

The Pilgrimage Routes of French Catholic Mission in Thailand : A Model for Cultural Tourism Development and Management

*Mr. SOMNUCK JONGMEEWASIN**

**Student: Doctor of Philosophy Program (International Program) in Architectural Heritage Management and Tourism, Faculty of Architecture, Silpakorn University*

Abstract

The aims of this study are to review (1) historical and spiritual backgrounds and their cultural heritage significance of French Catholic mission in Thailand, contributed by Catholic churches and their Catholic communities between the late of Ayutthaya period and the early of Bangkok period (1662 - 1862 A.D.), for development as cultural tourism destinations by linking them into pilgrimage routes and (2) general relevance of the cultural route concept into the pilgrimage routes to ensure cross-cultural significance to be interpreted and presented for cultural heritage conservation and cultural tourism development of the routes, accompanied by guidelines for sustainable management. The researcher used qualitative study through documentary research and interview for this review. Saint Joseph Church in Ayutthaya; Wat San Paulo in Lopburi; Immaculate Conception Church, Saint Francis Xavier Church, Santa Cruz Church, Holy Rosary Church, and Assumption Cathedral in Bangkok; Immaculate Conception Cathedral in Chanthaburi; and their surrounding Catholic communities and associations are the main study boundaries. Historically, the first group of French missionaries began their hazardous journeys from Marseilles in France to Siam for their Catholic mission in the reign of King Narai; however, they could not make success on the mission against Thai people but created some cultural gaps between each other until the reign of King Rama IV. The study found that success and failure of the French Catholic mission in Thailand has established many sacred areas in forms of the pilgrimage routes accompanied by a mosaic of different ethnic groups who have, overtime, learned to co-exist spiritually. These religious spaces provide cultural and cross-cultural significance and represent a Catholic church as main part of the social, tradition, and culture with significant inter-relationship with Thai society in the national history. Finally, the routes have

high potentials to be developed as tourist destinations for cultural tourism. The application of the cultural heritage management on the pilgrimage routes was presented with appropriate guidelines for community involvement in terms of cultural heritage conservation and cultural tourism development and management.

Keywords: Catholic, Cultural Tourism, French Mission, Pilgrimage Routes

บทคัดย่อ

วัตถุประสงค์ของการศึกษาในครั้งนี้คือ (1) เพื่อศึกษาข้อมูลทางประวัติศาสตร์และศิลปะ ตลอดจนคุณค่ามรดกทางวัฒนธรรมที่เกิดจากการเดินทางของคณะบาทหลวงฝรั่งเศสในการเผยแพร่ศาสนาคริสต์นิกายโรมันคาทอลิกในประเทศไทยซึ่งประกอบไปด้วยโบสถ์คาಥอลิกและชุมชนคาಥอลิกที่ถูกสร้างขึ้นในหลายพื้นที่ของประเทศไทย ในช่วงปลายสมัยของกรุงศรีอยุธยาจนถึงต้นสมัยของกรุงรัตนโกสินทร์(พ.ศ.2205-พ.ศ.2405) ทั้งนี้ก็เพื่อที่จะพัฒนาสถานที่เหล่านั้นให้เป็นแหล่งท่องเที่ยวเชิงวัฒนธรรม โดยทำการเชื่อมต่อสถานที่ที่เกี่ยวข้องให้เข้ามาอยู่ในรูปแบบของเส้นทางการจาริกแสวงบุญ และ (2) เพื่อศึกษาความสัมพันธ์ของแนวคิดเส้นทางวัฒนธรรมในบริบทของเส้นทางการจาริกแสวงบุญ โดยคำนึงถึงการสร้างความหมายจากคุณค่าทางวัฒนธรรมร่วมกันของสถานที่ที่เกี่ยวข้องในเส้นทาง และการเผยแพร่ความหมายเหล่านั้นสู่สาธารณะ เพื่อให้เกิดการร่วมมือกันในการอนรุกษ์มรดกทางวัฒนธรรม และการพัฒนาการท่องเที่ยวเชิงวัฒนธรรมในเส้นทางที่ทำการศึกษา พร้อมทั้งเสนอแนะกรอบแนวทางการดำเนินงานภายใต้การพัฒนาอย่างยั่งยืน ผู้ศึกษาได้ใช้วิจัยเชิงคุณภาพในการศึกษาเก็บรวบรวมข้อมูลเพื่อทำการวิเคราะห์โดยศึกษาจากเอกสารอ้างอิงที่เกี่ยวข้องและจากการสัมภาษณ์ผู้ที่เกี่ยวข้องในบริเวณพื้นที่ที่ทำการศึกษา ซึ่งอาณาบริเวณในการศึกษาประกอบไปด้วยวัดนักบุญยอห์นบAPTและในจังหวัดพระนครศรีอยุธยา วัดสันเปาโลในจังหวัดลพบุรี วัดคุณเชปขัน วัดนักบุญฟรังซิสเซเวียร์ วัดชางตากรูส วัดพระแม่ลูกประคำกาลหวาร์ และวัดอสสังขัญในจังหวัดกรุงเทพมหานคร วัดพระแม่ปฏิสนธินิรมลในจังหวัดจันทบุรีและชุมชนคาಥอลิก ตลอดจนสถานที่สำคัญทางศาสนาที่เกี่ยวข้องที่อยู่โดยรอบวัดคุณบาทหลวงกลุ่มนี้ ในอดีตคณะบาทหลวง

