cultural heritage is the phenomenon of the world. Venice Charter²⁴ and the UNESCO World Heritage Convention, recognized as the core principles which are embodied in most countries to protect or accept the heritage management policies. Cultural tourism is the major influence of cultural heritage. In the developed countries, it is the most evident as cultural heritage management and becomes more mature and aware of uses and users. The situation of cultural tourism is critical in developing countries where the mass tourism is enacted. The cultural heritage management lack of power. Heritage receives much of the revenue generated by tourism even the assets may act as primary attractions.²⁵

²² ICOMOS International Cultural Tourism Charter.

²³ ibid

²⁴ ICOMOS, 1994.

²⁵ Mc.Kercher, Hilary du Cros. Cultural Tourism : The partnership between tourism and cultural heritage management, pp.43-63.

2.3 Cultural heritage conservation

Many countries in Asia where tourism is growing rapidly often face major tourism impacts especially on cultural heritages. It is necessary to balance tourism growth and cultural heritage conservation especially among tourists and local people. The sense of place or authenticity is very important for conservation practice. The sense of place and authenticity compose of the physical features or appearance, observable activities and functions and meaning or symbols. The cultural conservation needs to address the inter-relationship between cultural heritage interpretation and presentation of those places with tourism context. The regulations for cultural conservation should address matters of significances, enhancing the heritage and living cultures of the host communities, concerned with sustainability, presentation and interpretation of heritage places and cultural activities and maintaining the integrity. A major theme for cultural heritage conservation should be that of authenticity.²⁶ The relevance of authenticity in an Asia context is emphasized in Hoi An Protocol.²⁷ The protocols are divided into five categories of the heritage resources which are:

Cultural Landscapes, Archeological Sites, Historic Urban Sites and Heritage groups and Underwater Cultural Heritage. Each of category has own way and methodology of conservation. They concern with the authenticity and significance which is in Burra Charter as aesthetic, historic, scientific and social or spiritual value for the past. The authenticity has both tangible and intangible heritage. The authenticity faces the constant and unavoidable threats: loss of knowledge, urban renewal, infrastructure construction, cultural tourism and decontextualization and the loss of unique sense of place.

2.4 Tourism

As the world's largest industry, presently, tourism is especially important to any economy and culture.²⁸ The tourism definitely helps to promote cultural heritage and to gain economic benefits. However, it could pose a threat to society as well.

²⁶ Taylor K. "Cultural Heritage Conservation and Tourism Dilemma of the Chicken and the Egg" Proceeding "International Symposium and Workshop on Managing Heritage Environment in Asia" Yogyakarta, 8-12 January 2003, pp: 1-13-1-20.

²⁷ UNESCO Bangkok , Towards the Preparation of the Hoi An Protocols for Best Conservation Practice in Asia, 2005.

²⁸ Vine E, Streetwise Asia: a practical guide for the conservation and Revitalization of heritage cities and towns in Asia, Bangkok: UNESCO Bangkok, 2005, pp:34.

Thailand has wide variety of the tourism resources, particularly nature, history, archeology, cultures and religious which are attractive to both Thai and foreign tourists. As a result, the country reaps the benefits from the tourism industry. The tourism in Thailand began in 1924 when the government founded the Department of Advertisement of Railway to facilitate the tourists who come to Thailand. In 1936, the Ministry of Commerce set up the Commercial and Tourism Support Agency and since then the word “tourism” has formally used in Thailand.

In the past, Thai people travelled with other purposes rather than tourism, i.e. religious journey or pilgrimage. For the international tourists, they started increasingly coming to Thailand after the World War II until the tourism industry grew rapidly. In 1960 Marshal Sarit Thanarat, the former Prime Minister of Thailand, established the Tourism Authority of Thailand to ensure Thailand would become one of the major tourism countries in the world, but in reality, most of the tourists were US army soldiers. So Thailand turned to be a destination for sex tourism at that time.²⁹ Nonetheless, the government later tried to promote the tourism resources from historical and cultural attractions instead because they are of great value to the tourism industry.

Type of Tourism

Type of tourism can be divided into five categories :

1. Type of Tourism from the geography :
 - International Tourism
 - Internal Tourism
2. Type of Tourism from the aim of tourism :
 - Leisure Tourism
 - Business Tourism
 - Special Interest Tourism : Natural Tourism, Cultural Tourism, Sport and Entertainment Tourism and Business and Convention Tourism
3. Type of Tourism from the characteristic of traveling
 - Group Inclusive Tourism (GIT)
 - Foreign Individual Tourism (FIT)
4. Type of Tourism from marketing
 - Elite Market Tourism
 - Mass Market Tourism
5. Type of Tourism from management
 - Conventional Tourism
 - Sustainable Tourism

The Important Events of Tourism in Thailand are listed chronologically as below:

²⁹ Chanan Wongvipak, Resource Management for Sustainable Tourism, Bangkok: Silpakorn University, pp: 83.

1. Pacific Area Travel Association : PATA Conference 18th at Bangkok and Chiangmai, Thailand on 24-31 January 1968.
2. Chiangmai Airport is International Airport in October 1971.
3. The First Plan of Tourism in Thailand by cooperation with Netherlands Institute Development Consultant in 1976.
4. The government made the marketing plan for promoting tourism in Thailand by setting the first campaign “Thailand Tourism festival” in 1980. Then this festival set every year and turned to “International Travel Show (ITS)”.
5. The government had many activities in tourism for promoting the tourism in Thailand and celebration 200 years of Bangkok “Visit Thailand Year” in 1982
6. In Supporting and Promoting the related services making project“ making standard of restaurant for tourists” in 1985.
7. In 1988 the government declare the year of tourism in Thailand again. This year there were more tourists came to Thailand.
8. UNESCO declare the Sukhothai – Srisatchanalai- Kamphaengphet Historical Parks , Ayuthaya Historical City and Huay KhanKheang National Park are the World Heritages in 1992 and Baan Chiang Archeological Park as the World Heritage in 1993.
9. In 2006, Tourism Authority of Thailand made the vision to support and promote tourism by using the Sustainable strategy to make Thailand as the Tourism Capital of Asia.³⁰

2.4.1 Sustainable Tourism

Sustainability is goal of Development and Management of tourism. According to Brundtland Report or known as Our Common Future (a publication of the United Nations) sustainability development means “It is development which is the kind of Sustainable Tourism.”

In the GLOBE’90 meeting at Canada, Sustainable Tourism and the World Commission in Canada, an Environment and Development Report defined the word “sustainable development” as ‘ development that meets the needs of the present without compromising the ability of future generations to meet their own need’. The World Tourism Organization (UNWTO), together with Pacific Asia Travel Association (PATA) launched the concept of Agenda 21 or the management framework of global tourism which was derived from the United Nation Conference on Environment and Development in Rio de Janeiro. The Agenda 21 focuses on sustainable development of the world for the 21st century, that is type of tourism

³⁰ Nisa Chatkul, **Tourism Industry**. Bangkok : Chulalongkorn University Press, 2007 pp: 31-33.

concerning environmental conservation and enhancement of traditions, customs and heritage which are going to disappear.³¹

The sustainable development is an approach to try to balance between development and conservation. Development is not only growth but also improvement of the people's quality of life by adopting a project or a plan. As such, it is important to conserve natural and human-made resources for tourism development.

Sustainable Tourism is tourism that tries to conserve tourism resources and community bases, namely local wisdom, way of living and respect to people for their spirituality, tradition and culture. At the present, it is a new popular trend. The strategic plans for the sustainable tourism for cultural tourism are as follow:

- The tourism activities have to respect to cultures, places and values of the communities
- Any design has to be similar to the heritage and identity of local communities and also support the identity of local communities
- Tourist should be niche-market tourists and the activities should be appropriate to the local communities. Sensitivity and negative impacts should be avoided.

The sustainable Tourism development guidelines and management practices are applicable to all tourism forms in all types of destinations, including mass tourism and the various niche tourism segments. Moreover, sustainability principles refer to the environmental, economic and socio-cultural aspects of tourism development, and a suitable balance must be established between these three dimensions to guarantee its long-term sustainability. Thus, sustainable tourism should:

1. Make optimal use of environmental resources that constitute a key element of tourism development, maintain essential ecological processes and help to conserve natural resources and biodiversity;

2. Respect the socio-cultural authenticity of host communities, conserve their built and living cultural heritage and traditional values, and contribute to inter-cultural understanding and tolerance;

3. Ensure viable, long-term economic operations, providing socio-

³¹ Hashimoto, Tourism and socio-cultural development issues. In: Tourism and Development: Concepts and Issues (Sharply R, Telfer D, eds). Clevedon: Channel View Publications, 2002.

economic benefits to all stakeholders that are fairly distributed, including stable employment and income-earning opportunities and social services to host communities, and contributing to poverty alleviation.³²

Sustainable tourism is new kind of tourism for the 21st century. The concept of sustainability in tourism is management adaptation in the new paradigm shift that proposes change from consumer society to environmental-concerned society. Tourism should therefore develop sustainable approaches under the following three headings :

1. Natural based tourism :

Ecotourism
Marine Ecotourism
Geotourism
Agrotourism
Astrological tourism

2. Cultural based tourism :

Cultural Resources for sustainable tourism may be buildings, way of life, traditions, handicrafts, music, dances even local history. The attractions may be limited to such old villages, sacred areas, or historical areas.³³ The cultural based tourism can be classified in to three categories.

- Historical tourism
- Cultural and traditional tourism
- Rural tourism or village tourism

3. Special Interest tourism :

Health tourism
Edu-Meditation tourism
Ethnic tourism
Sportstourism
Adventure travel
Homestay and Farmstay
Longstay
Incentive travel
MICE (Meeting, Incentive, Convention and Exhibition)
Mixed tourism

³² World Tourism Organization , Tourism Congestion Management at Natural and Cultural Sites 2004, Madrid : World Tourism Organization, pp.17.

³³ Guidelines on Intergrated Planning for Sustainable Tourism Development, pp.56.

In case of tourism resources in the city, their general characters consist of:

- Food and beverage
- Buildings
- Markets
- Way of livings

2.4.2 Urban Tourism

Based on Jansen-Verbeke's suggestion, urban tourism can be divided into three types:

- Activity places such as accommodation.
- Food and beverage
- Tourism-related infrastructures such as transportation and tourist information.³⁴

The urban tourism also flourishes in the long term and contributes to sustainability. Tourism could help to maintain the sense of community in urban area. The sustainable urban tourism is predicted as the sustainability of the community. In particular, it could maintain both physical and cultural capital of destination. Additionally, there are cultural communities in large urban areas, and their consolidation could bring out existing uniqueness from each community.³⁵ The attractive elements of urban tourism cover architectural style, natural setting, images, local buildings, craftsmanship, spatial relationships, cultural diversity, history, social values, public environments and activities which could contribute the sense of places. Consequently, the urban tourism is the contribution of the built environment, the natural environment and the cultural environment.³⁶ Firstly, the built environment or building is the most tangible asset which draws tourists' attention to the tourist destination. Secondly, the natural environment is important to the urban attraction as well because it can integrate buildings with urban environment. Thirdly, the cultural environment that often attracts tourists is cultural patterns, traditions and lifestyles associates with the places.³⁷ Then, the urban tourist attractions should be :

- Historic Districts with attributes of buildings, streetscapes, neighborhood and other special landmarks that emphasize the local character of the city. The historic districts could easily be accessed and are very pedestrian-friendly with a mix of attractions and amenities.

³⁴ Jansen-Verbeke, Inner-city Tourism: Resource, tourists and promoters. The Netherlands: Nymgen University, 1986.

³⁵ Thomas D.Hinch, "Journal of Sustainable Tourism" Vol.4, No.2, 1996, Faculty of Physical Education and Recreation, University of Alberta, Edmonton, Alberta, Canada, pp: 99-100.

³⁶ Ibid, pp: 100.

³⁷ Inskeep, 1991 in Thomas D.Hinch, Journal of Sustainable Tourism, pp:102.

They also can generate the sense of place and give the memorable experience to the visitors.

- Water Fronts for the city where locate near the water is necessity for attracting the tourists.

The urban communities have developed gradually throughout history. Some urban areas have potential to be developed for the tourism spots. However, developing urban areas related to so many factors that ICOMOS launched the charter for the conservation of urban areas and historic towns in order to develop, conserve and adapt for the contemporary life simultaneously. Particularly, the Washington Charter 1987 focuses on conserving historic towns and urban areas. The charter includes history in urban areas, natural and man-made environments, as well as the values of traditional culture. Many urban areas are being threatened, physical degraded, damaged or destroyed, by the development impacts. The charter needs to use intergral part of policies of economic and social development, and urban and regional planning at every level. The preservation consists of the historic characters of the area. In addition, the participation of the residents is essential. The conservation in a historic area demands the prudence, a systematic approach and discipline. The planning for the urban towns should be preceded by multidisciplinary studies. New functions and activities should be compatible with the character of the historic urban area.³⁸

2.5 Interpretation

Interpretation is an educational activity which aims to reveal the meanings and relationships and provocation of the viewer through use of various media.³⁹ It can encourage a tourist or visitor to develop awareness, appreciation, understanding of the place he or she visits. According to Tilden, the six active principles for interpretation are presented as follow:

- 1) Interpretation does not relate to the something displayed or describes within a visitor's personality or experience. Otherwise, it would be useless;
- 2) Interpretation is information but interpretation is not information;
- 3) Interpretation is an art that combines various kinds of art;
- 4) Interpretation aims at provocation;
- 5) Interpretation should aim to present the whole thing rather than the past only; and
- 6) Interpretation should adopt a fundamentally different approach when addressed to children..⁴⁰

³⁸ www.icomos.org

³⁹ Tilden,F, Interpreting Our Heritage. 3rd edn. Chape Hill : University of North Carolina. 1977 pp:8.

⁴⁰ Tilden,1977, pp:9.

Interpretation is useful for the tourism development and management. It can help and protect tourism resources by encouraging the thoughtful visitors or tourists. The followings are the various techniques used for interpretation for tourism.

- Signs can be the important instrument for interpretation technique. They can be both site and visitor management and giving information. Their location must be easily noticeably along with their good design, letters and graphics.
- Tour guides are important for tourism places. They are living interpretation that can directly communicate with tourists or visitors. The trained professional or voluntary guides are in demand at many heritage tourism sites because they give the on-the-spot comments, information and entertainment.
- Printed material is traditional medium for interpretation. It is used to relate both on-site and off-site information. Printed material can be created in several forms.
- Websites and Information Technology are potential media for interpretation nowadays. Many tourism sites offer virtual tour by utilizing the high technology.
- A visitor center should be provided in the tourism places. It is an orientation and relaxing zone where visitor can get tourist information in the comfortable place.

2.6 Other related concepts and documents

2.6.1 Bangkok City Plan (Revised I) 2002

In order to develop the community in Bangkok for the tourism spots, Bangkok launched the Bangkok City Plan that was first revised in 2002. This revision refers to the following vision and objectives.

Vision

“Bangkok is universal capital city for tourism for everyone which conserves the unique of culture, local community and development for sustainable environment”

Objective

1. Conserving historical heritages, art and culture

2. Conserving environment and natural resources for better quality of lives of the people
3. Being the centre of administration, communication, economics and modern technology
4. Being the convenient city for transportation, and
5. Being the well-planning city for planning and using land for the future

Furthermore, tourism provides the great advantage for the economic development of Bangkok or the country as a whole. It also preserves the local cultures or heritages which facing of survival due to rapid modernization and globalization today.⁴¹

Bangkok's outstanding cultural heritage resources are fundamental assets in developing its tourism industry as a new destination and secondary tourist attraction. As Baan Khmer and Baan Yuan are situated in Bangkok, BMTA has plan to preserve, develop and find out the new destination.

This area is worth developing for cultural tourism because Thailand is renowned for its rich and unique cultural heritage such as arts, customs, architectures, beliefs, lifestyles, and so on. Cultural tourism is a crucial factor for cultural survival in the country and also raises cultural awareness for the new generations.

Act of Theasaban Nakonluang (Tessaban Nakonluang was formerly a kind of local administration in Bangkok and is now Bangkok Metropolitan Administration) in Section 56, it includes the following topics.

- (1) Mother and children Welfare
- (2) Public affairs
- (3) Sanitary
- (4) Housings and development
- (5) Markets, piers and car parks
- (6) Zoning and buildings
- (7) Tourism supporting

One of the above topics indicates that this Act supports tourism development in each district of Bangkok. In other words, any district in Bangkok has potential to do its own tourism.

2.6.2 Hoi An Protocols

As the best conservation practice in Asia, Hoi An Protocols are the professional guidelines for assuring and preserving the authenticity of heritage sites in the context of the cultures of Asia within the framework of the Nara Document on

⁴¹ Tourism and Cultural Heritage in Southeast Asia , pp.17.

Authenticity. The experts in conservation from many fields had discussion about the establishment and promulgation of regional standards of the best conservation practice which will assure the values in the heritage sites of Asia are safeguarded and authenticity is preserved during the process of conservation, restoration and maintenance and usage. The preservation of heritage values in heritage sites are not only as important as the fundamental preservation of diverse and enduring cultural identities but also as importance as the conservation of local, national and regional cultural resources for the basis of sustainable development of both social and economic development. The expert noted that the heritage of Asia is increasingly under the threat because of the population growth, environmental degradation, rural migration, urban redevelopment, industrialization, globalization, process of restoration, presentation for tourism purposes and tourism itself. Then, they suggested that the region should have regionally-specific protocols for giving the practical operational guidelines for working in Asia with specific regard to the safeguarding of the cultural authenticity of heritage sites. These sites are archeological sites, monuments, ruins, buildings and others historic or cultural, social, economic, political or ideological significance, historic urban areas and townscapes, underwater cultural heritage and landscapes and environments of historical, cultural and/or socio-significance. Hence, the experts established Hoi An Protocols for Best Conservation Practice in Asia. The Hoi An Protocols prepared for several targets:

- The custodians and managers of public and private heritage properties and places in Asia,
- National, state and local governments and departments involved in strategic and physical planning within heritage sites and in their environs,
- Non-governmental organizations (NGOs), community and voluntary organizations involved in the conservation of cultural heritage resources,
- Private sector commercial practitioners, including planners, architects, archeologists, landscape architects and others,
- Teachers and trainers of heritage professionals, theorists and technicians,
- The tourism industry involved in development and promotion of cultural tourism in Asia,
- Members of the general public with a vested interest in the conservation and development of their communities' cultural resources and assets.

Based on the heritage resources, the protocols are divided into five categories, namely: Cultural Landscapes, Archeological Sites, Historic Urban Sites and Heritage Groups and Underwater Cultural Heritage. Each category has its own methodology of conservation depending on the authenticity and significance which has been defined in Burra Charter as aesthetic, historic, scientific and social or spiritual values for the past. The authenticity includes both tangible and intangible heritage. It encounters the constant and unavoidable threats: loss of knowledge, urban renewal,

infrastructure construction, cultural tourism and decontextualization and the loss of unique sense of place.

2.6.3 Cultural route

A cultural route encompasses the diverse significant interventions in time along with different cultural landscape. The cultural routes is characterized by the mobility and involvement of intangible and spatial dynamics. It reveals a new conceptual approach to cultural heritage and entail an immaterial and dynamic dimension. It can represent the qualitative change in the concept of heritage conservation. It also becomes a potential way for reencountering a history and geography of which their contents have been weakened; a way to recover the time and spaces characteristic to the culture. The cultural route intermingles and give a rise to cultural diversity with identities distinguished by differences and an intangible heritage with its personality. It provides the opportunity to reassess the identity and principles as individuals and cultural group. The cultural route is not only the meaning of movement but also the ideas, politics, war and peace, good and bad sides of human beings. In this way, religious missions, pilgrim caravans, travelers and trade caravans also travel and concern with the cultural route. This route can attract the general public towards a better understanding of general history and heritage which is the result of cooperation along peoples and it also shows cultural continuity among peoples, regions or continents. The interest is not only the value of heritage but also the study of spiritual, social and economic values for the history of mankind and the development of societies concerned. Therefore, tourism development can progress through the promotion of cultural routes.

2.6.4 Heritage Trail

The linear of heritage tourist attractions have the less attention than the characterized as tourism point. This phenomena is happened when the heritage tourism are considered. The heritage attractions are man- made heritage to natural heritage areas such as national parks. The heritage trails will provide another context by heritage-based tourism taking place. It can be found at many and different levels; an international level such as Silk Road in Asia, a national or regional level such as Civil War trail in United States of America and a local or community level such as industrial heritage trail around Stoke-on-Trent in England. The heritage trails encompass both urban and rural areas and sometimes a combination of two types. Surprisingly, the mega or international level and large scale or national or regional level trails are found in rural areas whereas the small scale or local level usually found in urban areas. Each trail offers a specific heritage theme and different story.

The primary characteristic of heritage trails is the linear and nodal properties. The composition of specific individual attractions mostly connected with walking, cycling or driving route. The heritage trails are becoming more commonplace

throughout the world as individual sites, cities and communities which are beginning to realize the significant benefits to other heritages through the routes and trails.⁴²

2.6.5 Tourist

The tourists in cultural tourism are motivated to travel as well as learning in-depth, experiences and self-exploration. The other reason of the tourists' participating in cultural tourism is an accidental element of their continuous trip. The type, quality and veracity of information tourists consume will shape the expectations on the asset while visiting. The variety of activities of tourists' participation occurs during travelling. Some activities relate the primary purpose but some activities do not. The participation for cultural tourism may represent only the activities that complete the trip experiences. Destinations promotions for the cultural tourism are the highlights of the attractions which they offer to recreational tourists who may be visiting for other reasons. Cultural tourists have five types:

1. The purposeful cultural tourists has the primary motive for visitation and he or she gains a deep cultural experience;
2. The sightseeing cultural tourist has a primary or major reason for visiting a destination but his or her experience is shallower;
3. The serendipitous cultural tourist is the kind of tourists who would not only participate in the cultural tourism but also have a deep cultural tourism experience;
4. The casual cultural tourist has a weak motive for visiting a destination and his or her resultant experience is shallow; and
5. The incidental cultural tourist is a kind of tourist who does not travel for the cultural reasons but participates in some activities and gains shallow experiences.

The cultural tourism participation may be a mass-market activity but the main purpose is still focuses on a niche market. The recognition of the different types of cultural tourists has product development implications. The sightseeing purpose of cultural tourists is motivated by cultural or heritage tourism reasons.⁴³

⁴² Timothy, Dallen J. Heritage Tourism Essex: Pearson Education Limited 2003 pp:50-53.

⁴³ Mc.Kercher, Hilary du Cros. Cultural Tourism: The partnership between tourism and cultural heritage management, pp:135-151.

Chapter 3

Data Collection and Analysis and Site Background and Information

The purpose of this chapter is to present the methodology of the study and to detail site information including history background of Ban Khmer and Ban Yuan villages and the existing as the following topics:

- a. Research methodology and approach
- b. The survey of primary and secondary sources
- c. Background of historical and social context of the historical community and Bangkok
- d. Other related studies communities
- e. Improving the existing

3.1 Research methodology and approach

Regarding Ban Khmer and Ban Yuan, the research methodology of this dissertation adopted both primary and secondary data as well as the related theories as illustrated in the following chart.

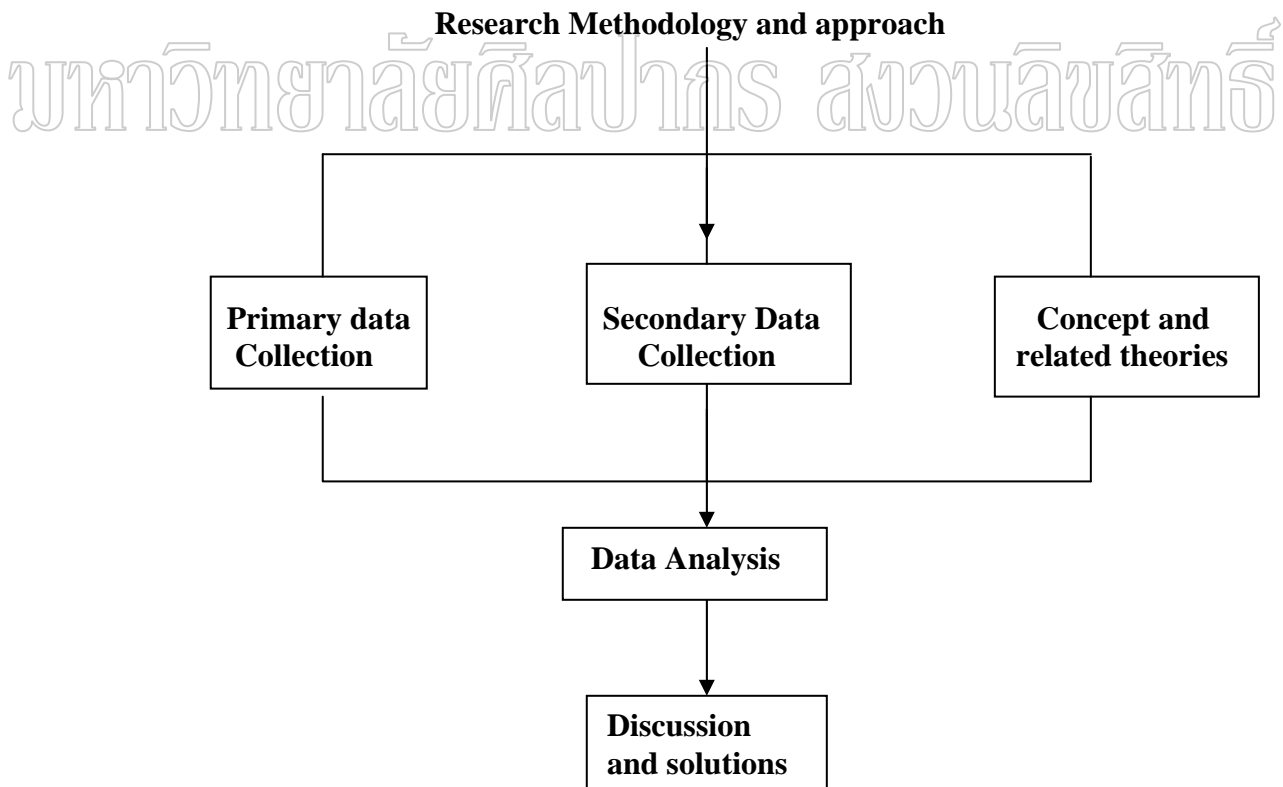


Chart 1: Dimension of Research Methodology and approach procession
(Source: Author)

3.2 The survey of primary and secondary sources

3.2.1 Process of study

The study related to the cultures, ethnic groups, religions, architectures, heritages, landscapes, events or traditions and ways of life which are associated with the tangible and intangible significances and tourism. Then, the study methods were to collect data mainly from documentary research and to interview with related stakeholders, namely villagers, priests, tourists and the Bangkok Metropolitan Administration or BMTA.

3.2.2 Preparatory research

The dissertation reviewed the related background information about heritages, cultural tourism, cultural route or heritage trail, the Burra Charter, the case of the other sites, cultural landscape and secondary attraction. The data were collected and classified by content.

3.2.3 The collection and categorization of data

3.2.3.1 Data Collection

The study methodology uses the following data:

1. Primary data collection

Direct observation: In order to first check the community heritages and tourism capacity, the observers need to explore the heritages and surroundings areas of both villages.

- Qualitative interviewing: To get in-dept information, the interviewers needed to interview some people and informants such as the priests, locals, the tourists and the staff of BMTA..
- Secondary attraction destination design: To design the second attraction destination, the researcher needed to study information, maps, and heritages of the community. These helped to understand the site and attractions which led to the new circulation route; river and interesting historic places.

2. Secondary data collection from the BMTA website and the other documents and websites related to study and the site.

3.2.3.2 Data Analysis

All information and documents were gathered and analyzed for the solution of the study.

3.3 Historical and social background of both communities and Bangkok city

3.3.1 History of Bangkok

The name of Bangkok

Based on the evidences since the Ayutthaya period, there were many villages or communities along the Chao Phraya River and this area was named 'Bangkok'. The reasons for this name could be assumed that

1. there were a lot of local trees named “Makok”;
2. there were a lot of islands in the river called “Koh” in Thai and this led to the name ‘Bangkoh’ which then became ‘Bangkok’; and
3. it is derived from the word “Bengkok” in Melayu for the character of the river

The history of community also depends on Bangkok development and land use. The development of Bangkok can be divided in four periods as cited in the study of Issara Thongthawat (2531) which included.

1. Outer area of Bangkok in agriculture period
2. Foundation Dusit area period (1868 – 1932)
3. Administration revolution period (1932 – 1957)
4. Country development plan (1932 – 1989)

1. Outer agriculture area period

There was the problem about rice growing in Thonburi era so the government expanded the rice field to both sides of Chao Phraya River including Samsen area. The expansion showed that the area was almost empty with no many people. Bangkok was expanded in the reign of King Rama IV by digging a new canal named Padung Krung Kasem. This also caused the community be expanded.

For Ban Khmer and Ban Yuan community, it used to be the old community since King Narai of Ayuthaya. The king gave land for Portuguese soldiers who help him in war. The patriarch and Catholics built the church and community called Ban Portugal at first time. The church built with wood and call Bot Noi.¹

In King Rama I era, there were Khmer Catholics escaping from their country. The King ordered them to live with Portuguese because they were the Catholic. After that time the village changed the name from Portuguese village or Ban Portugal to Khmer village or Ban Khmer. In 1836, the Patriarch Pallegoix built another new church because Bot Noi or the old church was too small and old. The church named Immaculate Conception and the village was sometimes called Conception village.²

The Khmer people brought the wooden statue of Maria or Mae Phra Khnom Chine which was enshrined in the Immaculate Conception church. When the crisis in Cambodia stopped, some Catholic Khmer wanted to bring the statue back to Cambodia. They tried to bring the statue back but the boat could not go and returned to the village. Another miracle story was about the fired accident in the village. The Patriarch Pallegoix asked God for help. Then a man saw a lady on the roof of the

¹ Pranee Klamsom, pp. 175.

² Ibid ,pp. 175.

church trying to stop fire and suddenly it stopped.³ These two stories caused the people believe and respect the sacred statue so they held the ceremony to celebrate the statue every year on 24th September. Then the Vietnamese came to Siam. They are Catholics so the King let them live together in the same area.

2. Foundation Dusit area period (1868 – 1932)

From King Rama III to King Rama V, the area was expanded because there were some more Catholic Vietnamese moving to Thailand. Then king let them live with the first group of Vietnamese refugees near Khmer community. Moreover, the king donated his own money to build the church for them and named it Saint Francis Xavier church. In 1837, the church was destroyed by storm. The new church was rebuilt with wood and the statues of Maria and Saint Francis Xavier were brought from Manila. In 1857, the church rebuilt with brick and cement and finished in 1867.

The characteristic of the community is Clustered Settlement.⁴ They lived in the certain area which is a living area with religious buildings: The Immaculate Conception church and The Saint Francis Xavier church. These two churches were like the spiritual centre of the community. The villagers always came and celebrated religious activities at the churches.

The Immaculate Conception church and Saint Francis Xavier were built in western architectural style. Both churches face the Chao Phraya River. The Immaculate Conception church is the second church after Bot Noi. It was built because Bot Noi was too old and small. The Saint Francis Xavier was built with bamboo so it was easily destroyed by a storm. Then it was rebuilt in the same area with cement in European architectural style. The people also lived around the church near river. In the past the majority of Vietnamese were fishermen.

3. Administration revolution period (1932 – 1957)

In reign of King Rama V, according to his desire, Bangkok expanded to the north and the expansion caused a lot of changes in economics, social and politics.⁵ The king expanded Bangkok by building the palaces in Dusit Palace area. The Dusit Palace area lies in the north to Sukhothai road, the east to Rama V road, the south to Sri Ayutthaya road and the west to Samsen road which is the new road built to expand the area of Bangkok to the northern part. Samsen road caused the Khmer and Vietnamese community to open to outside. Other roads are Sang-Hee road, Sri Ayutthaya road and Rama V road⁶. The area of Dusit Palace area is Aristocratic suburb.⁷

³ Ibid, pp. 181-182.

⁴ Krisana Chompuhom, pp. 68.

⁵ Issara Thongtawat, pp. 37.

⁶ Ibid pp. 38.

⁷ Ibid pp.64.

There was a Buddhist temple named Som Khleang temple located near the Khmer and Vietnamese community. This temple was destroyed by Vietnamese in reign of King Rama III. They brought bricks from temple to build their church. This event caused conflict between Buddhist and Catholic people. In King Rama V sent Phraya Banpa Singhanard administer the community instead of the bishop. The conflict turned into harmony at the end.⁸

In 1908 the conflict between the bishop and Vietnamese people started. The Vietnamese people wanted the title deed to a piece of land while the bishop disagreed. The bishop thought this land was given by the King so the Vietnamese had no right to do anything with this land.⁹ For this reason, the King gave to be under Catholic priest administration. Therefore, there were two churches, the Immaculate Conception church and the Saint Francis Xavier Church.¹⁰, in the area of Ban Khmer and Ban Yuan communities. Apart from these two beautiful churches, there were also the schools in the community which they are worth to be the heritages. Later Saint Gabriel school opened in the community which were worth being the heritages. In 1920, Saint Gabriel school opened in the community and followed by Conception school at the Immaculate Conception church, Saint Francis Xavier Convent and Joan D'Arc school or Joan of Arc school.¹¹

4. Country development plan (1932 – 1989)

Samsen became the community when Portuguese, Khmer and Vietnamese came to Siam. In the reign of King Rama I, the Vietnamese came and lived with Portuguese and Khmer by using Immaculate Conception church as the centre. King Rama III, the king gave land to Vietnamese and they built new church, Saint Francis Xavier for their community that is.

King Rama V gave land at the north of Ban Khmer and Ban Yuan community to his concubines and daughters. The land at the east of this community turned to be college after World War II. Now this college is Rajabhat Suan Sunandha University.¹² The land of the south and southeast of community used to be the land and houses of nobles and general people. But after World War II and revolution in 1932 they turned to be the government and military area.¹³ However, the Ban Khmer and Ban Yuan are still the communities without changing anything.

In 1949, King Rama V brought bronze statue of Jesus curing the blind from Italy. At first this statue was enshrined at Chakri Maha Prasat Throne Hall in the Grand

⁸ Sowatee Na Thalang ,pp. 56p

⁹ Jantawimol Putsadee,1998 pp. 22p

¹⁰ Krisana Chompuhom, pp. 82.

¹¹ Ibid pp. 83-85.

¹² Suan Sunandha Rajabhat University achrive.

¹³ Krisana Chompuhom, pp. 92-93.

Palace. After the revolution in 1932, the Bangkok Metropolitan gave this statue to the Saint Francis Xavier church.

In the past, the east and west sides of Bangkok did not separated by the Chao Phraya River. The Chao Phraya River's present course was dug in the reign of King Chai Racha Thirat of Ayuthaya in 1534 from the railway station to Vichaiprasit fort. The new course of Chao Phraya River expanded the town and became important as the front city in Ayutthaya period. Furthermore, there were many people of various races had come and lived here since then such as Indian , Mon, Chinese, Khmer, Vietnamese , Westerner and so on.

After the fall of Ayutthaya in 1767, King Thaksin moved the capital city to the west side of Bangkok, which was called Thonburi. The king also ordered the Chao Phraya Chakri who became King Rama I after the fall of King Thaksin to dig the moat in the east side of Bangkok. This caused the east side of Thonburi to expand and grow. When Chao Phraya Chakri became King Rama I, he moved the centre of the capital city to the east side. He also expanded the city by digging the canal. At this time, there were many foreigners living in the community. There were many foreign communities in Bangkok : Mon community was in the inner of Rattanakosin island or presently called Mon Bridge or Saphan Mon, Saphan Phra Ram VI, and Thonburi part. Sampheng and Yaowaraj are Chinese communities which are called China Town at present.

Samsen used to be the area where foreigners lived but all of them are Thai people now. The characteristic of this community are that the Catholics foreigners lived here and three groups of people, Portuguese, Khmer and Vietnamese, live together. In the reign of King Rama III, the Siam-Vietnamese nobles asked the king to move the 1,500 Vietnamese to live near Khmer village where some Vietnamese had lived before. The characteristic way of living in Siam at the early of Rattanakosin era was derived from Ayutthaya period. Thai people lived in the inner area of moat while the minorities lived in the outer area. For example, Chinese lived at Sampheng and Yaowaraj, Mon lived at Mon canal, Lao lived at Baan Moh, Vietnamese lived at Samsen, and Portuguese lived at Kudi Chine.

The King received the minority because the human power was important for Siam or Thailand. The King wanted them to be soldiers, nobles or merchants in order to develop the kingdom. They were given permission to live outside the inner capital according to their races and religious. For example, Vietnamese and Khmer Catholics were considered to live with Portuguese at Samsen area because they were Catholics.¹⁴ During King Rama V's reign, the modernization time, there were many new roads which brought the growth to Bangkok especially at the north and the east area. The east of Bangkok was the merchandise and business part and the north is the royal and noble part.

¹⁴ Chuwit Sujchaya, Social and Economic Factors in Architecture and Urban Design Bangkok : Silpakorn University, 1992 pp. 84.

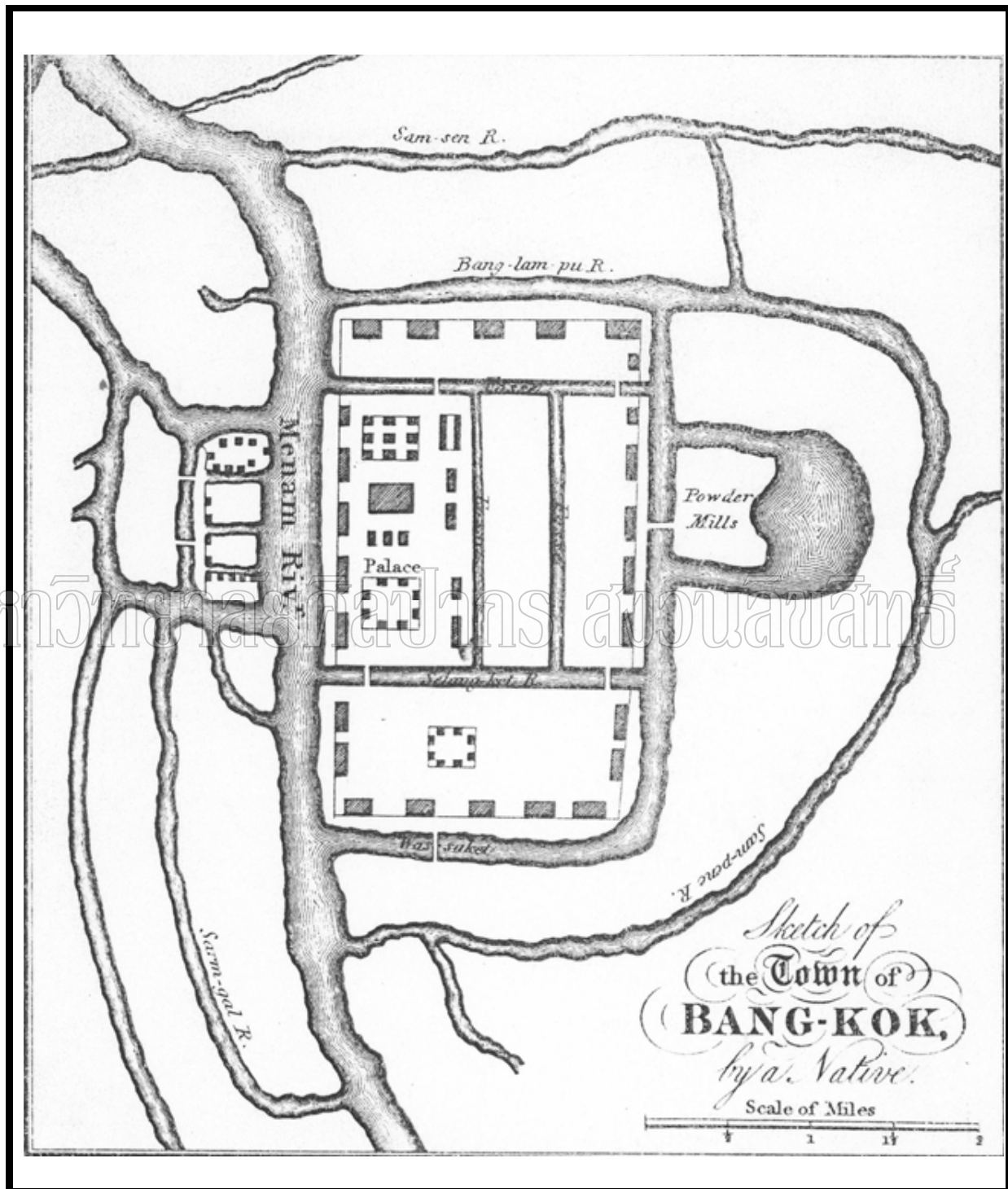


Figure 9: Map of Bangkok B.E. 2367 (A.D. 1824)
(Source: John Crawford, Journal of an embassy to the courts of Siam and Cochin
China, Singapore : Oxford University Press, c1967, no page)

3.3.2 History of the villages

This area has long history concerned with Catholics in Thailand. This village used to be the community of Portuguese Christians. They had lived here since the Ayutthaya period. King Narai assigned the land to them. The patriarch Laneaux and Christians built the church which it was called Bot Noi in 1674. In the reign of King Rama I, there was the political conflict in Cambodia so many Catholic Khmers migrated to Siam. The King Rama I let them lived with Portuguese Christians and then this village calls Ban Khmer which meant Khmer village or Cambodian village. After that the patriarch Pallegoix built the new church in the area of Bot Noi and named it the Immaculate Conception church. Therefore this village was called Conception village.

Other group of people who lived along the same area was Vietnamese people. In 1835 or the reign of King Rama III, the Vietnamese migrated from the political problems in their country to Thailand. The king let them lived near the Portuguese and Khmer Catholics and donated some money and areas for them in order to build the church which was called Saint Francis Xavier church. Then this village was called Ban Yuan Sam Sen. There was a legend of this area that showed the old age of Sam Sen community. This legend was believed coming from the Ayutthaya period.

King Trairung of Ayothaya had one beautiful daughter. Prince Chai Songkram of King Chantawong of the northern city knew about her beauty. He came to Ayothaya and seduced the princess. The King Trairung knew and punished the prince by trapping him until he died. His guard wanted to do the vengeance by transforming himself as a huge Buddha image and floating along the river. The huge Buddha image stopped in front of the city. When the King knew the truth, he commanded the people to pull the image but they could not. The image floated until it reached the Makok area. About 300,000 people pulled the image but it appeared only a short time and then disappeared. For this reason, this area was called Sam San which means 300,000 and then it finally turned to Sam Sen.

There are three important and beautiful churches in the villages but there are only two churches still in use. The first church built in Ayutthaya period. It was called Bot Noi , it means little church. In 1836, Pallegoix, the patriach of Christianity in Siam built the new church because the Bot Noi was too old and deteriorated conditioned. He built the Immaculate Conception church which was situated in the community of Portuguese and Khmer Catholics. This community sometimes called the Khmer village and the church sometimes also called Khmer church.

This area had once been called Khmer-Yuan village and was changed to Mhu Bann Mitta Kham or Friendship village. It showed that the different group of people can live together with understanding and peace. The interesting places for a visit are the ancient and beautiful churches, food way of life and, the well-known schools.

The background of Christianity in Thailand

Because of the faith in Christianity, some missionaries disseminated the religion outside the Western world. This event occurred at the same time as Imperialism. The benefits in economics, social, political and culture caused both Christianity and Imperialism be successful in the dissemination.

In 1544, the reign of Phra Jairaja, there was a document claiming that the Catholic missionary led by Antoino de Paiva came to Ayutthaya. He said the king was converted and baptized as a Catholic and was given Portuguese named as Dom Joao. However, there was no evidence to confirm this claim. Saint Francis Xavier was another missionary who wanted to go to Siam. In fact his real purpose was to go to China but he could not travel to both countries because he died before his mission.

Thailand or Siam began to contact with Western world in the reign of King Rama II of Ayutthaya after Portugal had attached to Malacca but no sign of disseminating. The dissemination of Christianity started in 1555 by Portuguese Dominican, Franciscan, and Jesuit. However, there was no evidence to show the disseminating except at the basement of the church in Portuguese village in Ayutthaya. In the primary period, Christians were under the Bishop of Portugal at Goa in India which was like Vicariatus Anostolicus.

Father Balthasar Segueira was the first Jesuit who came to Ayutthaya under the Padroado system. Other mission for the Christianity was the setting up of the Sacred Congregation of Propaganda Fide. The Propaganda Fide sent three Apostolic Vicars to carry out missionary work in China and Indochina. This caused the conflict between Portuguese patronage and French missionaries later.

There were missionaries from France coming to Ayutthaya in the reign of King Narai the Great. They wanted to go to China and Cochinchina but there was exploitation the Christianity in these two countries. They remained in Siam and were welcomed by King Narai. In 1662, the first French missionaries of Missions Etrangeres de Paris (M.E.P) arrived. Then in 1664, other Apostolic Vicar was sent to Ayutthaya. This missionary agreed to stay at Ayutthaya as a base instead the Cochinchina, Tonkin and China because of the risk of being persecuted. The Rome approved but the conflict and controversy between Padroado and Apostolic Vicars were inevitable.

The growth of the Mission of Siam was evident during the reign of King Narai who gave the liberty to the missionaries. He desired to base his reliance on France to withdraw the Dutch powers. French missionaries did not only disseminate but also got involved in politics. While King Narai wanted to use the connection with France to make the balance with Holland, French missionaries wanted to profess Christianity. He gave money and land near Baan Yuan or Vietnamese village in

Ayutthaya to French missionaries and this area was called Ban Plahet or Baan Plat.¹⁵ The problem for Christianity in Siam occurred among themselves especially Portuguese and French missionaries. They tried to compete with each other in order to have authority for disseminating in Siam.

In 1669 the hospital was founded. Besides Ayutthaya, the missionaries preached the Gospel in other places such as Phitsanulok, Lopburi and Bangkok. In the year of 1674 the Church of the Immaculate Conception in Samsen the district of Bangkok was built. King Narai's attitude about Christianity caused Constantine Phalkon, Jesuit priest named Fr. Guy Tachard and King Louis XIV misunderstand that King Narai and his people would convert to Christianity.

The dissemination of Christianity was problem for King Phetraja. King Phetraja had anti French attitude. Being supported by Siamese who hated Westerners (Christians-author), he persecuted the Christians. The Christians faced the problems in their daily lives and could not do their religious ceremonies or anything about religion. However, the situation got better when he gave the seminary back to Msgr. Laneau.

During King Thaksin period, he gave land and money as the rewards for Christians who helped him. The Siamese Catholics of Portuguese origin built Santa Cruz Church in Thonburi, and the Cambodian Catholics and Annamite built Immaculate Conception Church in Samsen district which have been situated until now. At the beginning, there were not any problems for Christians but later he wanted the Christian nobles to do some ceremonies which were concerned the Buddhism. This caused some problems with Christians because the ceremony was superstitious for them. As the result, the king prohibited Thai and Mon people from participating in the Christian or Muslim ceremony otherwise he would sentence them to be executed. At the end of King Thaksin reign, there were riots and both temples and churches were destroyed. So it could be said there were not any Christian in Siam or Thailand at that time.¹⁶

Christianity in Siam was renewed in the reign of King Rama I. He invited missionaries from Macau where it was the centre of Portugal settlement at that time. The wars between Siam and Burma or Vietnam and Cambodia still occurred. The wars mad Christians had migrated to Siam; these included Portuguese, Vietnamese, Cambodians, Chinese and Laos. Almost all of them lived in Bangkok, Chantaburi, and Penang. The important site for them in Bangkok are Samsen (Ban Yuan and Ban Khmer now).

¹⁵ Krisana Chompuhom, The Development and Form of Communities' settlement in Wat Rajathiwat Temple community and Baan Yuan Samsen community, Bangkok. Master Thesis of Faculty of Architecture, Chulalongkorn University, 1993,pp7-9.

¹⁶ Ibid, pp. 21-24.

In the reign of King Rama III, more Vietnamese fled from persecution in their country and migrated to Siam. The King let them settle in Samsen near Cambodians who are Christians and provide them with the protection. They built church which was the origin of Saint Francis Xavier Church or Wat Yuan in Samsen.¹⁷

The number of Catholics and missionaries increased so Monsignor. Couverzy asked Rome to nominate a Coadjutor Bishop. Monsignor Pallegoix was nominated and consecrated Bishop in July 1838. Rome separated the ecclesiastical region of Malaysia from the Mission of Siam and established the Mission of Oriental Siam comprising Siam and Laos and the Mission of Occidental Siam comprising the Malayan Peninsula, Sumatra and Southern Burma. Monsignor. Pallegoix was the Apostolic Vicar of Oriental Siam and Msgr. Courveyz was the Apostolic Vicar of Occidental Siam.

Monsignor Pallegoix was a very famous person for the Mission of Siam. He acquired a very deep knowledge of Siamese and Pali languages. He wrote the well known Thai-Latin-French-English dictionary. During his stay at the Immaculate Conception Church, Pallegoix learned Pali from Prince Mongkut (King Rama IV) who ordained as a monk at Wat Rajathiwat and Prince Mongkut also learned Latin from him. Later Bishop Pallegoix restored Saint Joseph at Ayutthaya and rallied Chinese Christians and built new church that is Kalwa church.

The important Catholic communities and churches in Bangkok are :

Conception church	: Portuguese Khmer and Thai
Santa Cruz	: Portuguese and Chinese
Rosary church or	
Kalwa church	: Chinese
Saint Francis Xavier	: Vietnamese and Thai
Assumption	: Centre of Catholic in Thailand
Hua Takae	: Chinese
Bang Sakae	: Chinese and Thai
Bang Shuek Nang	: Chinese and Thai

¹⁷ Ibid pp:25-27.