ฝรั่งเศสกลุ่มแรกได้ออกเดินทางผ่านเส้นทางที่เต็มไปด้วยอันตรายจากเมืองมาร์แซร์ในประเทศฝรั่งเศสสู่อาณาจักรสยาม และได้เริ่มต้นการเผยแพร่ศาสนาคริสต์นิกายโรมันคาทอลิกในกรุงศรีอยุธยาและบริเวณใกล้เคียงในรัชสมัยของสมเด็จพระนราธิราษฎร์มหาราช อย่างไรก็ตามการเผยแพร่ศาสนาคริสต์นิกายโรมันคาทอลิกกับคนไทยตลอดช่วงเวลาหนึ่งถือเป็นสัญของกรุงรัตนโกสินทร์ถือได้ว่าไม่ประสบผลสำเร็จ อันเนื่องมาจากการช่วงทางวัฒนธรรมที่เกิดขึ้นระหว่างชาติตะวันตกและชาติตะวันออกซึ่งเต็มไปด้วยความขัดแย้ง การเผยแพร่ศาสนาเริ่มประสบความสำเร็จอย่างชัดเจนก็ผ่านล่วงมาถึงรัชสมัยของพระบาทสมเด็จพระจอมเกล้าเจ้าอยู่หัว จากการศึกษาพบว่าความสำเร็จและความล้มเหลวของคณะบาทหลวงฝรั่งเศสในการเผยแพร่ศาสนาในประเทศไทยนั้นได้ให้กำเนิดสถานที่ศักดิ์สิทธิ์ทางศาสนาขึ้นหลายแห่งภายในประเทศ ซึ่งจัดอยู่ในรูปแบบของเส้นทางการจาริกแสวงบุญโดยมีกลุ่มชาติพันธุ์หลากหลายกลุ่มที่เป็นคาทอลิกเมื่อกันเข้ามาเกี่ยวข้อง สถานที่เหล่านี้แสดงให้เห็นถึงคุณค่าทางวัฒนธรรมและคุณค่าทางวัฒนธรรมร่วม ตลอดจนบทบาทความสำคัญของวัดคาทอลิกที่สัมพันธ์กับสังคมไทยซึ่งได้กล่าวเป็นส่วนหนึ่งในหน้าประวัติศาสตร์ของประเทศไทย ตอนท้ายผู้ศึกษาพบว่าเส้นทางจาริกที่ทำการศึกษานี้มีศักยภาพสูงพอในการที่จะพัฒนาให้เป็นแหล่งท่องเที่ยวทางวัฒนธรรม หลักการจัดการมรดกทางวัฒนธรรมได้ถูกนำมาดัดแปลงประยุกต์ใช้กับเส้นทางการจาริกแสวงบุญนี้ โดยจัดทำเป็นกรอบแนวทางการดำเนินงานที่คำนึงถึงการมีส่วนร่วมของคนในชุมชนในการอนุรักษ์มรดกทางวัฒนธรรมเหล่านี้ รวมถึงการพัฒนาและการจัดการการท่องเที่ยวเชิงวัฒนธรรมภายในเส้นทาง

คำสำคัญ: ศาสนาคริสต์นิกายโรมันคาทอลิก การท่องเที่ยวเชิงวัฒนธรรม คณะบาทหลวงฝรั่งเศส เส้นทางจาริกแสวงบุญ

Key Concepts

Cultural Routes: Any route of communication, be it land, water, or some other type, which is physically delimited and is also characterized by having its own specific dynamic and historic functionality (ICOMOS 2005, pp. 2-3). By defining cultural landscapes as cultural properties representing the combined works of nature and man with evolution of human society and settlement over time under the influence of the physical constraints presented by their natural environment, social, economic, and cultural forces (ICOMOS 2009), cultural routes could be considered as a specific, dynamic type of cultural landscape.

Cultural Tourism: The movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs (Richards 1996, p. 24).

Pilgrimage: The act of moving from one place to another, often traveling through foreign lands. It is also an ordered march of a group of people, usually with religious connotation. (Estrada-Gonzalez 2005, p156). It is a ritual journey with a hallowed purpose; every step along the way has meaning; the pilgrim knows that the journey will be difficult and that lifegiving challenges will emerge (Wiederkehr 2001, p11).

Introduction

At the present, there is no doubt that the interaction between tourism and religion is focus of attention for Thai people. There are a lot of shared sacred spaces on a countrywide stage particularly relating to Buddhism, as the national religion. These significant spaces have attracted more and more people domestically and internationally to visit for religious activities, spiritual experiences, or aesthetic appreciations. More shared sacred spaces for

Hinduism, Islam, Sikh, and Christianity are also available in Thailand, mainly for their own religious activities and worships. All of these religious attractions as well as their historical backgrounds and relevant festivals have been developing linkages between religion and travel for touristic and non-touristic visitors. As recommended by Wall and Marthieson (2006, p. 251), religion has been powerful force which has long caused people to travel to religious centers in many parts of the world. This phenomenon has also emerged in Thailand. There are a number of Thai visitors traveling to the religious centers oversea as similar as foreign visitors traveling to the religious centers in Thailand annually. We foresee an increasing number of visitors both domestically and internationally to our religious attractions demanding for some level of services, ranging from providing for the most basic human needs to full commercial development. In the face of increasing visitors, there is concern that these religious areas are being developed for tourism and that this is detracting from the religious significance. Management of religious tourism and its sacred areas are being discussed for sustainable development at the moment.

In Thailand, in comparison to Buddhism as the highest population and national religion, Christianity has been considered a minority group nowadays. Its historical and spiritual backgrounds in Thailand have not been much focused and well known in a nationwide scale yet. Historically, Catholicism was the first group of the Christianity in Thailand. It is believed that the first Catholic group came to Thailand for their missionary purpose in 1567 (Chumsriphan 2010), before the arrival of French missionaries in 1662. However, between the late of Ayutthaya period and the early of Bangkok period, they could not make sustainable success on the mission to Thai people but created some cultural gaps between each other, particularly caused by different doctrines between Buddhism and Catholicism. In some

historical periods, there were religious conflicts linked to international politics and negatively considered Catholicism as tools for western colonization. The conflicts had not been permissibly resolved until the reign of King Rama IV, who committed to support Catholic mission in Siam and protect Catholic members from the religious persecution.

Subject of Inquiry

1. The historical and spiritual backgrounds and their cultural heritage significance of French Catholic mission in Thailand, contributed by Catholic churches and their Catholic communities between the late of Ayutthaya period and the early of Bangkok period (1662 - 1862 A.D.), for development as cultural tourism destinations by linking them into pilgrimage routes.
2. The general relevance of the cultural route concept into the pilgrimage routes to ensure cross-cultural significance to be interpreted and presented for cultural heritage conservation and cultural tourism development of the routes, accompanied by guidelines for sustainable management.

Study Areas

The study defined pilgrimage routes of French Catholic mission in Thailand covering ten sacred places, involved by French missionaries in the past, herewith the following areas.

1. Saint Joseph Church, Portuguese Settlement, and Catholic communities in Sam Pao Lom, Ayutthaya.
2. Wat San Paulo and Notre Dame de Lorette Chapel (at Phaulkon's residence) in Lopburi.
3. Immaculate Conception and Saint Francis Xavier Churches, and Catholic communities in Samsen (Baan Khmer and Baan Yuan), Bangkok.

4. Santa Cruz Churches and Catholic communities in Kudi Jeen, Bangkok.
5. Holy Rosary Church (Calvary Church) and Catholic communities in Talad Noi, Bangkok.
6. Assumption Cathedral and Catholic communities in Charoen Krung, Bangkok.
7. Immaculate Conception Cathedral and Catholic communities in Tha Luang (Talad Lang), Chanthaburi.

These interrelated places could be visually grouped and demonstrated into a whole landscape of the routes as follows (Figure 1 & Figure 2).

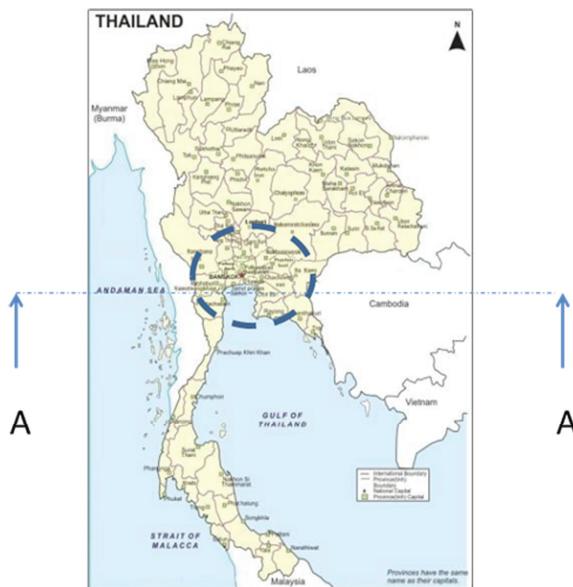


Figure 1

The Pilgrimage Routes of French Catholic Mission in Thailand:
Covering Ayutthaya, Lopburi, Bangkok, and Chanthaburi Provinces
(WorldMapFinder 2011)

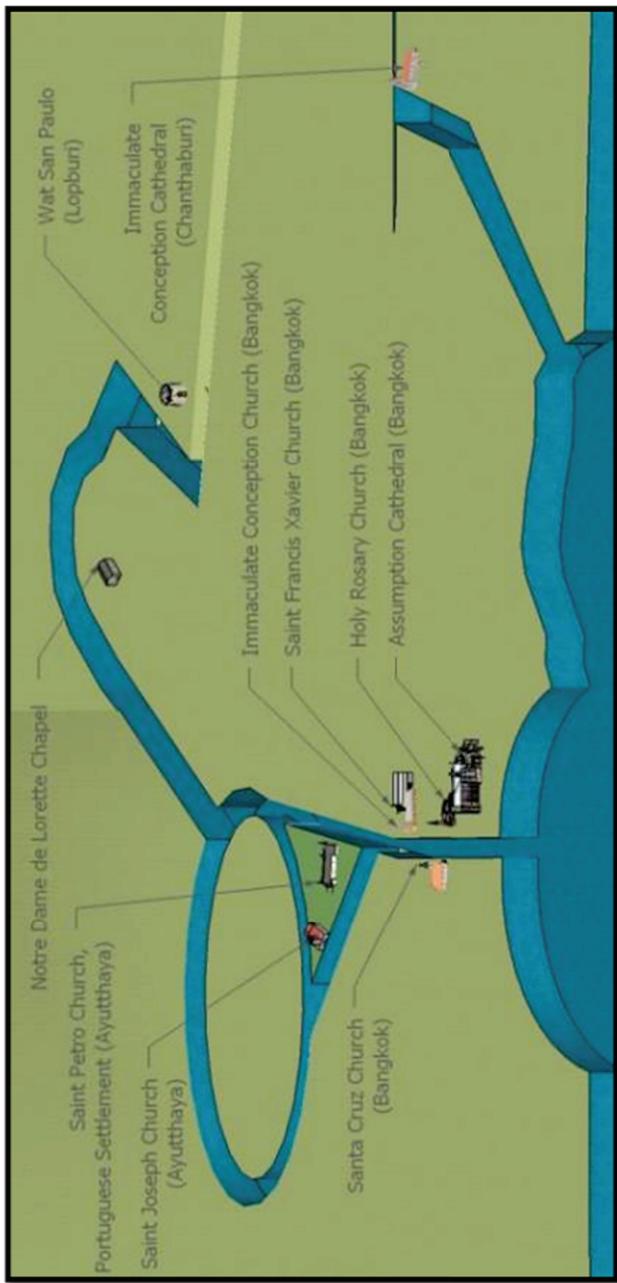


Figure 2
The Pilgrimage Routes of French Catholic Mission in Thailand: Section A-A, Whole Landscape

Research Methodology

This research has concentrated on qualitative method through a full concept of the qualitative research (Weaver and Laura 2002, p407), including documentary research and interview. All primary and secondary data relevant to the focused area, including all electronic resources, was collected and analyzed. The researcher defined goal topic and interviewed all stakeholders of the communities by using structured-interviewed format. The questionnaire was composed of understanding of their cultural heritage significance in the study areas, community involvement in the cultural heritage management, development and cultural tourism in Thailand, cultural routes in Thailand, community demand for cultural tourism development in the study areas, appropriate guidelines applying the cultural routes as tools for pilgrimage, education, and awareness of the cultural heritage by travel, and possibility of the cultural routes discovered at the heritage places in the study areas.

The Significance of the Research

The significance of the study areas arises from their historical and spiritual backgrounds. The study of these backgrounds can assist in understanding of the relationship between many sacred areas, established by the French Catholic Mission in Thailand between 1662 and 1862, in form of a pilgrimage route. The research views all religious spaces and their involved communities in the study boundaries as a cultural route which is able to provide cultural and cross-cultural significance, by emphasizing a Catholic church as main part of the social, tradition, and culture with significant inter-relationship with Thai society in the national history. These days, the above study areas still vibrantly contribute rich history, spirit, culture, and ways of living on their own communities. They have always been a mosaic of different ethnic groups who have, overtime, learned to co-exist spiritually under

Catholicism. Comparatively, each ethnic group also has its own cultures, traditions, norms, architectures, arts, dialects, and local wisdoms. They still continue their original customs and cultures into their daily life as much as possible. With very long stories of their strongholds to adhere and present the Catholicism against religious persecution elsewhere, dependency becomes a characteristic of people in these Catholic communities. The research can aid to shed light on tangible and intangible heritage values appeared in the study boundaries for conservation requirement with appropriate treatment plans for sustainable use. At the same time, the result of the study is able to encourage local communities in the areas to foster tourism development culturally for overall economic objective. A comprehensive cultural tourism development plan shall be established to promote ethnic cultures in these particular communities direct to visitors with full support on traditional cultures respecting to their local knowledge accordingly. The tourism development shall mainly support local employment and training opportunities, and sustainable tourism to the local resources as well. Throughout long and sacred history of the French Catholic mission in Thailand passing various communities with their own cultural identities interestingly, there is potential to link, develop, and manage these ethnic communities together as routes of the cultural tourism with a view to present the pilgrimage attractions to the communities and visitors. In order to recognize and conserve cross-cultural significance created by the pilgrimage routes between heritage places, all heritage places are cultural tourism destinations for all visitors.