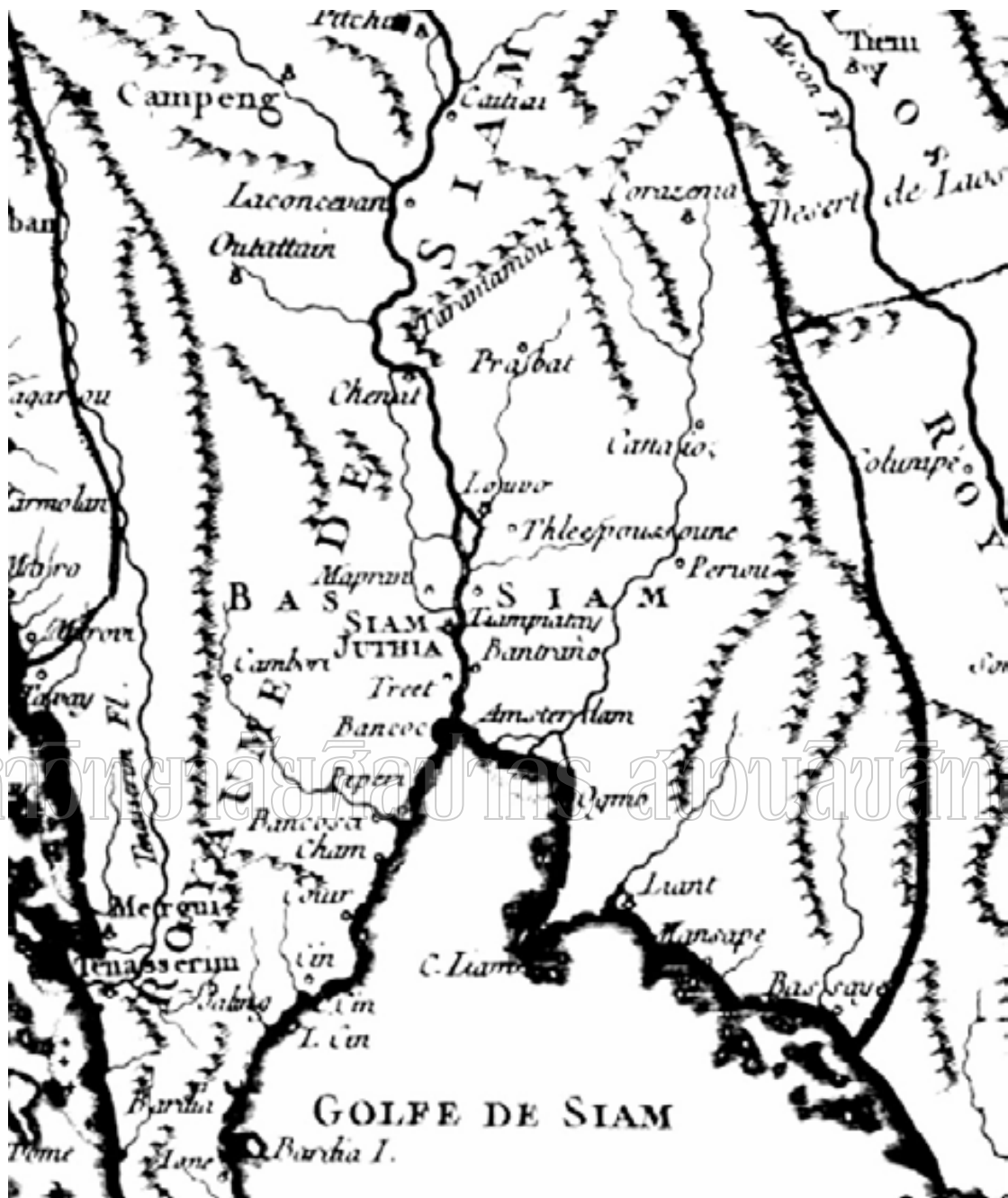


Figure 10: Map of Bangkok in Ayuthaya period from *Les Indes Orientales, où Sont Distingués Les Empires et Royaumes Qu'elles Contiennent, Tirés du Neptune Oriental Par Le's Robert Géographe Ordinaire du Roy. Avec Privilege* 1751

(Source: Fine Art Department 1982 pp. 10-11)

3.3.3 General Information of the area and tourism potential

The Khmer and Vietnamese villages are the ancient Christian communities in Bangkok. These villages were established in the Ayutthaya and early Rattanakosin periods. Therefore, the area and general information of the villages are important to understand.

- **Structure of the site**

Ban Yuan and Ban Khmer are located in Dusit district. Dusit district occupied an area of approximately 10.7 kilometers. The population in this district is approximately 121,712 (statistic in 2006) and the density is 11375 per square meters.



Figure 11: Dusit District area

Dusit District	
Area	10.7
Population	121,712
Density	11375

Dusit district is one of the most important areas of Bangkok because it is in the area of Rattanakosin Island which is the major area of conservation, cultural and historical tourism area of Bangkok. It is also the area of several valuable heritage resources of Bangkok such as Vimanmek Golden Mansion, other palaces, government offices, old temples and others. There are 5 sub-districts or khwaeng, in Thai language. These include:

1. Dusit
2. Wachiraphayaban
3. Suan Chit Lada
4. Si Yaek Maha Nak
5. Thanon Nakhon Chai Sri

In Dusit district, there are many important places on which both government administration offices and tourist attractions are located. These include:

- Dusit Palace : Vimanmek Golden Teak Mansion
- Pharusakawan Palace
- Anandhasamakom Throne Hall
- Statue Plaza
- Parliament
- Government House

- Ministry of Education
- National Library
- Marble Temple
- Conception Church
- Universities



มหาวิทยาลัยศิลปากร ส่วนอนุรักษ์ศิลปกรรม
Picture 12: Anandhasamakom Throne Hall
(Source: <http://upload.wikimedia.org>)



Picture 13: Vimanmek Golden Teak Mansion
(Source: www.hamanan.com)

- **Setting and area**

The areas of the villages are located in Dusit district which covers 10.66 squarekilometres and connect to:

- The north : Ratchvithee road
- The south : Rachathiwat temple
- The east : Samsen road
- The west : Chao Praya River

Because of the setting, the main problem of this community is flood.

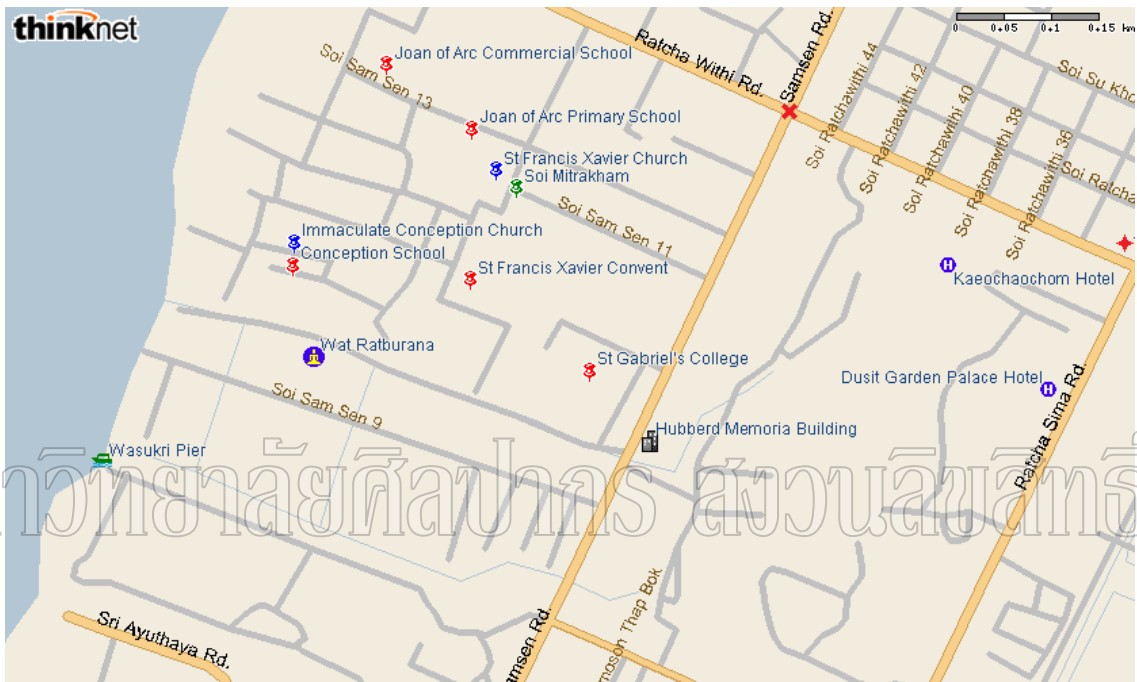


Figure 14: Showing the Baan Khmer and Baan Yuan area in Dusit district
(Source: www.thinknet.com)

- **People**

The majority of the people in these two villages are Thais with Portuguese and Khmer or Vietnamese blood. Most of them are Catholics but nowadays there are some Buddhists live with them. The Buddhists live here after the marriages. Some Buddhists transfer to Christians but some still remain Buddhists after getting married with Catholics.

- **Portuguese**

Portuguese were the first westerners who came to Siam in the reign of King Ramathibodhi II of Ayutthaya period in A.D.1611. The first aims were Trade and diplomacy. The Portuguese made contact with Ayutthaya through the regent at Goa, India. The major roles of Portuguese in Ayutthaya are as merchants, priests, and mercenaries.

There were approximately 300 Portuguese in Ayutthaya in the reign of King Rama II. The King gave land near the Chao Phraya River to them. They established three churches for three sects: Franciscan, Dominican and Jesuit. In the Reign of King Narai, 60 Portuguese's families settled down at Samsen, presently called Samsen district in Bangkok. They established Immaculate Conception church for Catholics. After the fall of Ayutthaya, the Portuguese migrated to Samsen and have lived there until now. In the Thonburi period, the Portuguese mercenaries settled down their new community in Thonburi, the opposite side of Bangkok. They built new church named Santa Cruz church as the centre of them.

- Khmer or Cambodian

Khmer or Cambodians were herded by the war between two Kingdoms: Kingdom of Ayutthaya and Angkor Kingdom. The majority of Khmer or Cambodians are Buddhists as Siamese or Thai. During the early Rattankosin period, the French priests tried to convert Khmer as Catholics, and some of them did. However, they faced some problems, so they migrated to Siam. The king of Siam permitted them to live with Portuguese community at Samsen because both of them were Catholics. Then this area was called as Khmer village.

- Yuan or Vietnamese

The Vietnamese or Yuan in Thai language had migrated to Siam since the time of King Narai of Ayutthaya period. They migrated from Vietnam because of the civil war and religious problems. The governor of Vietnam had anti-Catholic attitude but the King of Ayutthaya had an open door policy for all religions and this caused the Vietnamese's migration. In the reign of King Rama I, the Vietnamese migrated to Siam again. There were both Vietnamese Buddhists and Catholics. The King let Vietnamese Catholics live near Portuguese-Khmer Catholic village at Samsen. The Vietnamese Catholics came again in King Rama III and he also let them live at Samsen. Then the Vietnamese built the Saint Francis Xavier in their village as the spiritual centre for them.

3.5 Other significant communities

Bangkok is composed of many communities which can be defined by occupation and ethnics. Now these communities are at risk because of the development of Bangkok. People in many communities have to move out of Bangkok. The local people of many communities moved out but the outsiders live instead. As a result, the community should be conserved because many of them are potential for both domestic and international tourism. The potential communities are mostly located in Bangkok and near the Rattanakosin Island. The following communities are the case studies of community tourism destination in Bangkok.¹⁸

¹⁸ Pinrat Kanjanathiti and Jittisak Thammapornpirat, The project for water route conservation and tourism development in inner Bangkok and surroundings. Faculty of Architecture, Chulalongkorn University.



Figure15:Map of Rattanakosin island
 (Source : <http://mapsbangkok.com/areas/riverside1.php?map=river2>)

- **Tha Prachan – Tha Chang-Thra Phra**

Tha Prachan, Ta Chang and Tha Phra are the old communities located in the inner side of Rattanakosin area. Tha Prachan used to be Front Palace area. The Front Palace area is now Thammasat University, National Theatre, National museum, Wat Mahathat and a small market near the Chao Phraya River. Tha Chang was the place for bathing the royal elephants in the past. (Chang means elephant). Now it used as a pier for ferry crossing the river. Tha Phra is very near Tha Chang. Tha Phra now is Silpakorn Universtiy. Tha Phra means pier that is using for pulling monk. In the reign of King Rama I, this area used to be the gate where the King tried to bring big Buddha image from the raft to Wat Suthat. As the result, this area is called Tha Phra (Phra means monk or Buddha image). The important places for visitors near Tha Phra and Tha Chang are the Grand Palace, City Pillar, National Art Gallery, Silpakorn University, Wat Pho Temple and so on. All of them are located in Rattankosin island area.

- **Bang Lumpu area**

Bang Lumpu is one of the oldest for commercial areas in Bangkok. It used to be wet area then King Rama I ordered Laotian and Khmer to dig the canal around the capital including this area. There are many ethnic groups such as Mon, Chinese, Muslim and communities in this area such as Jakrapong Masjid community, Trok Kaijae community. Nowadays, it is the well-known area for backpacking tourists because there are many cheap guesthouses, souvenir shops, boutiques and so on.

- **Phra Arthit area**

Phra Arthit area locates near Bang Lumpu area. There are many beautiful buildings in this area. These buildings were built in the reign of King Rama V and use for the location of the Princes' palaces. Now, these palaces turn to be the government or private offices such as the office of UNICEF, FAO, Manager Company and so on. These buildings are worth for architectural value.

- **Flower Market area**

Paklong Talat or Flower market is located near Memorial Bridge. It is one of the oldest communities in Bangkok. It is famous for agricultural products. It was founded during the government of Prime Minister Marshall Plaek Pibulsongkram.

- **Klong Bangkok-Noi canal area**

It is an old quarter along the Chao Phraya River at Thonburi side. There are many old communities which still conserve the own characteristics such as Baan Bu community, Baan Khao Mao community, Baan Chang Lor, Baan Bu community community. These communities are famous for handicraft products. Baan is house or village in Thai.

- **Klong Bangkok-Yai canal area**

Bangkok-Yai (Yai means big or huge), sometimes called Klong Bang Luang had been the old Chao Phraya River before King Chairachathirat of Ayutthaya ordered to dig the new Chao Phraya river from front area of Thammasat University to Rajini school which is nowadays Chao Phraya River. There are still some beautiful and vernacular architectures in this area although there were lesser pieces than the past.

- **Klong Chakpra area**

Klong Chakpra is in Thonburi side of Bangkok or the west side of Bangkok. It is the agricultural area which is filled with many beautiful buildings and the local people still keep their own way of living. The tourists must take the boat to this community.

In 1769, some Portuguese moved to the new area across the Chao Phraya River and built a new church which is presently called the Mother of Rosary church or Kalawar church. The reason for building the new church was that the Portuguese did not want to join French missionaries at Santa Cruz church.

- **Tha Tien area**

This area was the area for the nobles and royal families. Tha Tien is also located in the heart of Rattanakosin Island. Nowadays it is the commercial area especially sea food. There is also the valuable architecture along the street in this area. King Rama I provided this area to his cousin after his reign it was destroyed by fire. King Rama V built the buildings for commerce and most of them have the similar architectural style to Na Pralan or Tha Chang area.

- **Ban Mon**

Ban Mon is the name of village located near Rattanakosin Island. The people of that village are Mon who has potential for pottery making. Therefore, it used to be the pottery village at the beginning of Rattanakosin era. Now Ban Mon is famous in gem shops..

- **Yaowaraj**

Yaowaraj is the famous China Town of Bangkok. Chinese have lived in Bangkok since the early of Rattanakosin period. The old area of Chinese was around the Grand Palace now, when King Rama I moved the heart of the capital to the East side of Chao Phraya River, he order the Chinese lived at other places. The Chinese moved to the area that is presently called Yaowaraj. Yaowaraj becomes the main community of Chinese because there were a lot of Chinese migrated from China during King Rama V period. At that time, this area used to be slum. However, when the road passed this area, the community turned growing and important as the commercial community in Bangkok.

3.5 Improving the existing

This community has described as the secondary attraction for tourism in the stages of development. The improvement of the existing element of Baan Khmer and Baan Yuan tourism facilities supply will improve its use and provide the enjoyment for tourists. It should focus on the themes of culture, architecture and other heritage in order to develop the tourism. Although there is nothing dangerous in the community, the safety is necessity of tourists, particularly in the sections of the cultural route or heritage trail that go through the religious places and some residential quarters. In the same way, the privacy of local residents needs to be respected. The immediate need is the information boards and directional arrows or signs to assist the tourists who visit the community. It is through the urban renewal which many cities have attempted to attract new activities especially tourism and cultural one.

Table 1: Checklist for the community

Topic	Yes / No / Others
<i>Tourism resource / Historic evidence</i>	
Churches	✓
Vernacular houses	✓
Shophouses	✓
Artefact	✗
Old tradition	✓
Old occupation	✗
<i>Tourism facilities</i>	
Car parking lot	Not enough
Information Center	✗
Interpretation Sign	✗
Rubbish bin	Not enough
Restaurant	✓
Souvenir shop	✗
Accessibility	✓
<i>Visitors</i>	
Domestic visitors	✓
International visitors	✓
Activities for visitors	Only special days of Christianity
<i>Local people</i>	
Tradition or culture	✓
Occupation	✓
Daily life	✓

(Source: Author)

The plans for improving and developing the community are as follows:

- Converting the land by the pier to be landscape to the public to attract both the residents and tourists.
- Improving the wider infrastructure within the community: paving, bins, sewage, and drainage system , interpretation signs and streetlights and
- Erecting new kiosk stalls outside the church or at the space around the church for local vendors with the traditional style to sell their crafts or culinary food for tourists.

Chapter 4

Significance Assessment of Ban Khmer and Ban Yuan villages

The significance of the historical and cultural site for the tourism destination development is very important. The significance is to preserve the area and avoid the negative impact which can occur to the area with the aim of sustainable tourism development.

4.1 The concept of cultural significance

The concept of cultural significance is very important for conservation, preservation and development the heritage. According to Burra Charter of Australia ICOMOS¹, the cultural significance means aesthetic, historic, scientific and social or spiritual values. The cultural significance is important for the past, present and the future generations. The cultural significance is also embodied in the place, fabric, setting, using, associations, meaning and related places and objects. The cultural significance defines as follow:

Aesthetic Value includes aspects of perception for criteria. The criteria must include the consideration of the form, scale, color, material of place and its use.

Historic Value which is important for the place has influenced or has been influenced by the historic event or activity. It also includes many kinds: aesthetics, science and society.

Scientific Value depends on the data, rarity, quality or degree of the place.

Social Value is focus on the spiritual, political, national or cultural sentiment to either majority or minority group.

4.2 Assessment of significance of Baan Khmer and Baan Yuan villages

The significance is very important for conservation. It is a concept which helps in estimating the values of the places. The significance will help to understand the past, enrich the present and will be value for the future generations. The Ban Khmer and Ban Yuan contain the main four significances: aesthetic, historic, scientific and social values:

¹ Australia ICOMOS, The Burra Charter : the Australia ICOMOS Charter for Places of Cultural Significance, Australia 1999, pp.2.

4.2.1 Aesthetic value

Physical location of a place and also the buildings, work is part of its cultural significance.²

The highlight of aesthetic value at Ban Khmer and Ban Yuan villages are the two main beautiful and old churches which were built more than 200 years ago: These include the Immaculate Conception Church in Ban Khmer or Cambodian village and the Saint Francis Xavier church in Baan Yuan or Vietnamese village. The other aesthetic value is the housing. Some old residential houses used for living still exist. These old houses have two styles: traditional Thai style and mixed style between Thai and Western styles. Not only the buildings but also the location, setting of the area, way of living of the people, clearly involve both physical and tradition.

Immaculate Conception church

Since the church and community had settled by a French priest in the reign of King Narai, the church has the other name in French that is “Conception Immaculee de la Sainte Vierge”. The church was firstly built with wood in Thai style. Later it was renovated and rebuilt with brick. Now the local name of the church is Bot Noi. The new church was built in the European style by Pallegoix in the Rattanakosin period. after Bot Noi 162 years. At the beginning, there was no Bell Tower which was built during 1857-1885 by priest named Martin. The church renovated again in the reign of King Rama V by Chinese architect so there are dragon heads around the roof of the church showing Chinese art at the present. It shows the fusion art style between Eastern and Western together.



Figure 17: Bot Noi
(Source : Author)

² Australia ICOMOS pp.5.



Figure 18: Immaculate Conception church

(Source: Author)

Saint Francis Xavier church

The spiritual center of Ban Yuan is the Saint Francis Xavier church. The first Saint Francis Xavier church built in 1834. Then 1853 the new big church in the European style was replaced at the same place. The 150th anniversary ceremony was held in 1984 to celebrate the church and the Crown Prince presided over the ceremony.



Figure 19: Saint Francis Xavier church

(Source: Author)

Traditional houses

Almost of locals live in small private houses. Three kinds of house were found here. The first is traditional houses which were found near the river and the church. Almost of them were built with wood. The second type is contemporary houses which were found a lot in the villages. The contemporary houses have two types: brick houses and mixed wood – brick houses. The last one is shophouses. Which were found at the entrance and along the way to the villages.



Figure 20: Traditional houses
(Source: Author)



Figure 21: Shophouses
(Source: Author)

4.2.2 Historic value

A place may have historic value because it has influenced, or has been influenced by, an historic figure, event, phase or activity.³

Ban Khmer and Ban Yuan are the small and charming villages in Bangkok. Ban Khmer and Ban Yuan have long history and have their own identities. However, it was found that there are not many Thai people and international tourists knowing about the villages. The potential historic background and heritages can be revealed by locals in order to attract the others and reflect the historic value of the heritages to social and economics characteristics.

Ban Khmer and Ban Yuan Villages is the old communities which related to history of Bangkok and also Thai history. The villages have long history since the Ayutthaya period and early of Rattanakosin period. The development of Bangkok influenced to the community in many ways. These villages are important in way of living, society, education and religious.

4.2.3 Social value

Social value embraces the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group.⁴

The Khmer and Vietnamese villages are the areas which conserve the typical communities. The villagers are descendants of Portuguese, Khmer and Vietnamese. They have relation with “Catholic” religion because they use “churches” as the centre both spiritual and physical activities of the area. The people here are the descents of Portuguese, Khmer and Vietnamese Catholics who migrated into Siam, the former name of Thailand so some characteristics and identities of them are outstanding and different. However, it shows the harmony and reconciliation in Thai living with different ethnics and beliefs.

People

The people in Ban Khmer are the Portuguese and Khmer descendants. They live in relative culture. The Portuguese spirit still appears clear than Khmer spirit. Portuguese culture such as some Portuguese language, food and belief still exist. The surnames of some people at Ban Khmer are from Portuguese surnames⁵ such as:

³ Ibid pp: 12.

⁴ ibid pp:12.

⁵ Chanikarn Saengdee, Thai-Portuguese relationship : Case study Portuguese community and descendants in Ayuthaya and Bangkok. Thesis Master of Faculty of Archeology, Silpakorn University, 2005.pp:91.

Thai		Portuguese
Nopprapai	From	Fontsecca
Wongpakdi	From	Libero
Visetrat	From	Dias
Samanmaitreerat	From	Dias
Anongjanya	From	Rodiquez
Darutayan	From	Dehorta
Kasemsuk	From	Dehorta
Sanguankaew	From	Depaiva
Rasamiman	From	Depaiva
Darishkul	From	Depaiva
Wattatheerakul	From	Da Cruz
Buranaphan	From	Da Cruz

The people of Ban Khmer may marry with the Portuguese so it is difficult to classify by Khmer or Portuguese lineage.

The residents of Ban Yuan are Vietnamese descendants living in relative culture like Ban Khmer. However, there is not any evidence showing their lineage. They only know from the ancestors that they are Vietnamese Christian descendants.

Language

People in Baan Khmer call their relatives in some Portuguese words which can not be found in Khmer words. They still use the words below:

Thai	Portuguese	English
Po	Pia	Father
A (Male)	Tio	Father's younger brother
A (Female)	Tia	Father's younger sister
Ya or Yai	Avo	Grandmother ⁶

In Ban Yuan, the old people can communicate in Vietnamese language but the new generation can not speak and understand Vietnamese language. Since, Vietnamese language is prohibited by Thai government during the Cold War. The Vietnamese descendants do not want to have problem with Thai government so they communicate their descendants in Thai language only. That makes them have more Thai spirit and consideration.

Food

Thai food is derived from Portuguese food which influences especially dessert. Many kinds of Thai dessert have originate from Madame Falcon in Ayutthaya period. Nowadays, the Thai dessert with Portuguese influence is generally found in Thai culture which includes:

⁶ Chanikarn Saengdee, *ibid*, pp:98.

Thai

Foi Thong
Thong Yip
Ba Bin
Luk Choop

Portuguese

Fils d'or
Trouxos das caldas
Queljadas de Coimbra
Massapaes.



Figure 22: Foi Thong or Fils d'or
(Source: <http://www.nkw.ac.th>)



Figure 23: Thong Yip or Trouxos das caldas
(Source: <http://www.international-thaifood.spacelive.com>)



Figure 24: Ba Bin or Queljadas de Coimbra
(Source: <http://www.student.nu.ac.th>)



Figure 25: Luk Choop or Massapaes
(Source: <http://www.bloggang.com/viewdiary>)

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Culinary delicacies in Ban Khmer are rarely found both in Khmer and Portuguese styles. The people will do the special menu on special religious days only. These dishes include Pastin and Vermicelli with chicken. Pastin is Portuguese dessert and Vermicelli with chicken is Khmer food.

4.2.4 Spiritual value

The villagers have the churches as the centre of the community and spiritual life. The community also has the traditions which are related to the religious occasions of each year. These traditions or intangible heritage can attract the tourists or outsiders. The spiritual value can include in social value. The spiritual value of these villages also includes the cultural value.