Result of the Study

The results of the study can be divided into three parts as followings:

Historical and Spiritual Backgrounds of French Catholic Mission in Thailand

After Société des Missions Etrangères in Paris (MEP) was established, the first group of the French missionaries led by Msgr. Lambert de La Motte began their hazardous journeys from Marseilles in France to Siam (a former name of Thailand) for about three years, passing through Syria, Persia, India, Bengal, and Malaysia Peninsula (Costet 2006, p. 70; Garçon 2007, p. 28). According to Pongpit (1984, pp22-30), when they arrived in Ayutthaya in 1662, they had declared Siam as the most convenient base for their Catholic missions of Cochinchina (South of Vietnam), Tonkin (North of Vietnam, North East of Laos, and South of China's Yunnan and Guangxi), and China. The growth of the mission of Siam was evident during the long and prosperous period of King Narai the Great (1657-1688) who opened the country to foreigners and gave liberty to the missionaries to preach gospel. The French missionaries were allowed to found college general, seminary, hospital, and church in Ayutthaya, so called "Saint Joseph's Camp" in the present-day area of the Saint Joseph Church. They started to preach the gospel in many places mostly in Ayutthaya, Louvo (Lopburi), and Bangkok.

In the year 1674, there were about six hundred Siamese Catholics. It was in this year that the Immaculate Conception Church in Samsen district of Bangkok was built (Pallegoix 2006, pp 415-416). The missionaries also built two hospitals and housings for workers, priests, and Catholic members. This area is the oldest Catholic community in Bangkok. The king allowed the French missionaries to build more churches outside Ayutthaya and Bangkok as well. In addition, there were Catholic churches in Louvo (Wat San Paulo), Sukhothai, Phitsanulok, Bengari and Jongselang (parts of the present-day Phuket), as well as Mergui and Tenasserim (formerly under Siam, parts of the present-day Myanmar). Only Wat San Paulo still remains as a dead monument without religious service

until today. An astronomical observatory was first built together with the church at Wat San Paulo, as the first observatory with a wellstructure in Siam in the past.

King Narai's attitude towards Christianity made French missionaries misunderstand that there was hope of converting both the King and the whole country to Christianity. This led the missionary activities to disaster when the famous revolution of 1688 occurred. With an anti- French attitude, Phra Petracha, the new King persecuted all the Christians (Wyatt 1984, pp. 116-118). The situation of the mission became better in 1691 when the king gave the seminary back to the French missionaries. Further persecution occurred during the reign of King Taisra (1709-1733). The missionaries were forbidden to present their Catholic mission to all Siamese (Thai), Peguan (Mon), and Lao people (Pongpit 1984, pp86-97). They were forbidden to use Siamese and Pali languages as mediums for their Catholic teachings. Moreover, the end of 1748 and the beginning of 1749 saw further continuing persecution. Besides these difficulties, French Catholic mission was affected by the invasion of Burma and the fall of Ayutthaya in 1767. The French missionaries had been working hard for this difficult period until the fall of Ayutthaya, but the fruit of their evangelization was indeed very small (Chumsriphan 2006).

In 1711, more than a hundred Catholics, fleeing from persecution in Cochin-China (Vietnam), settled their community in Tha Luang, Chanthaburi. A church was later built and developed with assistance from the French missionary. The church is finally named as “Immaculate Conception Cathedral” and considered as the biggest church in Thailand presently. During the Burmese invasion, Catholics missionaries and members mostly fled from Ayutthaya. Some escaped to Cambodia and Cochin-China. However, some of the Portuguese residents in Ayutthaya remained in Siam and migrated to establish a new community in Thonburi, a new Siam capital in the reign of King Taksin. The French missionaries and members later returned from Cambodia

to help the Portuguese residents for the new community settlement, so called “Kudi Jeen” area. The King also offered them land to found a Catholic church in the community. The new church was founded and named “Santa Cruz” by the French priest in 1770.

However, Pallegoix (2006, pp. 488-495) stated that the situation of the French Catholic mission at the end of the eighteenth century was not so favorable, since an expulsion of the missionaries took place by the order of King Taksin (1768-1782). King Rama I (1782-1809); however, sent for the missionaries because he wished to begin negotiations for an alliance with foreign countries and to promote trade with these countries as had been done before. In 1785, about one thousand and three hundred Catholics migrated to Bangkok. The first group was Siamese Catholics of Portuguese origin at the Santa Cruz Church. The second group was Cambodian Catholics who fled to Siam during a war crisis in Cambodia. The last group was Cochin-Chinese (Vietnamese, so called “Yuan”) Catholics who escaped to Siam during a persecution in Cochin-China. The Cambodian and Cochin-Chinese Catholics later settled their communities surrounding the Immaculate Conception Church. A year later, King Rama I offered land to found a new Catholic church nearby Rosary’s Camp, a new Portuguese Settlement in Bangkok (part of the present-day Samphanthawong), to service Portuguese Catholics who rejected French missionary. The new church was later built and named “Galva Church” (Cavalry Church).

Assumption Cathedral was established in 1821 to service more Cochin-Chinese Catholics who escaped from the persecution in Cochin-China and settled a community in Bangkok (part of the present-day Charoen Krung). The Saint Joseph Church had been departed without religious service after the fall of Ayutthaya. New group of French missionaries visited the church and decided to develop it in 1830. Since the old buildings had been totally demolished,

new buildings were carefully built. All Cochin-Chinese Catholics, who migrated from their origins in Ayutthaya, were asked to return to their original areas surrounding the church.

In 1834, about one thousand and six hundred souls, as the additional Catholics migrated from Cochin-China, went to settle a community in Samsen district and asked asylum from Bangkok. This was the origin of the Saint Francis Xavier Church in Samsen, in a later year. A few years later, the church at Rosary's Camp was rebuilt through French missionary's assistance to service a new settlement of Chinese Catholics in Talad Noi. The church was later renamed "Holy Rosary Church". However, the new local community still called it, Galva Church.