The statue of sacred Maria or Madonna at the Immaculate Conception Church and Jesus cured the blind are revered among Christians in the community and outsiders. These statues built in Western art style. The statue of Maria or Madonna was brought from Cambodia by a French priest and Cambodia Catholics at the early of Bangkok period. Now the statue is enshrined in the secret room at Immaculate Conception church. The statue of Jesus brought from Italy to Thailand by King Rama V or over 100 years ago. The statue was built in Western art style.

According to the old Christian community, the cultural activities are related to the religious ones. The religious activities which are performed in the community include:

4.2.4.1 Annual Christian activities such as:

- New Year Festival is held on 1 of January of every year. The activities take place in front of the church.
- Christmas is held on 25 of December of every year. The Christians traditionally celebrate at their churches.
- Ash Wednesday held at the church.
- Holy Thursday is the Memorial Day for the Jesus Christ.
- Good Friday will be held for Jesus Christ and there is procession at the evening.
- Easter is held in April after the Holy Friday. It commemorates Jesus Christ.
- Feast day of the church
- Maria Procession Feast annually held on 30 September.

4.2.4.2 Daily religious activities

- Daily Messe Monday to Saturday 6.00 a.m. and 7 p.m. and Sunday 6.00 a.m., 8.30 a.m., 10 a.m., and 7.00 p.m.
- Wedding ceremony will be held for the local people. Other Christians outside community can hold the ceremony if they show their Christianity evidence to the priest.
- Funeral ceremony of Christians is held for the local Christians and Christians who live outside the villages.



Figure 26-27: Maria Procession at Ban Khmer
(Source: Author)



Figure 28-29: Jesus Christ Procession at Ban Yuan
(Source: <http://francis-xavierchurch2.spaces.live.com/blog/>)

4.3 Assessment of Ban Khmer and Ban Yuan Community for secondary attraction

The significance of Ban Khmer and Ban Yuan which include historic value, aesthetic value, social value and spiritual value can be the kind of secondary attraction. The attractions can be popular on their own among the tourists but do not have much influence to visit the destination.

The tourism development will be successful if the tourism supports both the local and the tourists. Therefore, the development plan to support the villages as the secondary attraction should have the ideas from both sides which they gave from the interview as following:

The result from the general people perspectives:

1. Do you know Ban Khmer and Ban Yuan villages?

Most of the responds to the first question are that they do not know Ban Khmer and Ban Yuan. Only a few said that they knew a little about these communities. They know the name and the location, Christian villages, but they do not know the historical significance of the villages.

2. Do you know the history of Ban Khmer and Ban Yuan villages?

The responds to the second question are that they do not know much about the villages. However, they guess from the name of the villages that they must be related to Cambodia and Vietnam.

3. Have you ever visited there yet?

The responds to the third question are that they have never visited the villages. However, they will go there after they have heard and known more about the villages because they are interesting.

4. Do you agree if the village will be tourism destination?

The responds to the fourth question are that the villages will be the tourism attraction because they will have more choices for relaxing and tourism. Moreover, the villages should be located in Bangkok and near the center of Bangkok tourism and shopping centers.

1. Do you have any suggestion?

Concerning the suggestions and comments for the tourism development in the villages are, the responds are that the villages must be more advertised and promoted. The government sections should give more support. The villages should have well plan for management and development in order to avoid the negative impact.

The result from the local people's perspectives:

1. Do you know the history of Ban Khmer and Ban Yuan villages?

The people of Ban Khmer and Ban Yuan know the history about their own villages but the descendants do not have Khmer and Vietnamese spirits. They think they are Thais. They can not use Khmer and Vietnamese languages now.

2. Do you agree if your villages will be tourist attraction?

They agree if the village will be tourist attraction because tourism will help them earn money from business and showing the architecture of the churches.

3. What is the most significance of your villages?

They think the old and beautiful churches are the most significance. These include the Immaculate Conception Church and the Saint Francis Xavier church.

4. Are there any tourists visiting the villages?

They said there are few of tourists come to visit but they need tourists. The tourists are domestic and individuals.

5. Do you have any suggestion?

They need the government to give more support to tourism in the community. However, they must have well plan for development in order to avoid negative impact especially on the way of living.

The result from the interview shows that the general people do not have much information of the villages. Some of them know the name and the location but lack of the knowledge about the history. However, the general people think that the characteristics of the villages that attract more tourists to the villages in the future include historical, social, aesthetic and spiritual significances. The villages have potential to be the tourist attraction but they need well plan for the development and management. The tourism development can not be successful if there is no management plan. Therefore, the tourism development plan will be more potential and can promote the villages as the secondary attraction for tourism in Bangkok.

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Chapter 5

The development program for the site as the secondary attraction

The study of Ban Khmer and Ban Yuan as a secondary attraction revealed that their heritage significances are potential but the promotion for development and management is weak. Therefore, the development and management plan is needed for better understanding and marketing among the tourists. It is expedient to create and apply the development plan for cultural heritage aspects as a secondary attraction. The proper management plan would be suggested to promote the tourism in the area as a secondary attraction.

The community at the present

Ban Khmer and Ban Yuan are important with the distinctive characteristics related to the history and the ethnic people. It is the oldest area of Christian foreigners: Portuguese, Khmer and Vietnamese dating back to the period of the Ayutthaya and early Bangkok. They still conserve and maintain their culture such as religion, food, tradition. There are two main beautiful churches which are more than 100 years old, built in the mixed European Thai and Chinese style.

People and area

Most of the villages are the descendants of the Portuguese, Khmer and Vietnamese Christians who have lived here more than 200 years old. Nowadays, there are new comers living with this group and some of them are Buddhists. However, there is no conflict among them.

The advantage of Christianity in Thailand is the new way of education. There are schools in every Christian community. Ban Khmer and Ban Yuan villages also have the schools in their community which include Saint Gabriel, Saint Francis Xavier, Joan of Arc (Jean d'Arc), and Conception schools. At first they accepted only the Catholics but nowadays these schools accept for everyone.

However, the tourism development must be accepted by the local people. At present day, there are a few tourists coming to the villages. The locals also agree and accept that their places will be developed as tourism destination. The priest of the Immaculate Conception church agrees that it will be good if the Ban Khmer and Ban Yuan become a tourism destination. He gave the reason that when the tourists come to the villages, the locals would have opportunity to earn revenue from selling something such as food or others.

“I agree that this community will be the tourist attraction because the locals could sell something such as food and beverage to the tourists and that will make some poor locals have better lives”¹

The people of Ban Khmer also agreed that the name of the church and villages should be known to the tourists.

“I think I agree if my village will be tourism attraction. Nowadays, there are some tourists visiting this village but not many. I would like my home to be well-know to both Thais and international tourists.”²

Many Thais do not recognize much the importance of this area. Thai visitors agree that the area should be developed as a tourism attraction because of its historical background and beautiful churches. However, the major problem is that there is not enough parking lot for the bus and a lot of cars. Therefore, the best way to visit this area is by boat way, bicycle tour or walking tour. Some international tourists also agree with the plan to make this area as the tourist attraction. For example, the tourists from Cambodia are interested in the Ban Khmer village very much. They thought that it would be good if Bangkok or Thailand promoted this community as a tourist destination and made marketing to their country. Since the ancestors of some people here came from Cambodia, the Cambodian tourists might be interested in this place and visit in the future.

Tourism resources

In the villages, there are two churches: the Immaculate Conception church and the Saint Francis Xavier church. These churches built with European architecture are more than 100 years old. These churches can be the cultural tourist attractions.

1. Bot Noi

Bot Noi, the Immaculate Conception Church and the Saint Francis Xavier Church are the most important sites of the community and tourism attraction. The first one is Immaculate Conception is built in European architecture style and decorated with Thai and Chinese styles. Most of the churches face Chao Phraya River. Bot Noi or Little church is the oldest church in Bangkok. It was built in Thai architecture style but it is closed now. The art style of Bot Noi or Little church was built in Thai style since the reign of King Narai of Ayutthaya and on the land donated by him also.

¹ Interviewed with the priest at Immaculate Conception church.

² Interview with locals at Baan Khmer village.



Figure30: Bot Noi
(Source: Author)

The church was built in the shape of a rectangle, 8.55 metres wide and 9.75 metres long. It is a masonry building with gable roof style. The church faces the Chao Phraya River. The building has only one main door with three windows. Now it is used as a store room and museum of the church.³ The name of the Immaculate Conception refers to the Catholic doctrine about the Virgin Maria, mother of Jesus, who was protected by divine grace and conceived in sin.

“The Virgin will be with a child and will give birth to a son and they will call him Immanuel-which means God with us”

2. The Immaculate Conception Church

The next church is the second Immaculate Conception Church which faces the Chao Phraya River. The church was built in European style but was restored by Chinese architects so they decorated the roof of the church with heads of dragons. Nowadays, the heads of dragons are still on the corners of the roof. It is situated in front of the old one. It was built in 1847 in the reign of King Rama III by Monsignor Pallegoix, a famous French priest who renowned for missionary work in Kingdom of Thailand. The patriarch Pallegoix ordered to build of the bigger church without demolishing the old one. The second Immaculate Conception Church was built with masonry in the Romanesque style. This kind of architecture is the building that looks like the fort and use Roman Arch or Roman Arcade with wooden roof and vault.⁴ In 1859, it was distorted by enlarging the windows and decorated with stained glass and bell

³ Vipawan Sanglimsuwan The Catholic Churches in Central region and Eastern region of Thailand from Ayuthaya period (1893 B.E. – 2310 B.E.) to 2475 B.E. Master Thesis of Faculty of Architecture , Silpakorn University pp:79-80.

⁴ Ibid, pp 288-289.

tower. The present church was adjusted both inside and outside the church by using stone and adding miniature of dragon at the rim of roof in 1999.⁵

The church used to be the residence for the famous patriarch, Jean – Baptiste Pallegoix in the reign of King Rama IV. Pallegoix was born in France in 1805. He was the priest when he was 22 years old. Then he came to Asia and he had stayed in Thailand since he was 25 years old. At first, he stayed at Assumption Cathedral and then moved to the Immaculate Conception church where he met King Rama IV. At that time, King Rama IV was a monk and stayed at Wat Rachatiwat temple near the church. King Rama IV and Pallegoix met each other. They had opportunity to discuss and exchange the ideas and knowledge with each other. King Rama IV was eager to know the new knowledge. Pallegoix taught English and Latin to the King. The King taught Pali (Pali is the Old Indian language using in Buddhism) to Monsignor Pallegoix. Monsignor Pallegoix had stayed at Immaculate Conception church for 5 years. Then he went back to stay at Assumption Cathedral until he died in 1862. His body was buried at the Immaculate Conception as he had ordered before he died. Therefore, this church is important as a historical evidence of Christianity in Thailand.⁶



Figure31: Bishop Jean Baptiste Pallegoix and Thai boy and Vietnamese boy

(Source: <http://haab.catholic.or.th/>)

⁵ Ibid, pp. 288-289.

⁶ Anek Nawigamune, *Westerners in Siam*, Bangkok: Saengdao Press, 2006, pp 19.

The structure of the church is long and in a rectangle shape. The front of the church faces the Chao Phraya River. Inside the church, it is divided into two sections : Holy of Holy section and the Public section. The first section has altar and tabernacle. The section is use for the Christians who come to perform the religious ceremonies. The characteristic of the church is western architecture.



Figure 32-34: H.M. the King Bhumiphol and H.M. the Queen Sirikit visited the Immaculate Conception Church in occasion of 300 years Anniversary on Monday 2nd Decempber 1974

(Source: <http://haab.catholic.or.th/>)



Figure 35: Immaculate Conception church
(Source: Author)

3. The Saint Francis Xavier Church

The other heritage resource is the Saint Francis Xavier Church. It is the old Catholic church dedicated to Saint Francis Xavier, the Jesuit who spent his life spreading the gospel in Asia such as India, Malacca, Moluccas and Japan. He has never come to Thailand. He tried to enter China and died on island off the coast on 3 December 1522⁷ which is a day to commemorate the Saint Francis Xavier. The original church was built in the bamboo structure and collapsed during a storm. The new church was replaced made from timber. The present church made in 1853 in King Rama IV when he donated land for Bishop Pallegoix to build new Saint Francis Xavier church. This church also faces the Chao Phraya River. The church was built in European style, Art – Décor style. The statue of Jesus Christ from Italy stands in front of the church. This statue is believed to have the magical properties. The Christians and the others believe that the statue can perform the miracle and help both Christians and non Christians who ask for it. The Saint Francis Xavier Church was built with in the Classic art style by using pediment and columns of Greek-Roman style. It also mixed with Gothic style by using round windows with Rose windows.

⁷ <http://www.tour-bangkok-legacies.com/>



Figure 36: Saint Francis Xavier church
(Source: Author)

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Figure 37: Statue of Jesus and blind man in front of Saint Francis Xavier church
(Source: Author)

Coupeau building (the name of the building) is located in front of Saint Francis Xavier Convent School. It was built in the European style. It used to be teachers' club and a religious ceremony room. Now it serves as museum of the school but is available for students and teachers only.

Other interesting resources

The other tourist resources of the villages are both tangible and intangible cultural heritages. The buildings, religious cults and culinary delicacies are also attracted by the tourists.

The traditional houses or old houses of the community still exist and all of them are private houses which are conserved by the owners. The characteristics of houses are as follows:

- The houses with the hip roof which is now disappearing.
- The local houses which are mostly wooden houses and half wooden – brick houses.
- The contemporary houses which are generally found in Vietnamese village.
- Shophouses have both one and two storeys which are found both in the village and near Samsen road.

In fact, Thailand is multi-cultural country but the former government had invested much effort into creating a national identity and encouraged people to view themselves as belonging to a single citizenry “Thai” which was successful. Many ethnic people are proud to say that they are Thai. The name of some communities can be shown well for this identity such as Ban Khmer and Ban Yuan (Cambodian and Vietnamese community). This is the strength point of Bangkok, Thailand should develop the rich culture to be the resources for tourism.

Since the people of this village live together because they are Catholics descents from Cambodia, Vietnam and Portugal. However, they have their own culture which involves the differences: food, languages, and performances. There are also intangible tourist attractions such as culinary delicacies and traditions. Every September of each year, the people in Khmer community will hold the ceremony for the statue of Maria. The people of the community will have the procession and make Kanom Chin with chicken curry, unique food of this area. Kanom Chine is boiled rice flour in noodle form usually mixed with many kinds of curry such as fish curry, meat curry, bean curry or chicken curry.

Potential area for tourism development of the community

The two villages of the community have strong potential for tourism development because of their own history, cultures, traditions, ways of living, architectures, and the access. The villages are located near the main attractions of Bangkok. These things make these villages be interesting.

Based on the history, the culture and tradition of the community in the area have potential to develop as a secondary attraction of Bangkok which includes the following resources:

- Historical, Cultural and Archeological values;
- Outstanding culture and Characteristic area and interesting cultural activities;
- Ethnic Food highlights especially original Vietnamese food and culinary food;
- Architectures located near other main tourism spots such as Temple of the Emerald Buddha, Temple of Dawn, Wimanmek Mansion; and
- Accessibility both road and boat

The community, situated near the Rattanakosin Island can be promoted as the secondary tourist attraction. Tourism can define the degree of compulsion to attract the tourist to visit those places. The hierarchy of tourist attractions is classified into three types: primary, secondary and tertiary. Primary attractions are the most important destinations which influence visitation. Secondary attractions are locally significant tourist attractions. They are popular on their own but do not influence the decision to visit the destination. Tertiary is the lowest-order attractions and which are based on the convenience of the facilities in the areas or the places which are found by happenstance. On the other hand, the same attraction can be primary, secondary and tertiary attraction which depends on the different reasons of tourists. Most of cultural tourism attractions are the secondary and tertiary attractions. The villages should be promoted for tourism development because of their own history, cultures, traditions, way of living, architectures, and the access. The villages are located near main attractions of Bangkok. These things make these villages interesting.⁸

The local people agree that the community should be the tourist attraction are the priest of the Immaculate Conception Church and some local residents at Ban Khmer and Ban Yuan villages. They also agree and support the idea of tourism development for their area.

“I agree because when the tourists come, the economic in the community will be better. We can sell them something such as food and other souvenirs. It will help to promote the old and beautiful village but I have not known the tourism plan yet and there are not many visitors here”⁹

The interesting case is a woman who lives at the other place but works at the school in the area. She does not agree if the area will be developed

⁸ McKercher, Bob. Cultural tourism : the partnership between tourism and cultural heritage management, pp.109-10.

⁹ Interview local people of the Baan Yuan village.

as the tourist attraction even secondary level. She thought that the tourists may cause problems with her students in the future.

“I do not agree with the tourism plan promotion because it may interrupt the students while they are studying and performing the religious ceremonies”¹⁰



Figure 38: Children of Joan of Arch school play at the frontage space of Saint Francis Xavier church
(Source: Author)



Figure 39: Saint Francis Xavier school
(Source: Author)

¹⁰ Interview teacher of Joan of Arc school.

When asking the officer of Bangkok Metropolitan Administration or BMTA about tourism plan and development plan for the communities, he said that Bangkok Metropolitan Administration or BMTA used to have a plan to develop. He also agrees to develop every ethnic community as the tourism attractions in Bangkok.

“I agree with development plan for Ban Khmer and Ban Yuan. Since Bangkok Metropolitan Administration or BMTA also has plan to develop every community in Bangkok as the tourism areas in Bangkok in order to attract tourists and conserve the heritages of the community”¹¹

So as there is potential of the area and its community should be planned for development as a secondary tourism attraction of Bangkok. The area should have the heritage trail, develop or improve the existing and promoting plan for the community.

The critical point for making Ban Khmer and Ban Yuan as the new destination for cultural and ethnic tourism in Bangkok

The identity of community which it could be developed as the tourism destination composes of the traditional houses, old buildings, religious ceremonies, local identity and ethnic community. The characteristic and identity for the community as a secondary attraction should concern as below.

- The significances and values for development: physical area, culture, tradition, way of living and economics.
- Formal development and management plan
- Appropriate location.
- Approach and accessibility

In order to understand the potential of the community for being the secondary attraction it must have SWOT¹² analysis for developing the right way as table shown below:

¹¹ Interview with BMTA official

¹² SWOT is the guideline of the analysis in order to make the strategy for development which it has four factors : Strength, Weakness, Opportunity and Threat.

Table 2: SWOT analysis of the community

<p>SWOT analysis for the Ban Khmer and Ban Yuan villages</p> <p>Strengths</p> <ol style="list-style-type: none"> 1. An attractive heritage places 2. Easily accessible to the visitor 3. Locate at the centre of Bangkok 4. Unique character particularly first Christian community in Bangkok 5. Excellent resources <p>Weakness</p> <ol style="list-style-type: none"> 1. Tourism is not perceived as important to the community 2. Lack of co-ordinated tourism development 3. Low marketing profile 4. Poor promotional campaigns 5. Visitor inertia <p>Opportunities</p> <ol style="list-style-type: none"> 1. Potential to develop as the secondary tourism attraction 2. Potential to increase tourist numbers 3. Special events and themed festivals base on religious activities 4. More interpretation at sites 5. Co-ordination of development and marketing activities <p>Threats</p> <ol style="list-style-type: none"> 1. Poor development and network 2. Low profile leading to insufficient interest 3. Lack of parking lot and traffic
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(Source: Author)

According to the critical point for making Ban Khmer and Ban Yuan as the new destination for cultural and ethnic tourism in Bangkok and SWOT analysis, the development plan for the secondary attraction is prepared to ensure a sustainable tourism in Ban Khmer and Ban Yuan and it can be divided into four topics which are shown as following:

1. Interpretation
2. Management Plan
3. Development Plan
4. Recommendation

5.1 Interpretation

The presentation strategy of tourism assets for tourists is needed. The efficient presentation strategy is interpretation. The interpretation is to deliver the information of the tourism sites to the receivers, tourists or visitors. It can express information both in general and details. Interpretation plan can be used to make the understanding of the tourism attractions and also raise the awareness values. The interpretation is not only giving the information but also giving the meaning and value¹³. The interpretation for tourism has various forms both off – site and on – site interpretations. The off –site interpretation may be maps, printed materials such as guidebooks, brochures and information technology such as website. The on – site interpretation includes signage, tour guide, curator and orientation zone such as tourist information and service area, interpretation area and museum.

5.1.1 Orientation zone

The orientation zone is the place to make and give the understanding and comfortable visit for tourists. The orientation zone composes of tourist service center, interpretation and museum. The visitors or tourists can get information or knowledge and also the appreciation of the charming community. The interpretation will provide the visitors or tourists the basic information and background of the villages so that the tourists can get appreciation at the place they visit. It is also an interpretation zone which Tilden defines as ‘an educational activity which aims to reveal meanings and relationships through the use of original objects, by first-hand experience, and by illustrative media, rather than simply to communicate factual information.’¹⁴

At the orientation zone may provide cafeteria for tourists or visitors in order to comfort and facilitate them before or after visiting. The menu should design to reflect the community also. Another area is souvenir corner where it should locate at the orientation zone. Local people can involve by making handicraft as souvenirs for visitors. The making souvenir for selling is one way to keep the good memories of the community.

Another area is exhibition area is also the important area at orientation zone because it is the area where stuff, pieces or boards are located. This area could be contemporary exhibition which the schools or other academic institutes can use this area to display the interesting exhibitions in order to attract the tourists.

¹³ McKercher, Bob, 2002, pp. 229.

¹⁴ Tilden 1977 pp.8.

5.1.2 Tourist service center

Tourist service center aims to facilitate the tourists or visitors to allow the enjoyable visit and provoke their interest needs. The visitors and tourists not only receive the knowledge about the historical background and other information but also appreciate the significant values of the area of Ban Khmer and Ban Yuan. Furthermore, it may give information and direction about the related tourism communities and tourism attractions nearby, such as inner Rattanakosin Island tourist attractions. This center could use and apply various techniques to display and enhance the visitor's appreciation and interest.

5.1.3 Interpretation area

The interpretation has two types. The first is interpretation signage and the other is interpretation area. The interpretation area is located in the tourist service center. The interpretation zone is important for visitors. They should be encouraged to visit it first in order to appreciate and understand cultural landscape of Ban Khmer and Ban Yuan villages. The meaning and icons in the church also should be given the description or interpretation. First, light is the symbol of Holy Trinity especially Holy Spirit. The architecture would make the Clerestory Windows for the light in order to make the Spiritualized Space. Second, the long path as the plan of pathway derives from Basilica church. It means the path of Jesus' Cross. Third, cross plan church will have Cross plan as Greek or Roman styles. Last, dome means Dome of Heavens. Dome always situates above the space hall which it makes the straight line. This straight line means the linking way of Heaven, Earth and the bowels of the earth.¹⁵

Museum

Museum is the result of modern idea of progress and the emerging historical disciplines. There are many types of museum such as;

- Art museums which display art stuffs such as paintings, sculptures, photographs and others
- Sport museums celebrate local sports
- Music museums display photographs, musical instruments and others
- War-armory museums display war heroes and remnants
- Industrial museums are based on industrial history
- Stamp/coin/postcard museums are favor for tourists who interested in stamp or coins
- Science museums reflect the heritage of technology and knowledge.

¹⁵ Vipawan Saenglimsuwan, pp:299.

- Local historical museums are popular. They are commonly used to keep local important things and displays and inform the content the history of the community.

So museum in the community of this case is a kind of local museums. Many museums usually use old houses which have been refurbished. Museums of Ban Khmer and Ban Yuan should be local historical museums which inform historical backgrounds of Ban Khmer and Ban Yuan villages and interpret the meaning of art style of the Christianity in the churches. The museums of the community will display about significant: history of Catholic migration to Siam or Thailand, ethnic groups, architectures, way of living, historical settlement related to history of Bangkok to the tourists.

Museum nowadays is not only the place for keeping ancient stuffs but it is the place where people can learn and study from the stuffs. The new trend of museum focuses on the people and action-oriented. It does not focus on the object-centered as the past time. Museum is also the potential place for promoting the social change.¹⁶ Cultural and environmental conservation is necessary now and must integrate the part of development process.¹⁷

“Vernacular histories can be stored in a myths, artifacts, festivals, ceremonies, or landscapes, and are vital resources for the ongoing construction and maintenance of places as well as social identities dependent on them”¹⁸

In the museum of the community may contain not only the story or history of the community but also something concerning with the Christianity, especially the church. Since Ban Khmer and Ban Yuan is the first Christian community in Bangkok and there are two main churches to show the development of style and art. The type of churches is also divided by rank or important: Cathedral is the big and important church of the city or town and it is the church for the cardinal. Church is the general church of the city or town and it is under controlling by patriarch. In Thailand there are many important churches located in Bangkok, for examples;

¹⁶ Kreps, Christina F, *Liberating culture:cross-cultural perspectives on museums, curation, and heritage preservation* pp:.8-9.

¹⁷ *ibid* pp: 13

¹⁸ Hufford 1994:6 from Kreps, Christina F, *Liberating culture:cross-cultural perspectives on museums, curation, and heritage preservation* pp: 13.

1. Immaculate Conception church (No.1 or Bot Noi)
2. Immaculate Conception church (No.2)
3. Saint Francis Xavier
4. Rosary Church (Thai people call “Kalawar”)
5. Santa Cruz Church
6. Assumption Church¹⁹



Figure 40: Santa Cruz church in another Portuguese community
(Source: <http://www.tour-bangkok-legacies.com/>)

¹⁹ Vipawan Saenglimsuwan, pp:70-78.