As discussed by Chumsriphan (2006), a very famous and outstanding person in the French Catholic mission of Siam during the nineteenth century was Msgr. Pallegoix (1841- 1862), whose fame spread far beyond the borders of Siam. He was nominated and consecrated as a Bishop of Siam in 1838. He was the author of the well-known Siamese- Latin-French-English dictionary, the first such fundamental work for the Siamese language. Pallegoix also had a good relationship with King Rama IV and could make the great progress in evangelization in Siam. He acquired a very deep knowledge of Siamese and Pali languages, in particular, when he supervised the Immaculate Conception Church in Bangkok. At that time, he had the great opportunity to learn Pali from Prince Mongkut, who had entered the monkhood at Wat Rajathivas near his church, while Prince Mongkut took Latin lessons from him (Phlainoi 2010, pp80-81). In the reign of King Rama III, in 1849, there was a religious persecution caused by beliefs of the different doctrines between Siamese court and French missionary again. The king finally expelled some missionaries but Pallegoix from Siam; however, there was no more persecution after that. King Rama IV later left his monkhood, and was crowned as the king of Siam in

April 1851. At the beginning of his reign, all of the expelled missionaries were allowed to return to Bangkok. Rama IV started to recover France- Siam relations through Pallegoix's assistance, in order to balance with a new power from England which was aggressively increasing since the reign of King Rama III. In 1862, after his travails for Mission of Siam at the age of fifty-seven years old, Bishop Pallegoix finally passed away in June. In the same year, Rama IV had committed to support all Catholic members in Siam, and protect them from the religious persecution (Pongpit 1984, p. 144).

In a sacred period of the two centuries in 1662 - 1862, between the arrival of Msgr. Lambert and the departure of Msgr. Pallegoix, many places in Thailand, where the French missionaries made their pilgrims passing several periods of the difficulty to free people from their sins, help them get in touch with the God through the beliefs of the Catholic Church, and plant the seeds of their missionary forces en route, with an equal opportunity to all regardless of race, color, national origin, age, and gender, have been considered as a jigsaw of the success of the Roman Catholic Church, which is by far the largest Christian denomination and the largest organized body of any world religion nowadays. During their travails in the country for two hundred years from the beginning, the French missionaries had created routes of the pilgrimage aspects among these places, presenting ever step along the way they performed God's work had meaning; everything they did and everything social in these places were religious. Many missionaries and their Catholic souls of the routes encountered and passed the difficult pilgrimages of the Catholic mission together, and the life-giving challenges always emerged in the past. The routes explicitly presented relationship between the Catholic belief and their involved communities toward the creation of local Catholic culture and social life in various forms of their ethnic groups, a few of these are philosophy of thought, art and architecture, food, tradition, and language. In the past, the

routes had perfectly created and blended relationship between the natural, the supernatural, and the cultural spaces together. Several places of the routes could be viewed as scared places from their own meanings, where they were generally built for the religious purposes either to perform religious rituals or to satisfy religious needs, particularly by expressing religious worship in God's divinity, for example, cathedral and church. When the major people in the route were servants of the God, numerous buildings mostly belonging to the religious organizations were essentially established to support them, for example, seminary, and religious school. The worth of these religious contents and their stories of the success and failure behind the scenes hold an importance of the transformational journey during which significant change takes place.

Cultural Heritage Significance of the Pilgrimage Routes

The pilgrimage routes of French Catholic mission in Thailand are the remaining routes of the fundamental Catholic communities in the country contributed by mosaics of the missionary travails in the past accompanied by the different ethnic groups, who have overtime learned to co-exist spiritually under Catholicism, with mutual dependencies of rich history, spirit, culture, and ways of living on their own, keeping from Ayutthaya, Thonburi, and early Bangkok periods, and still standing to continue their existence nowadays. The significance of the routes could be comprehensively assessed and discussed as followings.

Historic Value: The routes are considered a main part of the original story of French Catholic Mission in Thailand, representing both success and failure of its missions together with Thai history for almost three hundred and fifty years. Many sacred places and their associations were established along the routes

from the past Ayutthaya until the early Bangkok period, proofing the fruit of their evangelization on these days. They are also witnesses of evangelization and dedication of all the missionaries who worked in Thailand till the end of their lives, together with their Catholic members in the communities. The routes also present formal relations between Siam and the Vatican and between Siam and France in the past, starting in the reign of King Narai with several correspondences between Narai and the popes and between Narai and Louis XIV. The lessons from the history have also helped the Catholic members of the communities in Thailand to understand sentiment of the different religious beliefs, and tried to live with it without isolation from Buddhist society, particularly through a true spirit of friendship, until today. Eventually, the historical linkage of the missionary travails and the Catholic communities they created has enhanced a whole cross significance of the pilgrimage routes in view of the challenge of life-giving they had to face in the past, with deeper understanding.

Aesthetic Value: Many churches, cathedrals, and their associated buildings in the routes could stand outstandingly to present their elegances of the designs and decorations in various styles of architectures, including Western, Asian, and the mixtures between them. The designs of churches and cathedrals have been distinctively influenced by Romanesque Revival, Gothic, Italian Renaissance, Neo-Classical, Thai Vernacular, and Thai – Western architectures, while the designs of their community residences along the routes have been favorably inspired by Western, Chinese, Thai vernacular, Thai – Chinese, and Thai – Western styles. Under the influence of the sacred decorations appeared at interiors and exteriors of the churches and cathedrals in the routes, those religious spaces are environmentally created to help their Catholic members to draw closer to the truths of the Gospels. In addition, the surrounding

environments of the routes have been naturally filled with a large scale of the historic landscapes, originated by the usage of the water transportation in the past and recently contributed by both urban and rural landscapes (Figure 2). By combining and viewing the routes and their associations into a large cultural landscape, it has provided not only physical but also psychological aesthetics. The natural scenery of the rivers and their settings is a mosaic of the cultural landscape of the routes with eventful life. In our time, besides the sanctuary places, many houses in the routes are still existed along the river banks with inner landscape. Life on the banks still goes slow as it happened in the past. Those houses through the language of their architectures and decorations such as colors, scales, forms, textures, and building materials, accompanied by the surrounding landscapes, communicate feeling of calm and humility amid an immense appeared in the communities. The aesthetics of simplicity and tranquility together with their physical scenery appeared in the communities meaningfully fill out a whole cross significance of the pilgrimage routes where every step along the way has meaning.