Figure 41: Assumption church
(Source: <http://www.catholic.or.th/>)

Brochures and websites should be available at the museum. The visitors can study information of the area by themselves through brochures and websites before visiting. Interpretation signs must be placed at the museum for the visitors to understand the culture and significance of the place before visiting the site.

Signage

It is necessary for making signage for the tourist attractions in the community. The guideline for the signage should be placed where the tourists can see easily or in the accessible location. The signage should be attractive designed in terms of font, color, pattern, etc.²⁰ The language used in the signage should be both Thai and English in order to serve domestic and international tourists. The signage must use polite and clear language. The signage should be placed at the location where visitors pass and easily viewed.

Printed materials

The main stakeholders such as TAT, BMTA should provide printed materials for the tourists. The printed materials could be handed out at the main tourist attractions, such as The Emerald Buddha Temple or the Office of Tourism of BMTA. The printed materials are brochures, leaflets, maps, or

²⁰ Korn Prabhasbhakdi, Management plan of historic site for cultural tourism attraction management plan proposal of IRIH Center at Minister of Defence, Master Thesis of Faculty of Architecture, Silpakorn University 2005, pp:47.

postcards etc.²¹ The short interpretative information and route map should be shown in printed materials, especially in brochure or leaflets and map. These printed materials can be souvenirs so the pictures should be the highlight and interesting scenic and associated with culture, tradition or way of living.

In case of the community can be develop as the tourism destination. Although here is only the secondary attraction, it should have the good public relation, especially the map of the villages showing the interesting of the villages. The map should show:

The location: the location of the villages will be shown on the map in order to show where the things are in the selected site or area.

The places for visiting: the Immaculate Conception Church, the Saint Francis Xavier Church, communities and the places nearby.

The access: the means to the area these are road, boat and other vehicle

The nearby destination: the temples, National library, palace where the visitor can visit before or after visiting the villages.

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²¹ Ibid pp:47.

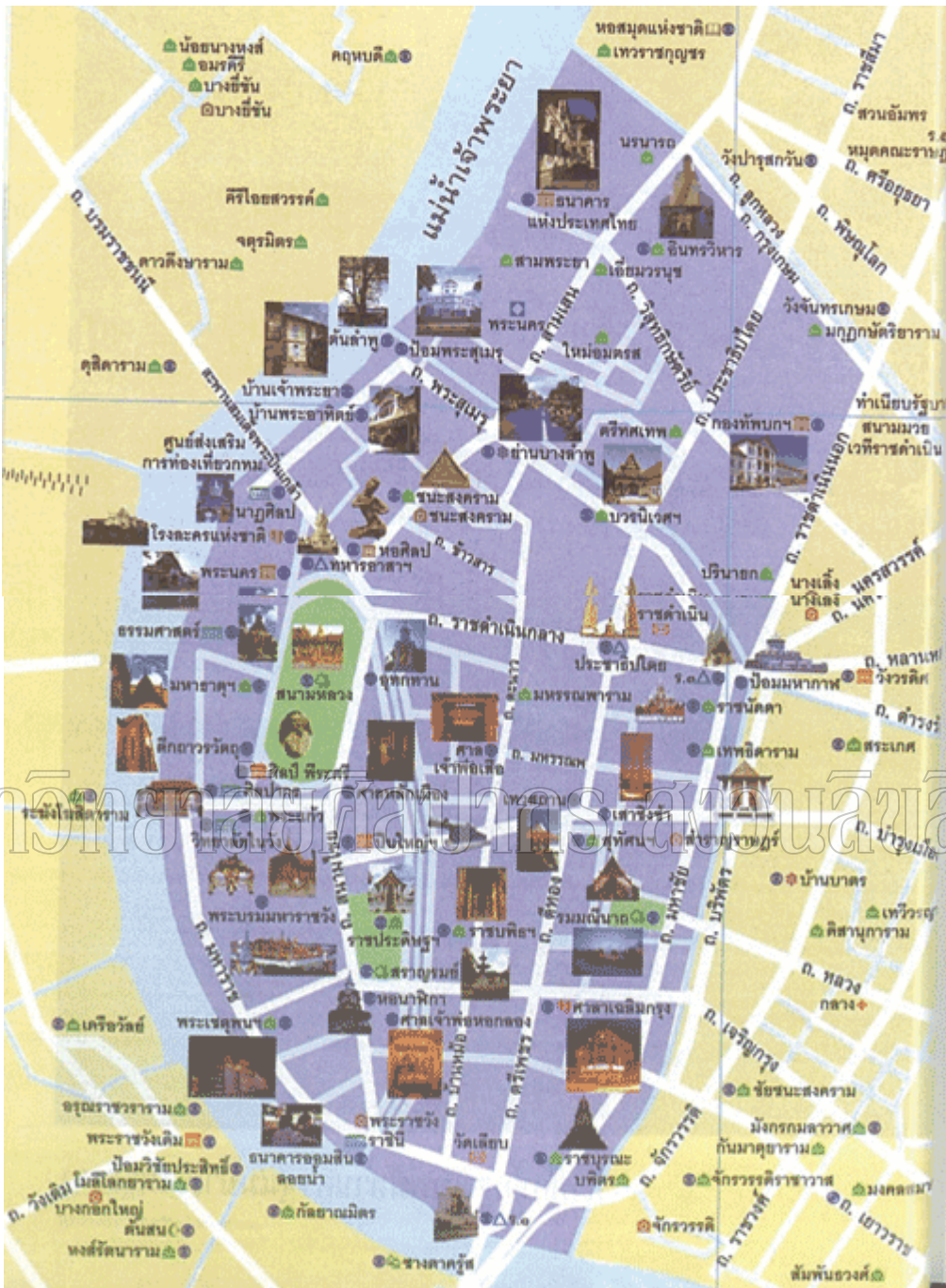


Figure 42: The map of tourism in inner – Bangkok, show the Ban Khmer and Ban Yuan could link in the tourism route of Ratanakosin Island or inner Bangkok tourism

(Source: www.thaimtb.com/trails/bangkok)

Map and brochure should attract the tourist with color, animation or pattern.



Figure 43: Example of map and brochure (Source: <http://www.wutkate.com/>)

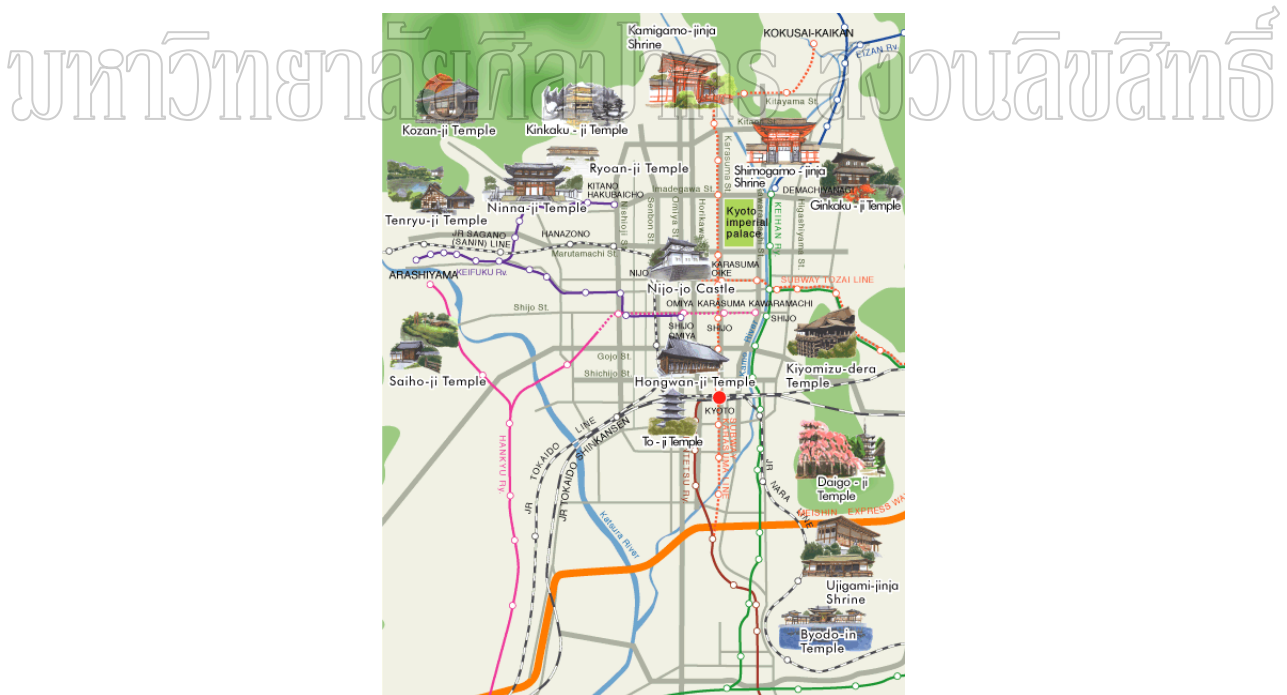


Figure 44: Example map of Attractions (Source: <http://www.pref.kyoto.jp/visitkyoto/>)

5.2 Management Plan

The management plans for supporting the ethnic community as a secondary attraction for cultural and historical tourism places in Bangkok are as follows;

5.2.1 Ideology of management

The suitable idea of management for this community has to be concerned with carrying capacity and conservation the value in history and culture as much as it can :

- Type of tourism for this community is niche market or small group of tourists. The tourism should not cause adverse impact to the community because it is living community.
- Managing the activities for attracting the tourists just for the special festivals.
- Concerning about architectural conservation which it is not just only for tourism but also the cultural of the community.
- Having the information centre or good interpretation for tourists.

The kind of development plan which is suitable for this area is cultural tourism. The cultural tourism concepts are divided into many types for each kind of tourism attractions or destination. Cultural tourism is the kind of sustainable tourism which more concentrates on the heritages that are tangible and intangible heritages especially vulnerable architecture and old community. Those are like products for tourism which can attract the tourists as much as natural resources for tourism. Anyway, the tourism is the complex activity and concerned with other factors such as economic, environment, society. Thus, all factors should be balanced with tourism and local people.

5.2.2 Ideology of Cultural Tourism

The tourism development should much concern with the physical of the community and its capacity for tourists. The type of tourism is another point that must be concerned because each community has different characters for different types of tourism. The development plan should more concern about the culture and way of living. Thus, the plan must be balanced between tourism and culture. It should not create the negative impact to the community. The sustainable tourism development is the suitable type of tourism development in the present day. It is the way to keep and conserve the heritages with development. The local people and the community should have benefit from the tourism development in different ways.

The proper development and management plan for creating tourism places in old community for cultural management should be done for not having lost the value of the places. It should concentrate on the importance of the heritages, such as architectures, buildings intangible heritages and aesthetics

of the places and they should be conserved. There are various types of cultural tourism and destinations. They concerns with history of the community, city or country. The tourist activities for cultural tourism are to travel in the old town or city, to see way of living, to travel to old market, historical sites and so on. The understanding of the destinations for tourists and the needs of tourists are very important for a development plan in tourism. The following factors are important to tourism:

Archeological, historical and cultural destinations

This characteristic of destinations is varied and can include architecture, the complex of old buildings, archeological sites, world heritage sites, underwater heritage sites, and so on. Archeological and historical sites conserve as a national heritages or world heritages. In the present time, the innovative way for presentation information, such as exhibition and information center of these kinds of heritages, are also important because they can inform knowledge and entertainment known as edutainment.

5.2.3 Cultural characteristic area and market or occupation area

The cultural characteristic area is the area that has outstanding culture, way of living and tradition. This kind of areas can be in the big city or urban areas and rural areas. The people's way of living in each society is different. The market place or occupation area of each society is worth for visiting, such as salt farming, wine making, rice farming, and authentic market. The tour at these destinations should not bring the negative impact to the local people.

Architectural characteristic area

The traditional buildings, typical Thai housings, Sino – Portuguese shop-houses, vernacular houses of ethnic groups also attract a lot of tourists. The community where there are old characteristic buildings or architecture can attract the tourists because some domestic tourists would like to know about the reminding life of the past and the international tourists may would like to know the way of living in the past of that area. This kind of destination can be found in Bangkok, too.

Urban area

Urban area is a big city and it is the compound city of many kinds of architectural heritages, temples or Wat, communities, ways of living, market or shopping malls, art galleries, museums, theatres, parks. There are many kinds of these places in Bangkok, especially in the Rattanakosin Island.

Museums

Museums are the places that can attract the tourists. The museums should have facilities, for example, display, interpretation, design, location, and service.

Events and festivals

Events and festivals are also attractive for tourists. These events and festivals for instance, Songkran festival or Traditional Thai New Year, Loy Krathong (Banana leaves cup festival), Wat or temple festival, other festivals of ethnic groups can be arranged by government or private sectors.

Tourism area for niche market

Beyond the general tourist attractions, there are also some tourists who would like to travel with aim or belief in religious called pilgrimage tour. Some would like to visit specific places for individual interesting. Therefore, the main places of this kind of cultural tourism related to the important religious or memorial places. The tourists of this destination can be both general tourists who are interested in history or culture and the pilgrimage tourists. It is sometimes called nostalgic tourism because it can recall the feeling or belief from the past to be the tourist attractions.

5.2.4 Promotion Strategies for tourism

Tourism may not success without good tourism promotion strategies. The promotion can provoke and increase the numbers of tourists. The stakeholders can create the promotion campaign for this area. The tourism promotion will encourage the tourists or visitors to visit the new tourist destinations in Bangkok. The ideas of the promotion strategies plans may be the followings:

- **Making Tourism Trail in the village**

Since this area is the old community, it can be developed to be the tourist destination. The village is also easily approached. There are many ways to access at such as Samsen road, Rajvithee road, Krungthon bridge. It is also situated in Bangkok near Rattanakosin Island. So it should be developed as a secondary attraction for cultural trail for tourism.

There are 2 suitable ways to access the village both road and river, for the cultural trail in the community. The first cultural trail begins with Samsen road. It can be the main entrance to the community. The road will lead the tourists to visit the first spot which is the Saint Francis Xavier Church. The church was built in European architecture with Neo- Classic style. Inside the church is decorated with Eastern and Western styles. There are Vietnamese words had written by Chinese alphabets. Next spot is the statue of Jesus Christ treating the blind. This statue was brought from Italy. Many Christian believe this statue has miraculous power. Around the church the tourists can see beautiful traditional houses. The next destination is the Immaculate Conception Church where is the oldest church in Bangkok, more than 300 years old. There is beautiful statue of Maria in front of the church. In the area of the Immaculate Conception church, there are two churches, Bot Noi and the Immaculate Conception Church. Bot Noi or little church was built since Ayutthaya period in Thai style. It is now closed. The present church where Catholics in the village still use is the Immaculate Conception Church. It was built with Western Style.

The village can develop the pavilion near the river as a pier for tourist boats brought by the tour agencies. The stakeholders should develop the landscape of the community to be a secondary attraction of Bangkok. The outstandings of the community are

1. It is the oldest Christian community in Bangkok
2. There are three main ethnics live together : Portuguese, Khmer and Vietnamese
3. There are potential heritages both tangible and intangible heritages to be developed for tourism, such as beautiful churches, traditions and foods.

- **Making ‘Theme’ for tourism promotion**

The community should develop these potential heritages as the alternative choice for tourists who love the way of living in order to attract tourists to visit the community. The cultural route may be established to support the involvement of national and institute, exchange the tourists from neighboring countries especially Cambodians and Vietnamese where the ancestors of the people here. The cultural route should have themes for promoting the tourism in the area such as:

- The Pilgrim Pathway
- The route of Catholic
- Christian Khmer route
- Vietnamese life and culture route
- Multi-cultural community
- Vietnamese Food Originated

This kind of tourism promotion strategies can be widen to the neighboring countries, Cambodia and Vietnam. The stakeholders, such as Tourism Authority of Thailand, Ministry of Tourism and Sports as well as Tourism Division of Bangkok Metropolitan should cooperate in order to launch the marketing plan to Cambodia and Vietnam. The type of tourism that can be promoted to neighboring countries is the pilgrimage route. The topics which attract the tourists from Cambodia and Vietnam are religion of the ethnic people in Bangkok from the two countries living in Bangkok in the past.

- **Food tour “Vietnamese culinary hub” or “international culinary route”**

Since this area is assumed as the first area of Vietnamese people in Bangkok and there are the Vietnamese restaurants here, so it is worth to promote the Ban Yuan as the origin and hub of Vietnamese food in Bangkok. The variety of menus, the origin and adapted menu and taste, the decoration of food and restaurant should show the authentic of Vietnamese style.

Food tasty tour can be done by developing Vietnamese restaurant, local dessert and food of Khmer, bicycle tour, tourist pier, making link with Portugal embassy, Khmer and Vietnamese tourists, developing Catholic trail as

a pilgrimage route. Local food tour is the one of campaign for tourism development in the community. The community has potential for managing food tour but the government must support. One way of promotion is to make theme for food promotion as an 'International Culinary Rote' for example "Branding Vietnamese, Khmer and Portuguese Foods trail in Bangkok" The Mid-City residents have expressed an interest in maintaining the "restaurant district" as a strong commercial anchor of local-owned businesses. The other local restaurants are an important trend that should be encouraged.

Nowadays, food is becoming the important identity and culture for cultural and food tourism.²² It can define as the tourists' visitation. They can experience the primary and secondary food producers, food festivals, restaurants and food tasting in specific location or also experiencing the specialist food production²³. Regional brand is one way to promote, the different value and identity about food of each tourist place. There are various kinds of Vietnamese foods which are delicious, healthy and famous in the world because Vietnamese food has many kinds of vegetables which are good for health. So this area is boost as the first Vietnamese community in Bangkok, it has capacity to develop and promote as a Vietnamese Food area for Food Tourism. It should be good for conserving and promoting culinary delicacies of Vietnamese food. This should be done with Khmer and Portuguese foods which hardly find in other places in Bangkok. However, the trail may not only base on food, the tradition, way of living, arts and craft also important.²⁴ It should have the co-operation among the sectors such as national tourist board and the local community.²⁵

Cooking class and culinary school during holidays for cooking Vietnamese foods and Portuguese desserts should be set. It will both promote the tourism for local and conserve the art of cooking food to new generations. In Khmer culinary of Ban Khmer, the famous dish here is Kanom Chine²⁶ with chicken curry in Khmer style. It can be cooked here only. The Khmer Christians will cook it for the annual celebration for Maria Procession in September.

Portuguese food is various but it rarely found in Thailand except Thai-Portuguese desserts. Portuguese food is one of Thai famous desserts. So the community should be developed as the hub of Khmer, Vietnamese and

²² C Michael Hall, Food tourism around the world : development, management and markets, Butterworth-Heinemann,2003 pp:5.

²³ ibid pp:10.

²⁴ C. Michael Hall and the others, Food Tourism around the world, Development, management and markets pp:152-153.

²⁵ ibid pp:153.

²⁶ It is similar to noodle.

Portuguese food center. Since some kinds of Thai desserts derived from Portuguese desserts but there is nowhere opens the school for Portuguese food or center of Portuguese food in Thailand. Doing this will be advantage for tourism and heritage of food in the community.



Figure 45-46: “Kanom Farang” the adapted dessert of Catholic communities in Bangkok (Famous dessert from Santa Cruz church community)

(Source: Author)

For Baan Yuan village, it is famous area for Vietnamese food. There are delicious Vietnamese food stores. This area is the primary setting for Vietnamese so it can be potential area for developing as the original Vietnamese food center. The stakeholders may set the day or event or theme for promoting the Vietnamese food as the origin of the food culture because the area is the first settlement of Vietnamese people. The example famous menu as below:



Figure 47-52: showing some famous Vietnamese menu

(Source: <http://www.ingsuan.com>)

- **Cultural show, cultural activity and festival**

The stakeholders may organize cultural shows or activities and festival relates to the history and ritual belief of the people. Cultural show and festival are the activities which attract the tourists.²⁷ The tangible heritages are not enough for tourism. The intangible heritages such as dance, festivals and ritual can be promoted. Light and sound presentation may be set up. This point must also be supported by local government, not only Tourism Authority of Thailand (TAT) or Ministry of Tourism and Sports. Anyway, the show must not create negative impact to the living of the people.

²⁷ International Cultural Tourism: management, implications and cases p.55

Promotion the festivities

The religious ceremonies are held in the community without public relations because the ceremonies aim to serve the people in the community or Christians only. The ceremonies are often held during the night time that is not convenient for the visitors. From the history, culture and tradition of the community can be developed as a secondary attraction of Bangkok .However, it must have promotion plan for some religious ceremony such as Maria Procession celebration at the Immaculate Conception Church and Jesus Christ Procession celebration at the Saint Francis Xavier Church and Christmas celebration at both churches to make a new choice and tourism activities.

At the present the descents still follow the ancestors' belief and do the religious festivities and ceremonies in the community.

1) Maria Procession ceremony is annual tradition which is held on 24 September. The people in Ban Khmer believe in legend of the figure of Maria which Khmer people would like to bring it back to Cambodia after the crisis but the boat which brought this figure could not bring it back. That phenomenon made them believe that it was the miracle of the figure which wanted to stay here. Finally, they brought the figure back to the church. This story happened on 24 September. After that they held the ceremony every year by cooking the special menu, vermicelli with chicken curry soup which the people here cook only on this day and auspicious occasions such as wedding ceremony. They will do the procession to celebrate the revered figure around the chapel.



Figure 53: Statue of Maria at Immaculate Conception church

(Source: www.catholic.or.th/archive/archbkk/church/church2/)

2) The Saint Francis Xavier church ceremony, it will be held at the beginning of December.

3) Christmas day, it is the important day for Christians. The Catholic will come to the church sing the songs for Christmas, eat together and watch a play about Jesus Christ.

4) Mahaprot holy day.

5) Holy week, this day is held for recalling journey of Jesus Christ to Jerusalem on Sunday.

6) Holy Thursday, it is held for recalling the Jesus Christ for washing and wiping feet of 12 devotees.

7) Holy Friday, it recalls Jesus Christ on the cross. This ceremony is held only at the Immaculate Conception church and the Santa Cruz church.

8) Easter, the people in the community will prepare bottle of water, candle, garland and foods and bring foods, milk and fruits for the ceremony. Easter is the day that Jesus Christ revives so the Christian use egg as a symbol of rebirth by distribution egg decorated with beautiful paper for eating.

9) Masse is the general religious ceremony that is held daily at 6.00 a.m. and 7.00 p.m. on Monday to Saturday and 6.30, 8.30, 10.00 a.m. and 4.00 p.m. on Sunday at the Saint Francis Xavier church. Masse at the Immaculate Conception church is held at 7.00 a.m. on Monday to Friday, 5.30 p.m. on Saturday and 6.00, 8.00 and 5.00 p.m. on Sunday.²⁸

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Figure 54- 59: Holy Thursday ceremony
(Source: <http://francis-xavierchurch2.spaces.live.com/blog/>)



Figure 60-69: Christmas celebration at Saint Francis Xavier
 (Source: <http://francis-xavierchurch2.spaces.live.com/blog/>)



5



มหาวิทยาลัยศิลปากร ศูนย์ศิลปศึกษา

Figure 70-75: 333 Years of Conception Church ceremony
(Source: <http://conceptionchurch.spaces.live.com/>)



Figure 76-77: Maria Procession ceremony at Baan Khmer
(Source: <http://conceptionchurch.spaces.live.com/>)

Bangkok is composed of multi racial communities and they should be developed for an attractive culture which can lure foreign tourists. These cultural items and expressions include traditional arts and crafts, community fairs and bazaars, traditional lifestyle and religious ceremonies. For Ban Khmer and Ban Yuan, the management strategies for making secondary tourist attraction need to seek the unique characteristic of the area for developing and making interests. The areas, Ban Khmer and Ban Yuan, are famous as the old ethnic community in Bangkok. The special way for developing may raise the outstanding culture such as the oldest Christianity community of Bangkok and Vietnamese food trail as the theme to promote. The plan for developing is not only within the country but also connected to the neighboring countries, Cambodia and Vietnam, because the ancestors of the people here came from these two countries. The plan may help not only help to promote the new secondary attraction tourism but also the cultural understanding in their heritages and historical concern among the people.

5.3 Development plan

The development plan consists of two sections. The first section is about the general objects of the tourism in the community, such as street furniture and rubbish bin. The second section is the plan for tourism development. A good tourism plan will be relevant with the tourism management which promotes the secondary tourism attraction and also increases and attracts the tourists. From the example of tourism it suggests that the community can be developed as a religious attraction because the community is the first Christianity in Bangkok. It can be managed to be the religious travel or pilgrimage. The pilgrimage is the journey to one or more sacred places undertaken for religious motives²⁹. Some of these motivations include visiting a site where a miracle takes place. The visitors who visit the religious places are divided into two fundamental groups. One of them wants to gain a religious experience and another one wants to visit religious sites not for their own beliefs but the interesting about the historic sites or history of those places.³⁰ Therefore, the heritage site should be developed to comfort the tourists. The development of the tourism attractions should be as follows:

5.3.1 Objects development for tourism

- **Street-furniture**

The community should develop the atmosphere for tourism. It should have attractive and outstanding street-furniture such as signboard, street signage, benches, bin, and street directions and so on. These assets should have

²⁹ Russell 1996.

³⁰ Dallen J. Heritage Tourism, Pearson Education Limited, Essex, England 2003 pp:

characteristic design in order to make the tourism atmosphere. The street furniture needs the careful consideration. The designs should be connected with the place. This street furniture should also consist of the environment, culture and context. The selection of appropriate surfaces is critical. The simplicity is the most desirable approach, complicated shapes and designs can detract from the adjacent heritage buildings.³¹ In Bangkok, there are general style of street-furniture but each district, especially the tourism spot the district should have a unique own style street-furniture. Street –furniture may create a good tourism atmosphere and good landscape for the community. The street-furniture should be applied the local character of the community or district with the present time.

- **Bench**

Bench for relaxing from walking should be available. Bench may be placed on the ground near the church to let tourist sit and appreciate the heritage while they are relaxing.

- **Rubbish Bin**

The rubbish bin is used for getting rid of the waste disposal within the area. It must not cause the visual-negative impact. It should have a proper size, good design, appropriate color and material.



Figure 78: Design of rubbish bin
(Source:<http://eco-town.dpim.go.th/webdatas/>)

³¹ Vines, Elisabeth, *Streetwise Asia : a practical guide for the conservation and revitalization of heritage cities and towns in Asia*. Bangkok : UNESCO 2005 pp: 30.



Figure 79: Rubbish bin should design proper with the tourist attraction
(Source:<http://eco-town.dpim.go.th/webdatas/>)

- **Parking lot**

The parking lot and traffic are always problems for tourist attractions. The traffic may cause both noise and air pollution for the heritages. The numbers of vehicles also may cause the congestion and destroy to the destination and heritages. They can damage the physical environment of the heritage.³²

At present, there are car parking lots at Immaculate Conception church and Saint Francis Xavier church. However, it is not enough space for tourist vehicles in working days and the car parking of those two churches are only reserved for the workers in the area, but not for the tourists. The street to the parking lot is narrow and it causes the problem for bus. Thus the best way to go there is by mini-bus or private car so the tourists can park there.



³² International Cultural Tourism: management, implications and cases pp:59.



Figure 80-82: The parking lot around the church
(Source: Author)

- **Map**

Map is very important to the site of tourism. It is important for the visitors at the site. They can know where they are and where the important places are for their visiting in the community. Map can help to clarify the area and provide some details. The community should provide map of the route and heritage places for the tourists.

Signage

Signage should be the comprehensive plan. The well-designed and well-placed is the key for interpretation program. The signage may have both sign around and on site signage for making understanding among visitors.



Figure 83: The signage of the Saint Francis Xavier church
(Source: Author)



Figure 84-86: The signage show the direction to the churches
(Source: Author)

- Souvenir shop

Every tourist area should have souvenir shop for memorable products. Souvenir shop may locate in or out the orientation center. Local people can involve by making and selling local products as souvenir for tourists. The local products may be handicrafts, instant food and dessert with good designed, hygiene and showing unique characteristic. The tourists can buy printed materials, books or postcards which have information and picture of the outstanding or landmark of the area at souvenir shop.



Figure 87: Example of souvenir shop locate in tourism destination

(Source: <http://www.virtourist.com/>)

- Cafeteria

Cafeteria and restaurant are the places for tourists or visitors to rest, relax and taste some food especially local food which should be available here. Thus, they should be placed at the places that can easily be seen and accessed. The place must be well designed, clean, sanitary and hygiene. The menu also should be designed to reflect the characteristic and style of food. The language must be in bi-lingual, Thai and English. The seller, waiter or waitress must dress in clean and neat cloths and politely serving.



Figure 88: Cafeteria

(Source: <http://www.housing.uwaterloo.ca/>)



Figure 89: Cafeteria
(Source: <http://farm1.static.flickr.com/>)



Figure 90: Example of characteristic menu
(Source: <http://www.thaireedmat.com/>)

- Street and pedestrian

Due to the fact that the community is small, the street and pedestrian are also small and narrow. However, the style of pedestrian should be developed in order to attract the tourists by using community own style. It will be good for the tourists and the locals which will get the beautiful street. The design may reflect its own identity such as ethnic and art style.



Figure91: Street and pedestrian in the community
(Source: Author)



Figure92: Street and pedestral should have own style
(Source:<http://upload.wikimedia.org/>)

- **Toilets**

Nowadays, there is no toilet provided for the tourists because it is not the main tourist attraction. The tourists can ask for the toilets at the school near the churches or restaurants. Toilets should be available for the tourists or visitors. Toilets may be at the orientation zone with the standard hygiene.



Figure 93: Example of toilet at tourist attraction
(Source:<http://www.fehd.gov.hk>)

- **Product development**

According to the multicultural and ethnics in the community and it is the oldest Christian community in Bangkok, so it makes the outstanding character of the community. The community can develop the products presenting their community for tourism. The interesting product that can be developed may be food products related to their historical and cultural ethnics, for example, instant Vietnamese food, Portuguese dessert, Khmer food and also handicraft. Those products may be sold at souvenir shop or orientation area of the community.

5.3.2 Tourism development

Policy recommendations for heritage tourism development in Ban Khmer and Ban Yuan villages should be done because many opportunities aim to enhance the villages to use its heritage tourism as economic development strategies and to drive the local tourism development. The strategies for the tourism development in the villages are the followings:

- **Transportation development**

Nowadays, there are two main roads leading to Ban Khmer and Ban Yuan. The first road is Samsen road where it passes the right side of the community. Rajvithee road passes the community at the north. When the visitors come, they can only enter to the community by using Mitta Kham lane located near Samsen road. The tourists can take both private cars and public transportation system.

How to get there

Vehicles	Route	Remark
Bus	3,5,9,16,30,32,33,49,64,65	
Boat	-	
Private car	Samsen road	One way traffic

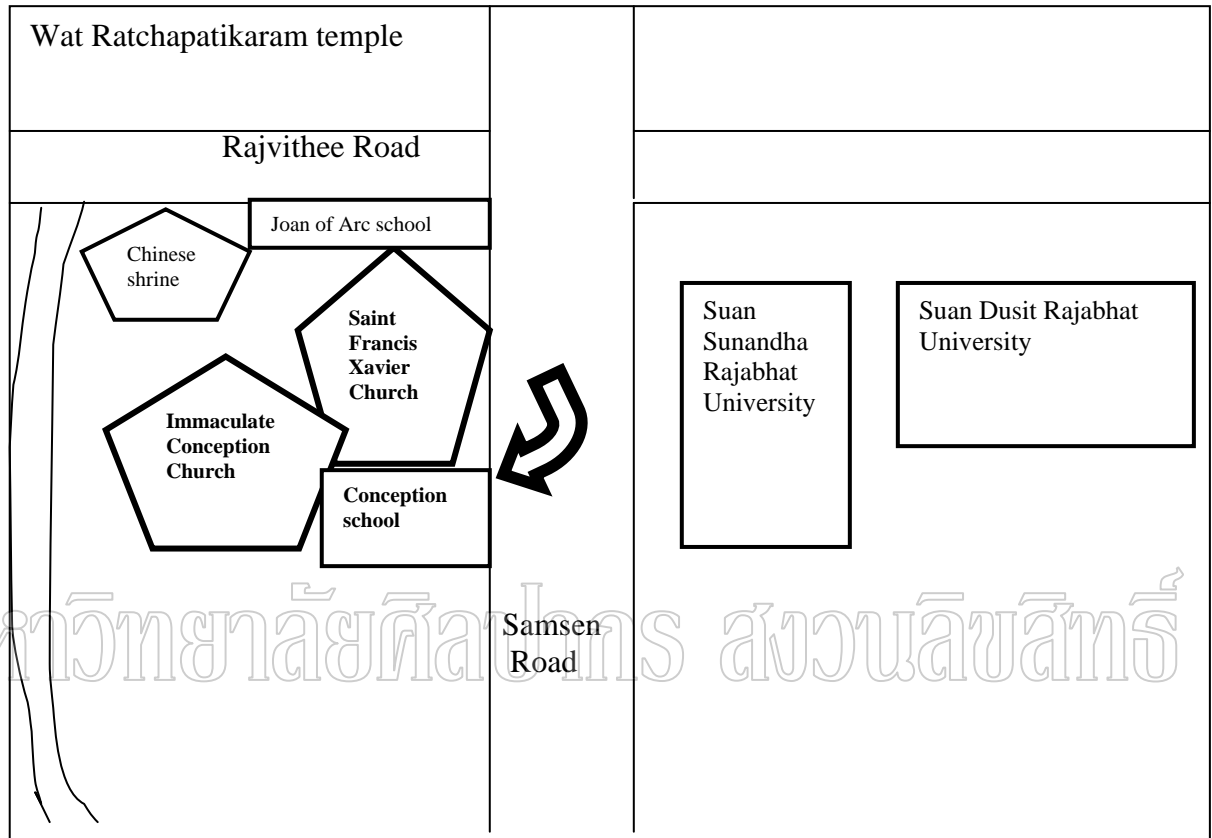


Figure 94: Map show the way to Ban Khmer and Ban Yuan villages
(Source: Author)

New way of transportation and accessibility development

Normally there are buses passing to the community. But there are optional ways that can lead the tourists to the community. The water way is suitable for tour group who would like to see the old style of Thais' living and the place is on the bank of the Chao Phraya River. The pier in front of the Ban Khmer can develop for the tour route along.



Figure 95-96: The pier opposite site of the community
(Source: Author)

To avoid damaging the attraction of cultural landscape in the future, the traffic and transportation should be well managed. The plan of using transportation and parking space should be planned. Since the area is small and have limited space for the vehicles, the visitors can be use another way, waterway, public transportation and other optional way for example. The other proper optional ways are walking and bicycle tour.

- **Walking Tour**

Walking tour is suitable for tourists who have time and would like to see around the community and nearby area. The tourists can learn and see way of people life. Walking tour need the street and pedestrian to be develop. Some kinds of development plan are to develop friendly and beautiful pedestrian for comforting the tourists.

- **Bike Path**

A bike path and pedestrian trail along the villages is an important strategy for increasing recreation opportunities and non-motorized commuting. Such a path will serve both visitors as well as locals throughout the city who commute by bike both bicycle or bi-bicycle or segway. With historical signage and other interpretative tools, a heritage trail could also increase the awareness of local history and provide a way to tell the history of the neighborhood, its development and its residents.

- **Bike Tour through the community**

Mostly, the inner of Rattanakosin Island is the most popular tour for tourists. The main popular tourism destinations or primary destinations in Bangkok have three routes. Most of them are in Rattanakosin Island which there are some old temples, palaces and important architectures. The three main popular destinations are:

The first route: The Emerald Buddha temple, The Grand Palace, Wat Pho or Reclining Buddha temple, City Pillar Shrine, Ministry of Defense, Wat Arun Ratchwararam or Temple of Dawn, Wat Ratchbophit and Wat Ratchpradit

The second route: National Museum and Wang Na or Front Palace, Sumeru Fort, Wat Boworniwet and Democracy Monument

The third route : Wat Saket temple or Golden Mount temple, Wat Ratchnadda temple, Wat Theptidaram, Wat Suthatthepwararam, Giant Swing and God of Tiger Shrine.

Therefore, the tourism in the community may link with those popular routes and they would be the optional tourism routes for tourists who would like to touch the way of living and history of Bangkok residents. The historical tourism encircles the elements of historical tourism such as monuments, tangible and intangible resources, architecture and also the age and history of village.³³

Walking tour and bike tour are the alternative ways of sustainable tourism. They cause no pollution. The streets in the community are narrow. The tourists can approach to the community by the bus or boat and then taking tour by walking or bicycles to the community or link with the main route of tourism in Rattanakosin Island as mentioned above. The tourists will appreciate the authenticity of the way of living, churches and houses. On Sunday, the Catholic people will do the mass at the churches, especially the Saint Francis Xavier Church, there are food stalls in front of the church. The tourists also taste both Vietnamese and Thai foods. Another improvement for making attraction is the pathway or side walk should which should be improved and well design and appropriate with the historical background.

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International Cultural Tourism: management, implications and cases by Mariana

Sigala and David Leslie. pp:154.

The tourism stakeholders may create the “Route trail for Bike tour” in the community.

- The route trail for bicycle tour may start from Sumeru Fort at Bang Lumpu.
- Riding along the Sumeru Fort road until intersection at Bang Lumpu then turn left.
- Riding along the Samsen road, pass the old community, National Bank of Thailand, Thewes market and National library.
- Visiting Wat Rachatiwat temple where King Rama IV used to stay here when he ordained as a monk. Here he met Patriarch Pallegoix of the Immaculate Conception Church at Ban Khmer and learnt Latin language from him.
- Arriving Ban Khmer and Ban Yuan villages, visit the Saint Francis Xavier Church, Jesus Christ and the blind statue the Immaculate Conception church, statue of Mother Maria and beautiful houses and way of living and finally tasting Vietnamese food.

The way of access is one thing that the stakeholders should be concerned. Now it can create the new way how to access the tourism area. One of the approaches includes bicycle tour. Due to the small area, small street and parking lot in the community, one of the best way for traveling is bike tour. The route may be the same route as walking tour.



Figure 97: Bi-bicycle or Segway using for traveling in Rattankosin Island
(Source: <http://www.sadoodta.com>)

The suggestion route for walking tour and bike tour in the community may following:

Heritage Walk Route

1. The way of living along the street.
2. The cemetery of Saint Francis Xavier church
3. The office of Saint Francis Xavier church
4. Saint Francis Xavier church
5. Statue of Jesus Christ and the Blind
6. Vietnamese food
7. The way of living of Baan Khmer
8. Conception Immaculate church
9. Bot Noi
10. Statue of Madonna in front of church
11. Statue of enshrined Madonna
12. Atmosphere at the river's bank

Heritage Walk Route and Bike Route

1. The way of living along the street.



Figure 98: Traditional house in the communities

(Source: Author)



Figure 99: This road used to be canal between Baan Khmer and Baan Yuan.

(Source: Author)



Figure 100: One of the old house in Baan Yuan or Vietnamese community

(Source: Author)

2. The cemetery of Saint Francis Xavier church



Figure 101: Cemetery of Saint Francis Xavier church at Baan Yuan

(Source: Author)

3. The office and priest house of Saint Francis Xavier church



Figure102: The old building for the priest at Saint Francis Xavier church

(Source: Author)

4.Saint Francis Xavier church



Figure 103: Signboard of Saint Francis Xavier

(Source: Author)



Figure 104: Saint Francis Xavier church at Baan Yuan

(Source: <http://www.catholic.or.th/archive/>)

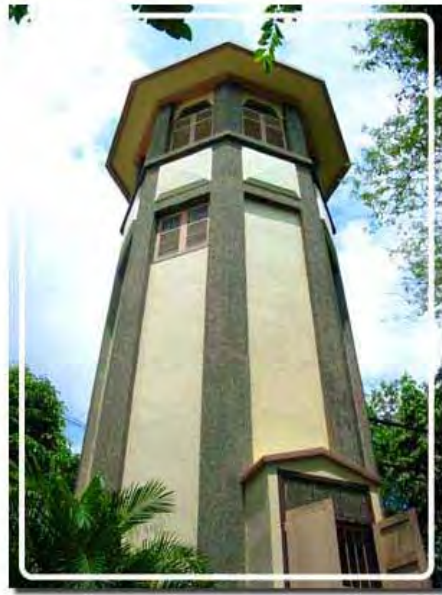


Figure 105: Bell tower at Saint Francis Xavier church
(Source: <http://www.catholic.or.th/archive/>)



Figure 106: The Saint Francis Xavier church
(Source: Author)

5. Pay homage to Statue of Jesus Christ and the Blind



Figure107: Statue of Jesus Christ giving sight to the blind man at Saint Francis Xavier church³⁴

(Source: <http://www.catholic.or.th/archive/>)

พหุวิทยาลัยศิลปากร ส่วนวิจิตรศิลป์

³⁴ The Latin words “Fides Tua Te Salvum Fecit” at the bottom of the statue and it means your faith has made you well. During the first state visits to certain countries in Europe in 1897, King Rama V of Thailand also visited a foundry of Italian works of art in Florence. When he saw a striking bronze sculpture of Jesus giving sight to a blind man, His Majesty the King was impressed by it. So he decided to buy and brought back to Bangkok and had it placed in Chakri Throne Hall while Dusit Palace was being built. After the completion of Amphon Throne Hall, the sculpture was given a new place of honour called the “Jesus Niche”. When the form of government was changed in 1945 the sculpture was placed on the palace yawn. Then Bangkok Municipality agreed to hand over the sculpture to Saint Francis Xavier Church on 21 June 1949, where it remains at the present. The parish priest, Father John Baptist Tapie had an out-door shrine built in front of the Church. Thus the fine bronze statue of Jesus occupied the new place and on 11 December 1949 the statue was blessed in the presence of a very large gathering of devout faithful. Ever since, a good number of Catholics and Buddhists have come to pay homage to this sculpture and ask favours from Jesus. (Pamphlet of Saint Francis Xavier church no page) The story of this statue of Jesus heals blind man when Jesus came to Jericho and he was living with his disciples and a large crowd, a blind beggar was sitting by the road. When he heard that Jesus was coming, he began to shout. Jesus asked him what he wanting Jesus to do for him. So he replied that his wanted is seeing Jesus again. Then Jesus told him “Your faith has made you well” At once he was able to see and followed Jesus on the road.

6. Vietnamese food and local food



Figure108-109 : Kanom Farang adapted from Portuguese dessert
(Source: Author)

7. The way of living of Baan Khmer

มหาวิทยาลัยศิลปากร ส่วนลิขสิทธิ์



Figure 110: One house in Baan Khmer village

(Source: Author)



Figure 111: Shophouse of Vietnamese food in Baan Yuan village
(Source: Author)



Figure 112: The sign of Vietnamese food
(Source: Author)



Figure 113: Vietnamese language write in Chinese letters on the inner roof
(Source: Author)

8. The Immaculate Conception Church





Figure 114-115: Immaculate Conception church
(Source: Author)

9.Bot Noi



Figure 116: Bot Noi (Old church at Immaculate Conception church)
(Source: <http://londonboi.exteen.com/20060924/bangkok>)



Figure 117: Inside Bot Noi
(Source: <http://londonboi.exteen.com/20060924/bangkok>)

มหาวิทาลัยศิลปากร สงวนลิขสิทธิ์





Figure 118 -120: The Catholic Cemetery at Khmer community or Baan Khmer which serve only for the people in the community.
(Source: Author)

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

10. Pay homage to Statue of Marie in front of church



Figure 121: Statue of Marie in front of the church
(Source: Author)

11. Statue of enshrined Maria



Figure 122: Statue of the revered Maria enshrines in the church³⁵
(Source: ispeeg.blu.livefilestore.com)

12. Atmosphere at the river's bank



Figure 123: Tourists could relax on the bank of the river
(Source: Author)

³⁵ The history of this statue happened in the reign of King Rama I and it still be revered by the Christians and the other in the community since then. The statue came with Cambodian Christians and then they lived with Portuguese. When the war in Cambodia was over, they would like to take this statue back to their country. They tried many times but they could not take this statue back to Cambodia. So they believe the magic potent of the statue and enshrine at this church since then. The statue's celebration in on 24 of September annually while the church's celebration is in December.

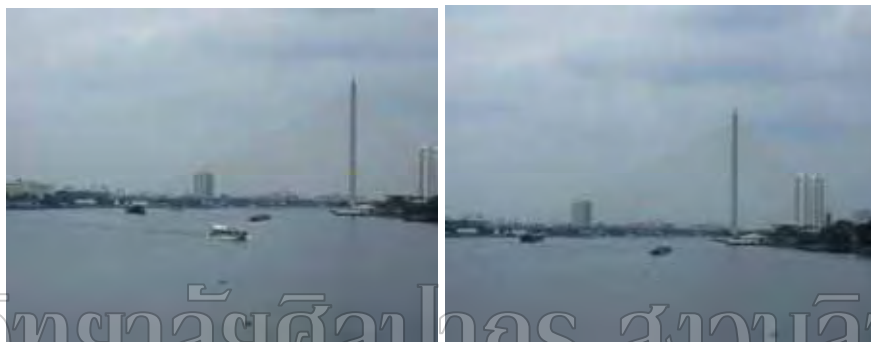
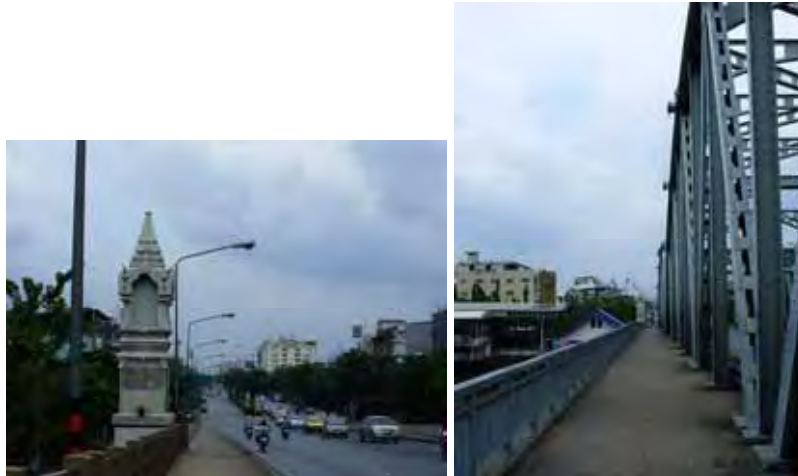


Figure124-127: Krung Thon Bridge

The bridge across the Chao Phraya River near the villages
(Source: Author)

- **Water route tour**

The community locates near the Chao Phraya River so it is appropriate for an optional tour: tourists can appreciate the scenery along the river and stop at the village before going to other main tourists attractions.



Figure 128: Scenery from the river



Figure 129: Space area around the Immaculate Conception church



Figure 130: Art inner the Immaculate Conception church



Figure 131: Bell tower of the Saint Francis Xavier church

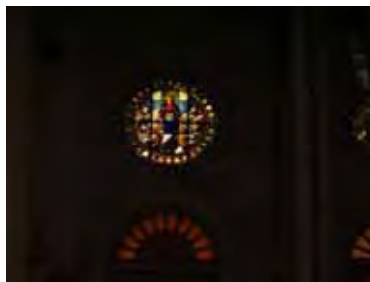


Figure 132: Stained glass of the churches



Figure 133: Old house of the villages



Figure 134: The village from the river



Figure 135: Other interesting attraction nearby the village (Chinese Shrine)

- **Cultural activities at area**

Religious activities should be established for tourism promotion. Because the area around the Immaculate Conception church and the Saint Francis Xavier church is used for annual religious activities, the local community should develop the environment for tourist attraction such as planting more trees and flowers or making beautiful and pavement.

At the same time, tourism activities should be promoted to the tourists who are interested in religious or communal activities. At present, a small number of tourists come to visit the community because the community has not had tourism promotional plan, from any sector, yet. To promote the

community as a secondary tourist attraction, the infrastructures and facilities for tourists should be available and in good shape, such as toilets, signs, interpretation boards, pavement, etc.

The community should be developed as a secondary tourist attraction. It is easy to visit, as it locates near Rattanakosin Island and can be accessed from many ways, such as from Samsen Road, from Rajvithee Road, or from the Krungthon Bridge. Moreover, Ban Khmer and Ban Yuan still conserve their way of living, as it was in the past, which is rarely found in Bangkok. The people treat their neighbors as if they were their relatives, and they have churches as the spiritual centers of the community. Although both Ban Khmer and Ban Yuan are Christian community, they could live peacefully and never have conflict with Thai Buddhist community in the South and the North, and the Chinese Mahayana Buddhist community in the North West.

There are two suitable routes to access the cultural trails in both villages: by road and by river. The first route is by road. The tourists start from Samsen road, which is the main entrance to the community. The road will lead the tourists, firstly, to the Saint Francis Xavier Church, which was built in European architecture with Neo- Classical style. Inside the church is decorated in Eastern and Western styles. For example, there were Vietnamese words written in Chinese alphabets. Next spot is the statue of Jesus Christ healing the blind man, bought from Italy, which many Christians believed that the statue has miraculous power. Tourists can enjoy traditional houses and way of living around the church. The next destination is area of the Immaculate Conception Church, the 300-years-old church which is the oldest church in Bangkok. In the area of the church, there is a beautiful statue of Marie in front of the church and the church nearby: Bot Noi. Bot Noi or small church was built since Ayutthaya period with Thai architecture, but was closed, at present, while the Immaculate Conception Church, which was built in Western architectures, is still at the service of Catholics in the village.

The village can develop the pavilion near the river to be a pier for tourist boats from the travel agencies. The stakeholders should develop the landscape of the community to be a secondary tourist attraction of Bangkok, due to the outstanding points of the communities, particularly:

1. The oldest Christian community in Bangkok,
2. The community in which three different live together: Portuguese, Khmer and Vietnamese,
3. Heritages, both tangible and intangible, which are potential to be developed to be tourist attraction, namely beautiful churches, traditions and foods, particularly Vietnamese food.³⁶

³⁶ Above the 2 main Vietnamese restaurants, every Sunday morning the Vietnamese food stall sellings also available in front of the Saint Francis Xavier church.