Scientific Value: The French missionaries were the first group to bring science of the Western astronomy to Siam. After the occasion when King Narai had witnessed in Lopburi a lunar eclipse through the telescopes brought by the Jesuits in 1685, it has been recorded that two of the astronomical observatories were later built by the French missionaries at Portuguese Settlement in Ayutthaya and Wat San Paulo in Lopburi. The remnant of the observatory at Wat San Paulo is a significant evidence to represent parts of the astronomical science influenced by those missionaries in the past. In term of irrigation engineering, one of the French missionaries, Bishop della Chiesa, ever applied his knowledge of Western irrigation to help King Narai to solve the regulation of the water flow at the king palace in Louvo. During early of

Bangkok period, the first publishing house for Thai language was established at the Santa Cruz Church. The first book was published here by using Thai script in Latin (Roman) sound, under a title of “Kham Son Christang” (Roman Catholicism). It was considered the first publication in Thailand, in 1796. It is a fundamental part of the modern printing in Thailand. In the later years, a newly innovative camera of that time, so called “Daguerreotype Camera”, was brought to present in Siam by Bishop Pallegoix. He was also the first foreign photographer who was able to take a picture in Siam. This imported technology was later popular in Siam, and became fundamental parts of several scientific and artistic applications in Thailand nowadays, such as historical record and fine art photography.

Social and Spiritual Value: Faith of the Catholic Church is the main linkages socially and spiritually to connect Catholic members in the routes together from the past to the present. The periods of religious persecutions and missionary travails along the pilgrimage routes in the past recall present-day Catholics to join their social and spiritual experiences together with unity consecrated to God through Christ the whole of life. They always spiritualize and sacramentalize their daily life dedicated to Catholicism anywhere, such as churches, cathedrals, and their homes. Their blessings and sacramentals aim at putting all religious activities, times, and places into relationships with God, Jesus-Christ and his saints, and the Virgin Mary. While many of them have ever visited the sacred places in the routes, through various spiritual environments mainly dominated by religious contents, landscapes, and stories of the places, the spiritual transformation of the pilgrim has, more or less, taken them to recognize the context of inner journeys, by joining the missionaries and their Catholic souls in the past as well as the Christ and his saints in a pilgrimage home to God, where new and old places in the heart are visited, blessings are

received, and healing are existed. The inculturation and ethnic cultures appeared in the routes have become intangible significances to form and tie up Catholic society in Thailand profoundly so far. Whole culture of the Catholic society is vibrantly contributed by several ethnic cultures with rich spirits and ways of living on their own, dominated by Portuguese, Vietnamese, Cambodian, Chinese, and Thai. However, a set of mosaics of the different ethnic groups has been well blended and appropriately bonded together by Catholic culture. Each ethnic group has its own distinctive culture, such as custom, tradition, norm, art, architecture, dialect, language, and local wisdom, which is still valid until today. Many of their ethnic cultures have been successfully adapted into the Catholic culture of the routes as well. These social and spiritual feelings help to fill out a whole cross significance of the pilgrimage routes, where life is seen with different eyes in the context of inner journeys received along the sacred landscapes of the routes while travel is for internalized spiritual motives accompanied by social experience to satisfy individual cultural need, particularly through cultural attractions away from normal place of residence.

Interpretative Value: The pilgrimage routes of French Catholic mission in Thailand bring a fresh start in life and inculcate a sense of human existence as one long spiritual journey. The religious contents and their associations in the routes meaningfully play their important parts in sacralizing life and remain central to the performance of Catholic worship, usually through an existence of their own interpretative significance to fill out senses of sacred landscape and inner journey. While the sacraments are not being performed, their religious contents and associated objects appeared in the routes, such as churches, cathedrals, altar crucifixes, statutes, altarpieces, mosaics, ornaments, paintings, and membranes of stained glass, are still there to lift to God the

minds and hearts of those who visit. In addition, their local history and narrative of the people, places, and other subjects of the routes in the past involving with various sacred works and miracles, such as a sacrifice service dedicated to God's work or a message of heaven, help to strengthen manifestation of the faith and belief of those visitors. These tangible and intangible contents spiritually work together as icons with divine power and help the whole routes to symbolize God. Besides the authentic reality and the meaning of human existence in the routes, in view of secularism, the interpretative significance of the routes is still activated to provide the satisfaction of spiritual aspirations to non-Catholics who visit as well. The same religious contents in the routes still work together as icons of the places where extraordinary powers are embodied. Regardless the element of faith that separates them from the Catholics, the secular visitors would perceive a symbolic form of inner journey appeared in the routes, which removes them from their daily life.

Associative Value: The main contents of the routes and their contexts link the true meanings of the routes together with the richness of associative significance. The contents, such as churches, cathedrals, seminaries, schools, and their communities, have been established to associate each other for common objectives, to know and love God and Jesus-Christ, his son as redeemer and savior, and to work dedicated to them. Their contexts behind the scenes are intangible evidences to confirm the profession, sacraments, and life of Catholic faith of those contents established and intimately bound up with the whole of the pilgrimage route's existence. Dependency becomes a characteristic of people in these Catholic communities. The churches and cathedrals are buildings of God, Catholic communities are people of God, and they all become intimately united with God. The love of God and love of

one's neighbor are philosophical concepts of the communities under a universal common good. In the past, many of their ancestors had been originally alleviated from the miseries of refugees or assisted from migrants. In return, since then, the communities were encouraged to put themselves at the services of others. Associative culture was later created and handed over from one generation to another.

Continuity and Integrity: Many churches and cathedrals appeared in the routes still stand elegantly to service their Catholic communities. At the same time, their Catholic communities themselves still continue Catholic way of life in similar to what their ancestry did in the past. While there were a few sacred areas in the past deserted as dead monuments in the routes, the Catholic communities tried not to leave them alone. For instance, a continuity of the Portuguese Village has been vividly revived through the arrival of the new Catholic community and the annual celebration of the Saint Petro Church led by Saint Joseph Church's community and its neighborhoods. The Portuguese Village is still preserved to continue its Catholic way of living for future generation as long as an existence of the Catholic faith in the communities still maintains. Indeed, what those ethnic Catholics consumed in the past is still preserved to continue its authenticity nowadays, for example, ethnic cuisines, dialects, as well as ethnic practices relating to Catholicism. The subsequent generations never forget to follow. They still help each other to drive the continuity and integrity of the contents and their settings in the routes passing to future generation.