Table 3: Types of Tourism plan for the villages

Characteristic	Tourism places	Period	Remark
1. Individual tourists 2. Tour groups with tour guides or/and local tour guides 3. Bicycle tour 4. Cruise tour along the Chao Phraya river	1. The Immaculate Conception Church - Architectural style - Beautiful Stain glass windows - Sculpture of Marie -Scenery of Chao Phraya river at pier -Traditional houses - Way of living -Rafting houses on the river 2. The Saint Francis Xavier church - Architectural style - Sculpture of Jesus Christ in front of the church - Beautiful Stained-glass -Traditional houses -Vietnamese food - Rafting houses on the river - Way of living	45 minutes	- A daily visitation - Tourists should not interrupt when Christians perform masses - There are other interesting places near the community such as Chinese shrine - The visitors could join the important religious days - The signs and interpretation boards may be presented in Portuguese, Khmer and Vietnamese languages



**Bangkok Tourist >> [Places to go](#) >> CHURCH OF THE IMMACULATE CONCEPTION
CHURCH OF THE IMMACULATE CONCEPTION**

This church was founded by Portuguese residents in 1674 during the reign of King Narai. Arc bishop Lano named it 'Immaculate Conception'. The present church was built in 1847, and in its compound there is a smaller, older church known as Wat Noi.

Address:

167 Soi Mitrakam Samsen Road Wachiraphayaban Sub-District Dusit District

Bangkok 10300

Phone: (662) 243-2617 243-0064

Bus: 3 16 19 30 32 33 49 64 65

Air Bus: 505 506 516

Pier:

Chao Phraya Express Boat: Krung Than Bridge Pier

Opening Hours:

Office: Daily 8 am-4 pm Church: 6-8 pm

Admission Free:

Free Admission

Annual Celebration

(Sep 24 Dec 8) Good Friday (Apr) aConception

Parking:

Behind and in front of the Church

Nearby Attractions:

Anantasamakom Throne Hall Dusit Zoo National Library

St. Francis Xavier Church Vimanmek Mansion Museum Wat Rachathiwat

Figure 136: Advertisement of tourism from BMTA
(Source: www.bangkoktourism.com)

5.4 Recommendation and Conservation

The community's social structure

Social structure of the community is an important factor to be considered prior to making tourism development plan. Sub-factors related to tourism development plan includes:

- The structure of the community: close or open community,
- The harmony in the community,
- The perception of the people in the community for tourism,
- Idea of tourism among the local people,
- Culture, tradition and relation of the people in the community,
- Expertise in Tourism management,
- Human resources in tourism,

The community is rather a close community because of the physical characteristics in the area. There is only a small path from Samsen Road to access both villages in the community. Together with the fact there has never been a formal tourism promotional plan for this area, there are not much visitors coming to the community. Thus, though people in the community are proud of their heritages and history of their community, they are not concerned much about the benefit they would gain from tourism.

Though there are some tourists visiting the area, they are in small group. Most are Thais who have special interest in local culture and history, led by tour leaders who are academics or expert in history but not the local guide. The tourists who come to the communities by themselves can read the community brief history from the signboards in front of the churches. However when they would like to know more information, they could not get it from the local people. .

Ideology and methodology for tourism development and conservation in the community

Concerned with physical and social factors, including values and significances of the community, as well as their carrying capacity, the idea and plan for tourism development for Ban Khmer and Ban Yuan villages are as follows:

- The plan should focus on niche market in order to avoid possible negative impacts on the community and its surroundings;
- Special events related to the community's religious ceremonies such as Maria Procession and Christmas, as well as the Vietnamese food festival should be promoted;
- The sustainable tourism should be focused in order to promote awareness of conservation of the tangible and intangible heritages in the community, including invaluable

architectures that should be conserved for the later generations;

- Additional interpretation boards giving tourists cultural and historical information should be posted at the tangible heritages
- Knowledge related to tourism and conservation of the communal heritages should be provided to the local people. Tour guide course should be held at the community.

Limitation factors for the community tourism potential

Even though the area has potential to be developed for the secondary tourist attraction, there are some factors that should be considered before the plan is implement, particularly:

- Important area for tourism,
- Carrying capacity,
- Promotion and advertisement,
- Support from stakeholders, especially from the government sector,
- The local people

Carrying capacity for tourism

Experiencing the ways of living, architectures, traditions, and history in the local communities is considered the cultural tourism. The cultural tourists should get the knowledge and entertainment from their trip, but at the same time, they should not leave any negative impacts on those places. Too many tourists could cause damages to the heritages and cultural landscape, while the tourists might not be able to enjoy the aesthetic and knowledge from those places. To be specific, the concerns on carrying capacity of Ban Khmer and Ban Yuan could be categorized into two capacities: the physical potential capacity and the social potential capacity.

Physical potential capacity

Although the community has potential to be developed for tourists attraction, some areas should be protected from tourism activities, such as private houses or strict religious areas as they would cause negative impact to the people's way of life. Tourists should also be limited to access to some other areas such as inner areas of the churches or the cemetery areas, especially when the religious ceremonies are being conducted. The public areas such as roads and a pier are open free for tourists, due to its small impacts on the local people.

Social potential capacity

Social potential capacity is a component using support the physical potential capacity for tourism plan in the area such as local people's attitude, the tourism resource, the heritages and other assets.

The potential of the area for tourism development is important. It should study for the carrying capacity of the area potential. If there are tourists overload to the area it can occur bad impact to the physical area and the quality may be minimize. The potential of the area concerns with the tourists that is carrying capacity which the number of tourists and their vehicle or accessibility should not cause the problem to the area such as culture, environment, society, way of living, while the quality of the tourism should be stable. The bad impact should not occur impact not only physical side but also the tradition, culture and society of the area. The capacity of the community for tourism can focus on these points:

The environment of the area and type of tourists

- The numbers of tourists should properly balance the capacity of the area in order to avoid any negative impact on the community: culture, way of living.
- According to the area of the community, the tourists should be niche tourists who are interested in culture, history and have time enough in Bangkok. The numbers of tourists may not much as other places because of the small community.

Physical potential and capacity for tourism in the area

Potential for tourism in this area depends on the following factors:

- Physical factors
 - tourism should not cause negative impacts on the environment;
- Economics factors
 - tourism should be appropriately compatible with the characteristics, identity and type of community;
 - tourism should provide financial benefits to the community;
- Cultural and social factors
 - tourism should not cause the impact on the culture of the community;
 - tourism should help conserve the culture, architecture, ways of living and traditions of the community;
- Other factors that should be considered such as safety system and facilities for tourists

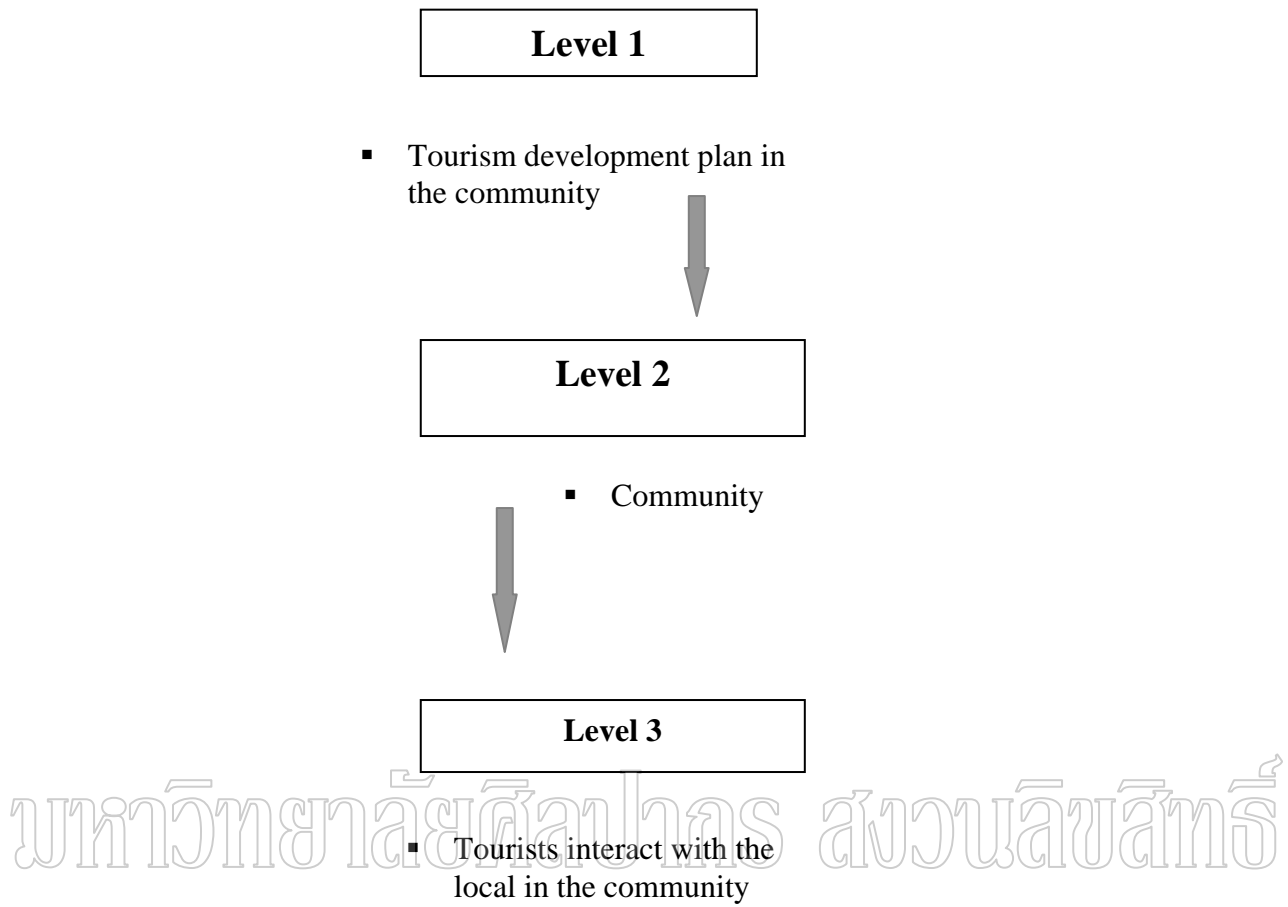


Chart 2: Showing the relationship among community and tourism

Urban conservation for tourism promotion

The unique characteristics of the local community should be considered as the first priority in the process of urban conservation. Historical buildings, historical areas and distinctive community culture, both tangible and intangible, can be developed and promoted to be a tourism products. The urban conservation is a way to protect and show appreciation to unique national and local heritages. It is also a way to offer benefit to the tourism industry

Some historical buildings could be restored and converted into local museums, art galleries, restaurants, coffee shops and tourist centers.

The diversity of architectures in Ban Khmer and Ban Yuan is an exciting product for tourists. Historical buildings, such as churches and traditional houses, could become the tourism centerpiece for the villages. Other local culture such as religious, foods and traditions could also be considered attractive for tourists. Pedestrianisation in the community is also necessary for the tourism development. It facilitates tourists by providing heritage trails and walkabouts. At the same time, it protects the heritage from constant vibrations, caused by heavy traffic, which possibly damages the heritages, as well as boost the local economy by facilitating commercial and leisure activities.

The tourism activities should be managed effectively to enhance the development of the community. The tourism management includes presentation, tourist information centers, and marketing. The information of tourism sites and tourism products should be updated regularly and effectively on the Web sites and in mass media. More advertising signs and signboards should be placed in the strategic areas to attract the tourists.

The urban conservation involves buildings, surroundings and cultural conservations. Building should be conserved to make the community a tourist attraction, as well as the surroundings such as footpath, signs, benches and etc. The authentic ways of life of people in the community, such as their daily activities, lifestyles, crafts, costumes, foods, arts and languages, should also be maintained.

The tourism promotional plan

The economy of Ban Khmer and Ban Yuan villages is not mainly based on tourism, agriculture or industry; most of them are officers and government officials or others. Thus, tourism could be considered as potential for local people to gain benefits from tourists who come to visit the oldest Christian community in Bangkok. The tourism plan will position the community for niche market, so that it will not disrupt the way of life of the people in the community. The plan is based on post-Fordism or postfordist

economy³⁷, in which the economy of people in urban areas is much less dependent on the industry.³⁸

Capacity of the community

The cultural attractions in the community include:

- Historical and archeological sites
- Way of life, culture, traditions and festivals
- Architectures
- Museums

Recommendations for tourism development in Ban Khmer and Ban Yuan villages

The communities should be developed properly for sustainable tourism. To achieve such goal, the two factors should be considered: the physical factor and tourism factor.

I. Recommendation for physical factors related to tourism development

Ban Khmer and Ban Yuan are the oldest Catholic communities in Bangkok. Since the villages are located in the close area; there is not much change in the community. Though there are two privileged in the area that draw the outsiders to the villages every day, it is simply for educational purposes, and it causes little impact to people in the community. Therefore, to implement the tourism plan, the plan should be clear, well-considered and well – managed so that it will not affect the community.

Aim of conservation and development

- To promote the tourism for well being of people in the communities,
- To develop surrounding and facilities for tourism, and
- To promote historical and cultural understanding.

³⁷ Postfordist economy is one development strategy that activities adjusting to the economic conditions of post-Fordism have utilized is to promote the consumption of “culture”.

<http://www.allacademic.com>

³⁸ Susan S. Fainstein, “Tourism and the commodification of Urban culture”, The Urban Reinventors Paper Series 2005-2007 pp 4) and it is making tourists’ satisfaction by making exceed their expectation. (The ICOMOS international Committee on Cultural Tourism, 2nd ed., Cultural Tourism; Tourism at World Heritage Site: The site manager’s handbook, (Madrid : The ICOMOS International Committee, 1994) pp: 46.

Area around the churches

At present, the area around the Immaculate Conception church is being used as a car park. The area around the Saint Francis Xavier is reserved for the children during the school days. To develop, the churches should be decorated with small gardens, while the statue of Maria and the statue of Jesus should be developed for better scenery, with signboards to promote the understanding of the places. The garden furniture should be designed to match the places.

1. The Immaculate Conception Church, Bot Noi (Little church) and the Saint Francis Xavier church.

The Immaculate Conception and Saint Francis Xavier churches are the old churches which considered the most attractive places in the villages for tourists. At present, they are functioning for religious services.

Recommendation

The area around the church should be decorated by a small garden, flowers and lawns, while signboards, facilities and cleanliness are also important for the development. The pier at the frontage of the Immaculate Conception church should be developed in order to improve the beauty of the church. The fine art department, Bangkok Metropolitan Tourism Bureau, universities, and communities should join the collaborative program to develop and conserve the historical and cultural heritage area for a secondary attraction in the village.



Figure 137: The back of Immaculate Conception church
(Source: Author)



Figure 138: The example of development area around the church.³⁹

2. Traditional houses and the area near the river

The other attractive point is traditional houses. There are and old and beautiful houses in the communities of which style and material are valuable to be conserved.

Recommendation

The area around the river bank should be developed, especially the houses and the area near the Chao Phraya River. The area for tourists who travel along the Chao Phraya River should be developed to show the beauty of the church and the houses. Some old and beautiful houses can be developed to be the souvenir shops or local museums which display the old pictures of the village, map, artifacts and historical information of the village.

By using one of beautiful buildings, Ban Yuan has set the local museum to create more understanding of the village. The museum displays old pictures, maps, artifacts and information of the village. One corner of the museum can be developed to a culinary school for Vietnamese food. Since Vietnamese food is famous in this area, it is an opportunity to develop Baan Yuan to be the centre for original Vietnamese food.

The stakeholders have responsibility to design the plan and develop the sites. The owners should conserve and decorate their old and beautiful houses by fixing, mending, and painting. The area around the houses should have more green by forming small parks. The road, footpath, houses and the

³⁹

Pinrat Kanjanathiti and Jittisak Thammapornpirat, The project for water route conservation and tourism development in inner Bangkok and surroundings. Faculty of Architecture, Chulalongkorn University.

area decoration should be renovated with artistic Thai, Portuguese and Vietnamese styles.

3. The statue of Maria and the statue of Jesus Christ

The area around the statue of Maria at the Immaculate Conception church at Ban Khmer village and the statue of Jesus Christ curing the blind at the Saint Francis Xavier at Ban Yuan village should be developed and decorated the landscape in order to attract and appreciate both locals and tourists, for example decorating lights or lanterns, seasonal flowers and pavement.



Figure139: Statue of Jesus and the blind
(Source: Author)



Figure 140: The example of the decoration at the statues .⁴⁰

⁴⁰ Pinrat Kanjanathiti and Jittisak Thammapornpirat, The project for water route conservation and tourism development in inner Bangkok and surroundings. Bangkok:Thailand Research Fund,2000.



Figure 141-143: Traditional houses at the community
(Source: Author)

Interpretation Signboards

The significant characteristic of the villages that interests tourists is that the people still conserve their ways of living. Anyway, the villages locate in the small area which tourists cannot visit conveniently through a small road. However, a large number of tourists can interfere the way of living of the local people, especially on the religious days.

Recommendation

The villages should have signboards display the route in the villages, in order to avoid interfere with the local people. The interpretation boards should provide the history of the villages and display the important places of

the villages such as cemetery, churches, houses of priests, schools and the statues. There should be interpretation boards at those places which display information to the visitors. The boards should be designed with unique characteristics of the villages, in suitable size, and should be posted at the appropriate locations.⁴¹

The stakeholders should support and promote the characteristics of the villages, including other interesting heritages, such as the religious tradition ceremonies, languages, Vietnamese food, and the special food on the special days. This is not only for the tourism sake, but also for the sake of the villages in the future.



Figure 144 -145: Main entrance of the community

(Source: Author)

⁴¹ Vines, Elisabeth , *Streetwise Asia : a practical guide for the conservation and revitalization of heritage cities and towns in Asia*, Bangkok : UNESCO, 2005 pp:20.



Figure 146: The example of map and signboard showing the community.⁴²

Characteristic of the community

Generally, the cultural landscape of the villages should be developed for the tourism in order to attract tourists. The development for the villages focuses on the atmosphere of the villages for tourism. The first mission is to develop the pavement and the lights around the villages. The pavement should have well and properly design for this area and the lights should be installed for the beauty and the safety for the area.

Recommendation

The community should have a plan to develop the landscape for tourism activities. Each house should be decorated with its own style. The pavement should be kept clean and may be designed with its own style in order to serve the tourists when traveling the communities by themselves with map or pamphlets.

⁴²

Pinrat Kanjanathiti and Jittisak Thammapornpirat, The project for water route conservation and tourism development in inner Bangkok and surroundings. Bangkok: Thailand Research Fund, 2000.



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Figure 147 -149 : The area in the present time
(Source: Author)



Figure 150: The example of the house and gate decoration in the community.⁴³

Pier and rafting houses

Ban Khmer and Ban Yuan locate by the Chao Phraya River so, in the past, the people mainly use the river for traveling to other communities. However, because people have changes their transportation method from rivers to roads, many rafting houses in front of Ban Yuan pier settled permanently at this area, causing the pier at Ban Yuan become inactive. There is only an active pier at Ban Khmer, a private pier which serves mainly for the local community, not for public boats or cruises. The stakeholders must have planned to develop the pier at Ban Khmer as a cultural gateway, for the visitors who take boats or cruises to the community. The stakeholders must also contact the tour agencies to take the tourists to the villages. The tourism by river may attract many tourists to the villages. It also conserves the way of living as it was in the past. The people should take care of the cleanliness in the area and the water in the river. If the stakeholders would like to conserve the way of living as it exactly was in the past, they should have a plan to develop the tourism route from the river as well.

Recommendation

The river bank should have embankment, appropriately designed to protect the river bank. The houses along the river should also be decorated; the pathway to the river should be renovated with well designed and safety for tourists in mind.

⁴³

Pinrat Kanjanathiti and Jittisak Thammapornpirat, The project for water route conservation and tourism development in inner Bangkok and surroundings. Faculty of Architecture, Chulalongkorn University.



Figure151: The bank of the Chao Phrya river from the Baan Yuan village may develop as a tourist pier
(Source: Author)



Figure 152: The way to the river should be developed.
(Source: Author)



Figure 153: The area on The Chao Phrya River Bank may make the trail for bicycle and walking , viewing and pier.⁴⁴

⁴⁴ Pinrat Kanjanathiti and Jittisak Thammapornpirat, The project for water route conservation and tourism development in inner Bangkok and surroundings. Bangkok: Thailand Research Fund, 2000.

The local government or other stakeholders should develop the pathway to the river of Ban Yuan, in order to develop the beautiful landscape of the bank of the river and create access to the communities. Furthermore, the river conservation for the people who lives along the Chao Phraya River should be taken.

II. Recommendation for tourism plan and management in the community

The recommendations of tourism in the area are as follows:

- To support the tourism in the area as the secondary attraction of tourism in Bangkok,
- To promote the cultural tourism in the area,
- To support the local people to help the tourism in the area by giving the right information of the types of visitors,
- To promote the cultural events on the religious ceremonies or special days, in order to attract the visitors.




Ban Khmer and Ban Yuan have potential to be the secondary attraction. Furthermore, these villages have potential to be the river route of tourism. The stakeholders, such as BMTA and TAT, should have a plan to promote the villages. The villages locate near the features attractions in Bangkok and way of livings can easily come to the villages. They can know and understand the people and characteristic of villages in Bangkok, such as the architectures, ways of living. The tourists can visit these villages by both the river and road routes, especially the river cultural route, so the cultural tourism routes can be managed, depending on the demand of tourists.

Recommendation plan

Promote the villages as the river cultural tourism route for the secondary tourism attraction.

The villages have potential to develop for tourism destination because they have various heritages. Tourism in the community is proper for cultural tourists who are interested in culture, way of living, and architectures. The villages could develop river route for tourists who travel by cruise and visit the tourist places along the Chao Phraya River. The example of half day cultural river trip for Ban Khmer and Ban Yuan villages, for tourists who would like to visit the other type of tourism in Bangkok, is presented as follows.

Table 4: The example of cultural route for Ban Khmer and Ban Yuan villages

Time	Places	Remark
08.00 – 08.30	Cruise from Ta Chang , Ta Prachan or Ta River Hotel to Ayutthaya with a stop at the Ban Khmer and Ban Yuan villages 	- The pier at Baan Khmer can be develop and asked permission from local people to be the pier for tourists
08.30 – 11.00	Visit the villages : Ban Khmer and Ban Yuan, led by local tour guide Bot Noi (Little Church: the old church) The Immaculate Conception Church and the surroundings such as cemetery Traditional houses and way of living of the descendents of Portuguese and Cambodian at Ban Khmer Walking to Ban Yuan The Saint Francis Xavier Church Statue of Jesus Christ outside the church Traditional houses and the way of living of the descendent of Vietnamese Catholics 	Local tour guides for the church. From Ban Khmer, tourists can walk to Ban Yuan. If tourists would like to see the religious, the tourists or travel agencies should contact the church in advance, and should not interrupt the people while they are in the procession. The second Immaculate Conception church built in 1816 with European style. It was designed by Western architecture but built by Chinese labors. with classic style. Saint Francis Xavier church built in 1857 with Classic and Gothic style.
11.00-12.00	Taste Vietnamese Food and authentic Thai food 	There are two main Vietnamese restaurants in the area.
12.00	- Leave to Ayutthaya or to Bangkok Noi canal.	The tourists can visit the other tourist destinations which it depends on the itinerary.

The nearby area of Ban Khmer and Ban Yuan has an important temple named Wat Rachatiwat. The tourists, who have more time, can visit this temple by walking from the villages to the south. This temple was renovated in King Rama IV period and the history of Ban Khmer is closely related to this temple. King Rama IV had exchanged conversation and knowledge with Monsignor Pallegoix about Buddhism and Christianity, Pali and Latin and so on.

Another project to promote tourism is making tourism connection with neighboring countries: Cambodia and Vietnam. Since the ancestors of the people in the villages migrated from Cambodia and Vietnam, the tourism promotion can attract the tourists from those countries to visit their decedents. Anyway, the promotional plan should well planed and well designed. It should create well-understanding, cooperation in tourism and culture among these countries.

Requirement for tourism promotion

- Providing basic information for tourism, such as signboards providing general information for tourists,
- Making and understanding in historical, cultural values of the places,
- Promoting the notion of cultural conservation to tourists,
- Providing the information about the place by media and by people.
- Providing local tour guides explaining the information of the community. This method is suitable for cultural tourism because the tourists will gain the information directly from the people who actually live at the community. It is necessary to have the guide training course for the local people so they could give the information of the area to the visitors,
- Setting up signboards, interpretation signs and maps,
- Preparing brochures, leaflets, pamphlets and guidebooks of the community for individual tourists or backpackers, and
- Establishing an information center to be one stop service for tourists, functioning as a museum which contains and displays the information of the community from the past to present.

Cultural events

- Holding the cultural events which are related to the community and its religious ceremonies such as Maria Procession ceremony, Christmas ceremony or Food and Dessert festival. The events help conserve the culture and also support the financial benefit to the local people.
- Promoting the cultural events to the public by the stakeholders, such as BMTA, Dusit district, tourism department from academic sectors and the community.

Recommendations

- Setting organization to develop tourism, especially culture tourism in the community. The role of the organization is to make an understanding in tourism, impacts from tourism, and advantages gained from cultural tourism, to people in the community;
- The organization has a role as a link between the community and the other related organization, both governmental and private organizations. The organization should create the network with others communities in order to develop the tourism and to learn from each others.