Cultural Heritage Conservation and Cultural Tourism Development and Management of the Pilgrimage Routes

The pilgrimage routes of the French Catholic mission in Thailand shall be conserved in a way that protects their cross cultural and cultural significance whilst sustaining the overall heritage values both tangible and intangible aspects for the future generations. In view of Catholicism, these churches and cathedrals are considered as the kingdom of God, body of Christ, and temples of the Holy Spirit. Within the unity of Catholic communities who are people of God, a multiplicity of peoples and cultures is gathered together. They believe that all the activities of these churches and cathedrals are directed, as toward their end, to the sanctification of the communities in Christ and the glorification of God. Continuity of the Catholic churches, cathedrals, cultures, and their associations are the continuity of the communities in the routes. Therefore, Cultural Heritage Management (CHM) in connection with the existences of the Catholic churches, cathedrals, culture, and communities is a faithbased activity of the communities in the routes to follow up. Indeed, besides being good Catholics with daily religious practices dedicated to God, the communities are called to exercise the mission of CHM for the existence and continuity of the church which is the means and the goal of the Roman Catholic Church in God's plan, as the instrument of the communion of God and the communities. Many churches, cathedrals, and their associations are always restored for continuity of their functions. The sacred places and their associations need to be under good condition all the time, as celebrations of the anniversaries for the churches, cathedrals, schools, cemeteries, and even their communities are regularly held with numerous participations of the Catholic souls from elsewhere. According to members of the Catholic communities in the routes, these heritages are not only the religious places of the communities but also the witness of evangelization and dedication of the

missionaries and communities who established and sustained them till today (Burarak 2007, pers. comm. 9 June; K Thareechit 2007, pers. comm. 17 June; S Horthong 2010, pers. comm. 12 June; S Khajai 2007, pers. comm. 14 July).

At the same time, after an emerging of cultural tourism concept in Thailand, economic development of the communities in the routes began to focus more on community-based tourism through their available resources. Through an on-site qualitative research mostly done by interview and personal observation direct to visitors, so called “Tourists” in general, who travel in the pilgrimage routes of French Catholic mission in Thailand during September 2007 – August 2010, for an understanding of their visiting purposes, there are three main groups of tourist journeys we would name them distinctively from their motives to visit the defined places and their associations in the routes, by name sacred, secular, and faith-knowledge based motives. These motives directly reflect local communities in the routes to develop their supporting resources to achieve multiple expectations demanded by these tourists. Through tourist arrival trend in the heritage places and their surroundings, while relying on incomes from daily occupations in the routes, many community members have started to involve in tourism service at the heritage places, for example, selling of local cuisine and souvenir, particularly on the weekend when a number of tourist ramps up. An overall income of the communities in the routes created by tourism has been gradually elevated year by year (P Chatmalai 2010, pers. comm. 27 November; S Khajai 2010, pers. comm. 20 November). On the other hand, over-development of the tourism in the routes would create negative impacts to the heritage places and their communities, mostly caused by a high demand of the visitation. Carrying capacity of the tourists in the high season, such as special festivals and events of the year, has been often noticed at the sacred places and their involved communities in Bangkok, Ayutthaya, and Chanthaburi. Lack of parking lots, traffic jams, and insufficient lavatories in the communities occur when those

special occasions are arranged. Furthermore, through a number of vehicles that visitors bring to heritage places in the routes during those special occasions, air pollution caused by cars is one of the more challenging forces that community members of the routes are dealing with. Noise pollution created by non-Catholic tourists is occasionally detected at the areas surrounding the church and cathedral as well, and it would bother Catholic members who perform religious activities there exclusively in the morning time. In addition, mass tourism is not best suited to historic and religious heritage places as well as their Catholic communities in the routes. It can damage the physical historic environment and undermine both the sense of place and cultural identity religiously and spiritually. Also, it can create difficulties for community members in the routes to continue their daily life and sustain their integrity. Inflation and pressures for tourism growth will result if the mass tourism is fully applied in the routes. These tourism issues would make an overall heritage significance of the routes in jeopardy. Besides the heritage conservation of the routes that all stakeholders in the communities shall look after, sustainable future of the cultural tourism is another challenge that they shall develop to sustain a long-term growth of the communities in the routes without a negative impact on the overall heritage significance.

In compliance to the principles for sustainable cultural tourism established by European Association of Historic Towns and Regions (EAHTR 2009, pp. 7-13), the Malta Declaration on Cultural Tourism (Europa Nostra Congress 2006), the International Cultural Tourism Charter established by ICOMOS International Cultural Tourism Committee (2002, pp. 7-13), and the philosophy of postmodern tourism defined by Boonchuea (2002, pp. 286-290), coherent guidelines of the cultural tourism for the future sustainability of the heritage places and their communities along the pilgrimage routes are proposed as follows:

Guidelines of Cultural Tourism for the Pilgrimage Routes:

- 1) To supervise and ensure sustainable levels of cultural tourism and its management plan for the pilgrimage routes involved by the different clusters of heritage places or sites geographically, the establishments of heritage management committee and heritage marketing group are essentially required.
- A heritage management committee shall be assigned with the classification of the different professional skills to manage the pilgrimage routes, including art and architecture, local history and archaeology, religion, ethnic tradition and culture, education, local trade and manufacture, travel and transportation, and tourism.
- A heritage marketing group shall be assigned and distinctively contributed by members of the heritage management committee of the pilgrimage routes and community members along the routes, aimed at maximizing the value of existing marketing resources and exploring the possibility of developing a brand identity for the routes.
- Stakeholders, both groups and individuals, responsible for management decisions of the cultural tourism in the pilgrimage routes shall be named and specific responsibility taken for each such decision.
- Those stakeholders associated with the heritage places or sites in the pilgrimage routes as well as those involved in its management shall be provided with opportunities to contribute to and participate in understanding the cultural significance of the routes.
- All stakeholders involved along the pilgrimage routes shall have opportunities to participate in conservation and management for sustainability of the cultural tourism of the routes.

2) Cultural tourism to encourage public awareness of all heritage places, sites, and environments along the pilgrimage routes shall be formed predominantly aim at providing experience and understanding of those heritage attractions to the community members and visitors fundamentally in terms of heritage profiles, involved cultures, and significance of the routes.