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Table 5: Schedule for development activities in the community

Project and activities	Hosts	Method
1. Physical development in the community such as pathway, river bank, lights	Local community Bangkok Metropolitan	-Proper embankment design
2. Interpretation signs	Local community Bangkok Metropolitan	-Information survey -Interpretation sign design -Installation
3. Tourism management in community : Tourism route	Community (Baan Khmer and Baan Yuan villages) Bangkok Tourism Division Dusit District University/Academic	-Survey and tourism mapping -Tourism activities -Promotion of cultural tourism of the community -Conservation the cultural tourism
4. Tourism promotion	Community Dusit district Universities Bangkok Tourism Division	-Pamphlets or brochures for advertising or promoting the tourism -Local guide training course -TV program

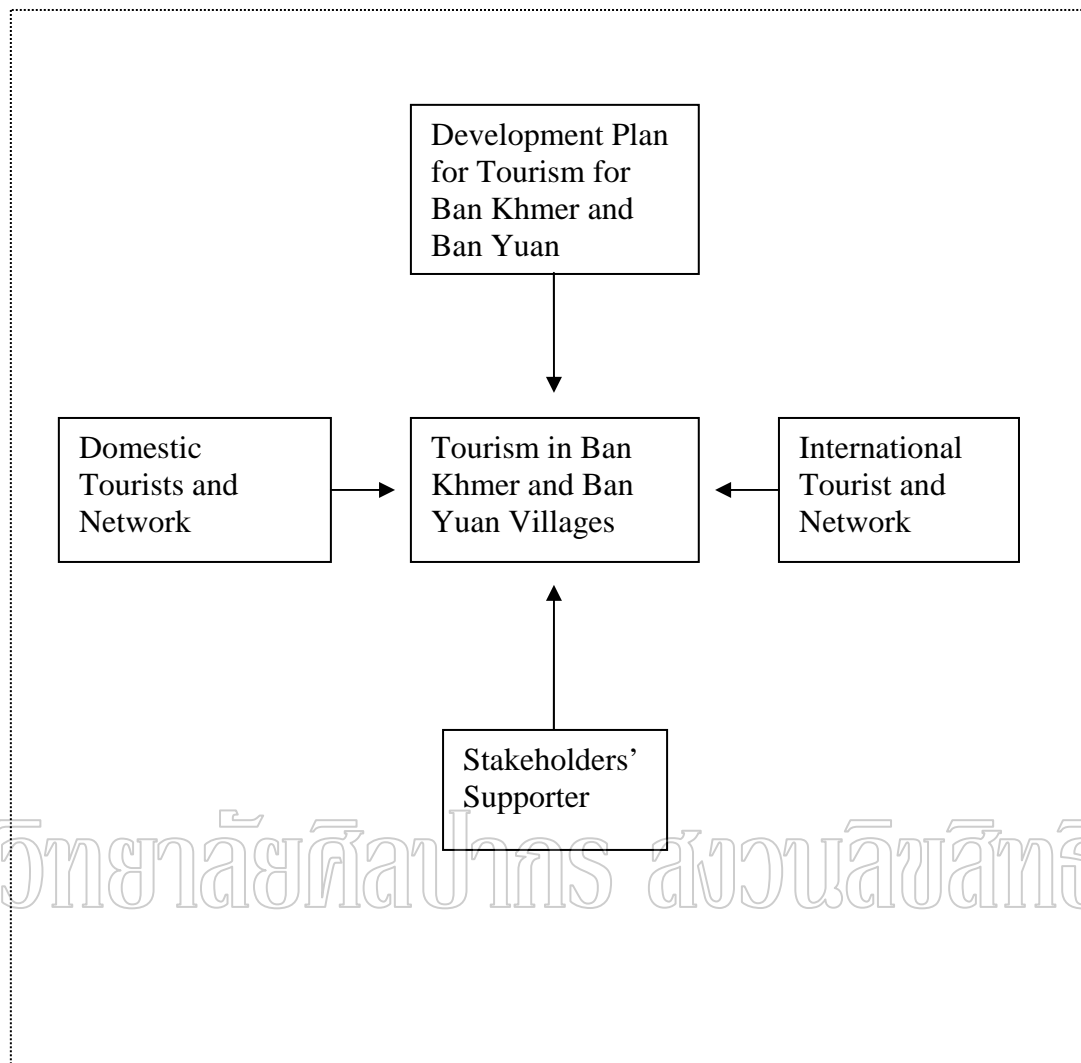


Chart 3: Conceptual Framework of a secondary destination for Ban Khmer and Ban Yuan villages

(Source: Author)

Chapter 6 Conclusion

The Bangkok Metropolitan Administration, the Tourism Authority of Thailand and other concerned stakeholders should share roles in developing and promoting Ban Khmer and Ban Yuan, as a new secondary attraction for tourism in Bangkok. The strategies for this area are as follows:

- To develop promotional and marketing campaigns for both domestic and international markets,.
- To raise awareness, interest and appreciation of local culture and heritage in people in the community, and
- To protect and preserve the community from rapid changes.¹

To create a traveling site that is attractive, enjoyable and educational is the goal of the developmental plan for tourism. The plan should aim for sustainable tourism, particularly cultural tourism. The new alternative for tourism is ethnic tourism. Tourism needs to develop on to the ethnic entrepreneurship in order to understand the tourist dynamics of commodified ethnic spaces in the city. In fact, Bangkok is a multi-racial societies which should be developed into an attractive culmination of cultures, which can attract both domestic and foreign tourists. The cultural commodities include traditional arts and crafts, community fairs, bazaars, stalls, and religious ceremonies. Although Ban Khmer and Ban Yuan villages have potential to be developed into a secondary tourism attraction and an ethnic community, firstly, the community should fulfill the tourists' needs and demands. Secondly, the tourism activities should be acceptable, manageable and profitable to sustain themselves. The local authorities, travel agents mass media, corporate bodies, academics and the local community should involve in developing and maintaining the area, as well. In many cases, the intrinsic ties between conservation and tourism in urban areas should not be overemphasized.

Many tourists visit heritage cities to encounter with and experience the atypical ambience of architecture, historical sites and local cultures. Conservation helps ensure the preservation of such historical characters. Moreover, the conservation of heritage cities can bring the economic injection into many sectors, including tourism authorities, travel agents, tour operators and owners of historic premises.

Ban Khmer and Ban Yuan villages is one of ethnic community in Bangkok which it has potential to develop as a secondary tourism attraction but there are some problems at the sight these are:

1. The landmark of the community are blocked. The churches, which are the main tourist attraction, locate in the middle of the community and surrounded by houses;

¹ Tourism and Cultural Heritage in Southeast Asia :25-26

2. The community locates near the river so it is prone to flooding which possible causes damage to the heritages; and

3. The pollutions: air pollution from the traffics, water pollution in the river and sight pollution.

In order to follow the strategy of Bangkok Metropolitan Administration, the management plan should involve the community and tourist strategy plan of Tourism Authority of Thailand and Ministry of Tourism and Sports. The plan should focus on cultural and historical events, connecting with livings, such as belief, and food or culinary delicacy. However, the community must be connected of the impacts of tourism in order to have the understanding towards tourism.

Table 6: Plan for development

Subject	Community	Development Plan
Physical	<p><u>Strengths</u></p> <ul style="list-style-type: none"> - The cultural and ethnical diversity which lives with harmony. - Old community with long history. - Existence of old and beautiful churches and traditional houses. <p><u>Weakness</u></p> <ul style="list-style-type: none"> - Traffic jam in the morning and evening during the school terms. - Unavailability of pavement and parking space. - House along the river causing sight pollution. 	<ul style="list-style-type: none"> - Landscape of the river bank should be developed. - Stall selling should be zoned and pavement should be developed. - Parking lot - Information or knowledge about tourism - Tourism route
Social	<p><u>Strengths</u></p> <ul style="list-style-type: none"> - Religious ceremonies still perform and have own uniqueness. - Culinary delicacies: Vietnamese food <p><u>Weakness</u></p> <ul style="list-style-type: none"> - No promotion and advertising plan 	<ul style="list-style-type: none"> - Promotion plan should be launched. - Vietnamese food or Vietnamese culinary school should be set.

Tourism in Ban Khmer and Ban Yuan villages should be developed to the sustainable tourism. Tourism should not cause problem with the locals, culture and the way of living in the community. The key to successful management of the cultural heritage, which has tourism potential, is to accept that it is a tourism attraction and must be managed as such, at least in part, for tourism use. Ban Khmer and Ban Yuan are small and quite places, thus the tourists who visit this place might be the niche tourists who love or interested in living culture and heritages. The tourism in community may link to other tourist attractions in Bangkok to create a cultural tourism trail. The trail may start with:

1. Rattankosin Island

It is the Bangkok tourism center, composing of The Emerald Buddha temple, Wat Pho temple, and nearby tourism destinations.

2. Khao San road

The quite old community locates near the center of the Rattanakosin Island. It is famous for cheap accommodation among backpacker.

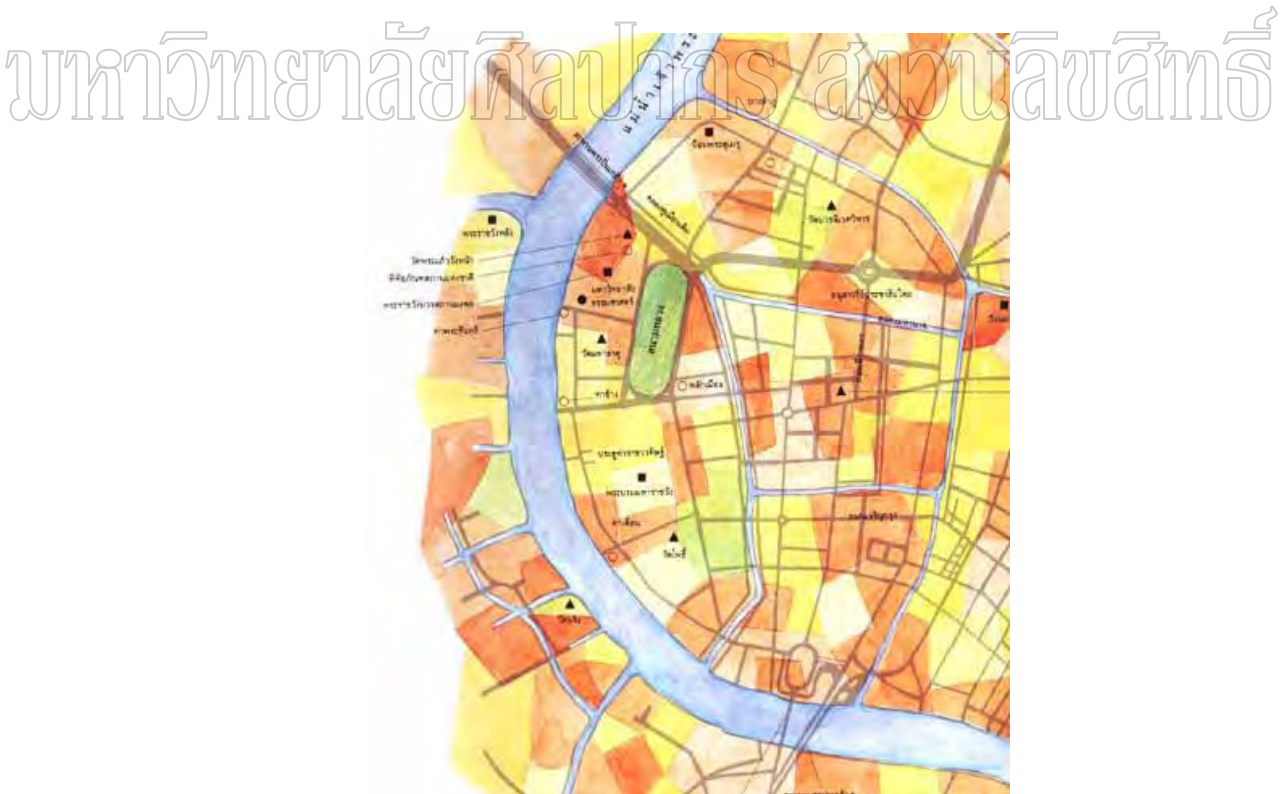


Figure 154: Map of Rattanakosin island

(Source: <http://www.thapra.lib.su.ac.th/>)

3. Vimanmek Mansion

Vimanmek Mansion is the biggest golden teak mansion in the world. It is one of the museums which collect the private treasures of King Rama V.



Figure 155: Vimanmek Mansion

(<http://farm2.static.flickr.com/>)

4. King Rama V statue

The statue of King Rama V locates at the corner of Ratchadamneon Avenue. This statue inspired by statue of Louis XIV, king of France. It is also one of the famous tourist attractions.



Figure 156: Statue of King Rama V

(<http://farm2.static.flickr.com/>)

5. Anantasamakom Throne hall

The European architecture was constructed in King Rama V period. Now it is used for special occasions concern with the royal and state ceremonies.



Figure157: Anantasamakom Throne hall

(<http://farm2.static.flickr.com/>)

6. Wat Benjamabohhit temple or Marble temple

It was constructed in the King Rama V era. The replica of Buddha Shinarat, the most beautiful Buddha Image of Thailand, is located here. It is famous among tourists who love fusion art mixed of Thai and Western architecture.



Figure158: Marble Temple

Other route is Water route, it starts from Ta Chang Pier to Bang Pa-In palace by stop for lunch at Ban Khmer and Ban Yuan.

The linking destinations may help tourism in Bangkok by providing more destinations and option for tourists. This type of trail may provide tourists an opportunity to appreciate more aspects of tourism. According to the action plan of

Department of Culture, Sports and Tourism of Bangkok (2005 – 2009), Bangkok has plan to support the quality of lives and culture and a plan to support the urban economic and cultural tourism.

The Bangkok Metropolitan Administration has the policy to develop the tourist attractions in Bangkok such as temples, palaces, important buildings, communities and so on in order to achieve the goal of Bangkok that is Sustainable Development based on sustainable growth. One of eight divisions in The Bangkok Metropolitan Administration which mainly focuses on tourism is the Tourism Division.

Vision of Bangkok Metropolitan is that the Cultural Sports and Tourism Division is the main organization that is responsible for culture, sports recreation music performance and tourism in order to make better lives for Bangkok residents.

Purpose of development is

1. that people are physically and mentally healthy;
2. that people understand and appreciate the values of arts and culture, as well as are proud of Thai uniqueness;
3. that people could have opportunity in tourism business;
4. that sports, recreation and tourism are integrated together;
5. good governance

Strategies of Bangkok

Strategy by Bangkok Administration plan

- Supporting quality of life and sense of art and culture
- Supporting urban economics and making potential for cultural tourism
- Administrating with good governance

Strategy for special project

- Supporting quality of life
- Supporting urban economics and sustainable tourism

Strategy by government policy

- Supporting quality of life
- Supporting urban economics and sustainable tourism

So the development of Baan Khmer and Baan Yuan is to follow and to support the strategy and plan of Bangkok development.

Suitable activities at area

- Religious activities

The spaces around the Immaculate Conception church and the space in front of the Saint Francis Xavier church are used annually for religious activities. Therefore, the environment in the areas should be developed for tourists such as, planting more trees and flowers or constructing beautiful and artistic surroundings.

- Tourism promotion should focus on the tourists who are interested in religious or unique characteristics of the community. At the present, a small number of tourists come to visit the community because there is not tourism promotional plan yet

from any sector. If the community able to develop to a secondary tourism destination in Bangkok, more tourists may give it visit. However, the community should prepare more facilities such as toilets, interpretation signboards, good pavement, and other asset tools.

Table 7: Ban Khmer (Cambodian Village) Ban Yuan (Vietnamese Village), Secondary Heritage Attractions

Primary Attractions nearby	Secondary attraction	Interesting points/assessments	Via
*The Emerald Buddha Temple *The Grand Palace *Wat Pho Temple *Wat Arun Temple *Marble Temple *Vimanmek Mansion *Banglumpu and Khaosan Road * National Museum	*Ban Khmer Village *Ban Yuan Village	* Bicycle / walking tours/Segway/ water way *Vietnamese food street *Dessert street :Egg cake (Ka Nom Farang) *Ka Nom Chin with dried chicken (available only here)	* Road * River



Figure 159: Sketch of Ban Khmer and Ban Yuan area showing the landscape of the villages

(Source: Sketched by Jaray Suwanachat)

One thing which should be concern bout the tourism is the impact. Tourism has both positive and negative on society, economics and environment, depending on tourism developmental and administrative plan. The plan should be well designed in order to keep the culture and environment. Tourism can impact both environment and society, positively and negatively.

The positive impact of tourism on the environment is the natural and cultural landscape could be well conserved. Tourism could bring the notion of conservation of the local heritage, as well as, financial benefits to people in the community. However, tourism can cause the negative impact to that area, such as water pollution, noise pollution, garbage, especially if developmental and administrative plan is not well designed.

Tourism also has both positive and negative impacts on social factors, particularly economic impact and cultural impacts. The positive impact on economics is the financial benefits to the community. The local people can earn more money from the tourists, such as by selling foods, souvenirs, and beverages. The positive impact on cultural factor is tourism make local people more concerned about their heritages. As tourist attraction, the heritages, such as buildings, folks, foods, traditions, customs, costumes, and artifacts would be well conserved.

The negative impact in tourism might be caused by tourists, unintentionally. The tourist destinations often adapt themselves to serve the tourists needs and that causes the lost of authenticity. The stakeholders should have a good development plan in order to prevent the lost of their heritage authenticity.

In conclude, the Ban Khmer and Ban Yuan villages have potential to be the secondary attraction in Bangkok as from their heritages. The suitable tourism should not cause negative impacts on the locals but on the contrary, would keep the heritage as long as it can be.

This thesis may benefit for the historical, and cultural tourism lovers who are interested in history of ethnical community in Bangkok. This research may be beneficial to tourism and conservation for the community, which is quite difficult to be found in Bangkok now.

Suggestion for the further study

The further researches into Ban Khmer and Ban Yuan should be based on the investigation and conservation, suggested as follows:

1. The investigation and conservation focusing on technique and process in both architectural and sustainable conservation, as well as monitoring the area is well-known or has become a secondary attraction;
2. The monitoring research is to study the impacts on the area. The research should help conserve the community and make it a cultural tourism site;
3. How effectively Ban Khmer and Ban Yuan promote their cultural heritage as a secondary attraction to the public; and
4. How well the local and other stakeholders cooperate and manage for tourism.

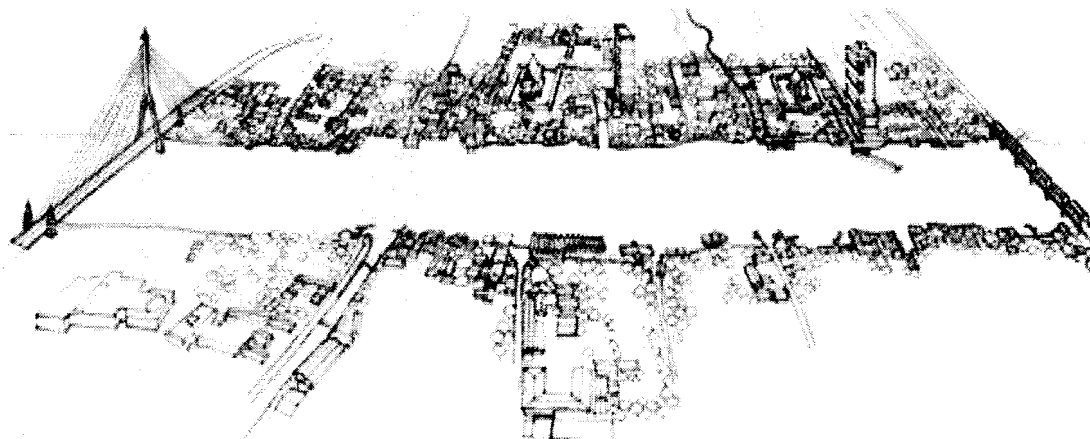


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4. How well the local and other stakeholders cooperate and manage for tourism.

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Appendix A: Old map of Baan Khmer and Baan Yuan



บทกวีนาถอนขอ
ท่านนักบุญฟรังซิสเซเวียร์



ข้าแต่ท่านนักบุญฟรังซิสเซเวียร์ผู้ริเริ่มในการแพร่ธรรม
ข้าพเจ้าทั้งหลายพร้อมใจกันมาอยู่ต่อหน้าท่าน เพื่อขอบพระคุณ
พระเจ้าที่ทรงโปรดเลือกสรรท่านให้ออกเดินทางไปยังดินแดนห่างไกล
เพื่อประกาศพระวรสาร นำประชาชนชาติจำนวนมากมามาเป็น
ประชากร ของพระองค์ เพราะท่านมีความปรารถนาจะช่วยเพื่อน
มนุษย์ให้รอดและนำเข้ามาอยู่ในพระอาณาจักรของพระองค์

พระเยซูคริสตเจ้า ตรัสว่า **"มีประโยชน์อะไรสำหรับมนุษย์
ถ้าได้โลกทั้งหมดเป็นกรรมสิทธิ์ แต่จะต้องเสียวิญญาณไป"**
(มธ 16:26) จากพระวาจาสั้นๆ นี้ ท่านนักบุญฟรังซิสเซเวียร์ ได้
เปลี่ยนแปลงชีวิตใหม่ มารับใช้พระองค์ ไม่รู้จักเหน็ดเหนื่อย ขอ
โปรดให้จิตใจของข้าพเจ้าทั้งหลาย มีความเชื่อที่มั่นคงเข้มแข็ง ร้อนรน
เป็นพยานยืนยันถึงพระวรสารด้วยการดำเนินชีวิตคริสตชนอย่างดี
พยายามมุ่งหน้าไปพบพระองค์ พร้อมกับบรรดาพี่น้องเพื่อนมนุษย์
และขอให้พระศาสนจักรมีความชื่นชมยินดี ที่มีสมาชิกใหม่เพิ่มขึ้น
ทั่วไปในโลก โดยอาศัยศีลล้างบาป

ข้าแต่ท่านนักบุญฟรังซิสเซเวียร์ ผู้ศักดิ์สิทธิ์ ขอโปรด
พิทักษ์คุ้มครองและอวยพร วัด โรงเรียน หมู่บ้าน อาชีพการงาน
และชีวิตครอบครัวของข้าพเจ้าทั้งหลายไว้ในความดูแลของท่าน และ
ขอโปรดให้ข้าพเจ้าทั้งหลายมีจิตสำนึกและมีหน้าที่แพร่ธรรม
เช่นเดียวกับท่านนักบุญฟรังซิสเซเวียร์องค์อุปถัมภ์ของการแพร่ธรรม
ด้วยเถิด

ข้าแต่ท่านนักบุญฟรังซิสเซเวียร์ ช่วยวิงวอนเพื่อ
ข้าพเจ้าทั้งหลายด้วยเทอญ อาแมน

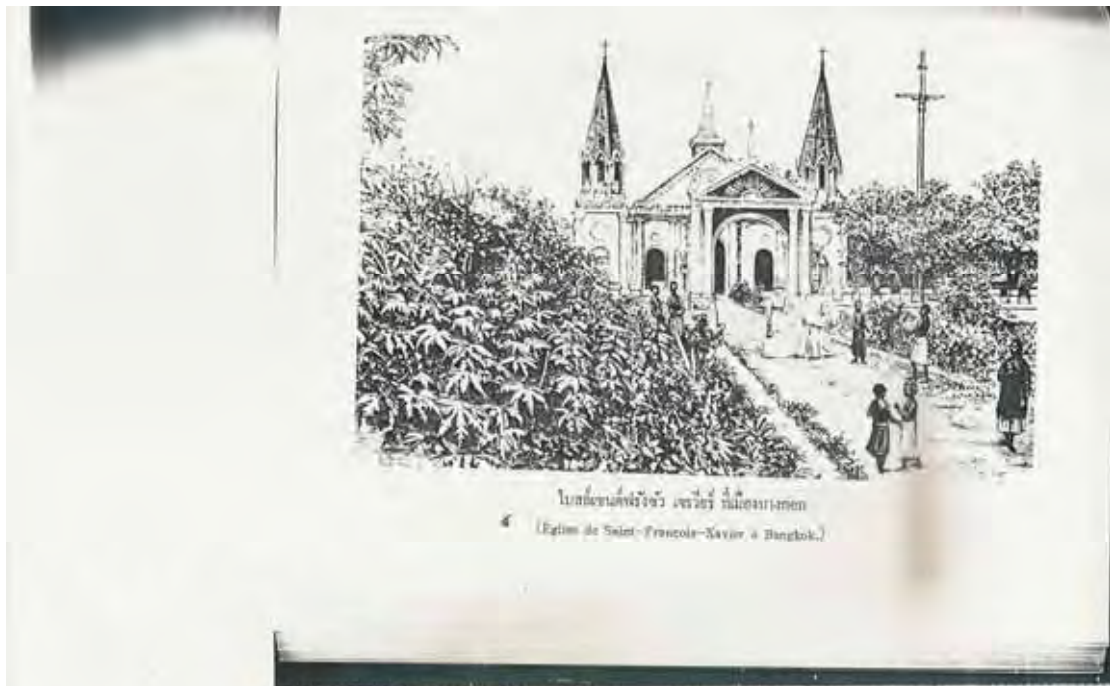


Appendix C: Brochure of Saint Francis Xavier Memorial day



มหาวิทาลัยศิลปากร สงวนลิขสิทธิ์

Appendix D : Showing H.M. The Queen joined the 300 years old of the Immaculate Conception Church



มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Appendix F : Picture of the Saint Francis Xavier Church at the early of Rattankosin period from the book of Siam and Frech Missionaries

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มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์