- Those places, sites, and environments in the pilgrimage routes shall focus visitor attention to learn more from the travel destination areas with pleasure.
- Learning patterns in the pilgrimage routes shall be arranged distinctively from learning patterns in the classroom.
- Interpretation programs in the pilgrimage routes shall present the significance of the routes in a relevant and accessible manner to the community members and the visitors with appropriate, stimulating, and contemporary forms of education, media, technology, and personal explanation of historical, environmental, and cultural information.

3) Cultural tourism of the pilgrimage routes shall be agreed and owned by community members of the routes and the aspirations for it communicated to visitors.

- It shall aim to provide benefits equitably to local communities in the pilgrimage routes.
- The heritage management committee shall ensure that all tourism and conservation activities at the heritage places or sites in the pilgrimage routes benefit the host community.
- Those activities shall provide equitable economic, social, and cultural benefits to the men and women of the host community in

the pilgrimage routes, at all levels, through education, training, and the creation of full time employment opportunities.

- 4) All stakeholders in the pilgrimage routes, including local community and government as well as business, must be involved in the development of the cultural tourism along the routes, particularly in planning for conservation and tourism.
 - The heritage management committee shall ensure that the cooperation between them is effectively arranged and harmonized with heritage goals, policies, strategies, and protocols for the identification, conservation, management, presentation, and interpretation of their cultural heritage resources of the pilgrimage routes in the sustainable tourism context.
- 5) The heritage management committee shall attach an intrinsic value to the culture and heritage of the pilgrimage routes over and above their importance as tourism assets.
 - The places or sites of heritage significance in the pilgrimage routes have an intrinsic value for all people as an important basis for cultural diversity and social development.
 - The long-term protection and conservation of living cultures, heritage places and sites, collections, physical and ecological integrity, and environmental context in the pilgrimage routes shall be an essential component of social, economic, political, legislative, cultural, and tourism development policies.
- 6) Cultural tourism of the pilgrimage routes shall maintain authenticity and distinctiveness and respect the dignity, rights, and beliefs of

local cultures in the routes.

- The heritage places, sites, and collections of cultural significance in the pilgrimage routes shall be promoted and managed in ways which protect their authenticity and enhance the visitor experience by minimizing fluctuations in arrivals and avoiding excessive numbers of visitors at any one time.
- Tourism programs shall present and interpret the authenticity of places, sites, environments, and cultural experiences to enhance the appreciation and understanding of the cultural heritages in the pilgrimage routes.
- The conservation of cultural heritages and their settings along the pilgrimage routes shall be safeguarded by anticipating construction development pressures in the travel destination areas and applying techniques to prevent undesirable over-development and damage as a result of the demands of cultural tourism.

7) Cultural tourism of the pilgrimage routes shall be managed in a sustainable way for present and future generations.

- It shall play a part in conservation of the cultural and heritage assets in the pilgrimage routes.
- It shall contribute to an overall program of sustainable development in the pilgrimage routes, which is exclusively involved by environmental sustainability, economic sustainability, social sustainability, and cultural diversity.
- Sustainable growth in cultural tourism market of the pilgrimage routes shall be campaigned.
- Positive steps to prevent damage and degradation of the cultural heritages along the pilgrimage routes shall be taken by careful

planning to maintain the volume of visitors to heritage travel destination areas to within optimum sustainable limits.

- It shall be built around more sustainable transport both to and within the heritage places in the pilgrimage routes.
- Its management and development in the pilgrimage routes shall be responsive to change.

8) Cultural tourism of the pilgrimage routes shall be arranged to ensure a sufficiency of basic needs of daily life for visitors, including hygienic food, sufficient water, clear air, and appropriate medicine.

- It shall help to reduce carbon emissions, conserve rare and precious resources in the pilgrimage routes, in particular water and energy, and avoid waste production.
- Sustainable use of local resources of the pilgrimage routes shall be appropriately held without waste and over-consumption.

9) Cultural tourism of the pilgrimage routes shall respond to the needs of visitors and aim to deliver a high quality visitor experience.

- Conservation and tourism planning for cultural heritage resources in the pilgrimage routes shall ensure that the visitor experience will be worthwhile, satisfying and enjoyable.
- It shall be organized to arouse individual faith and ideal of the visitor at a heritage place in the pilgrimage routes to ensure quality of tourism, particularly in terms of time and cost that the visitor spent and what he or she received.
- It shall be arranged with safety-consciousness to the visitor both at the travel destination area and during its journey along the pilgrimage routes.

10) Cultural tourism of the pilgrimage routes shall respect and recognize community economic, social, and environmental needs.

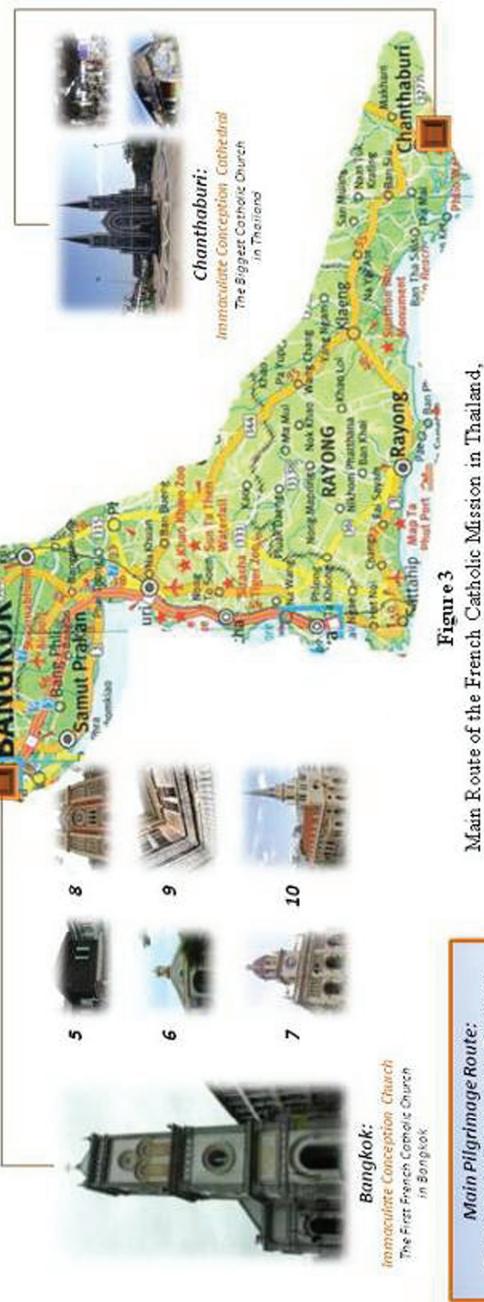
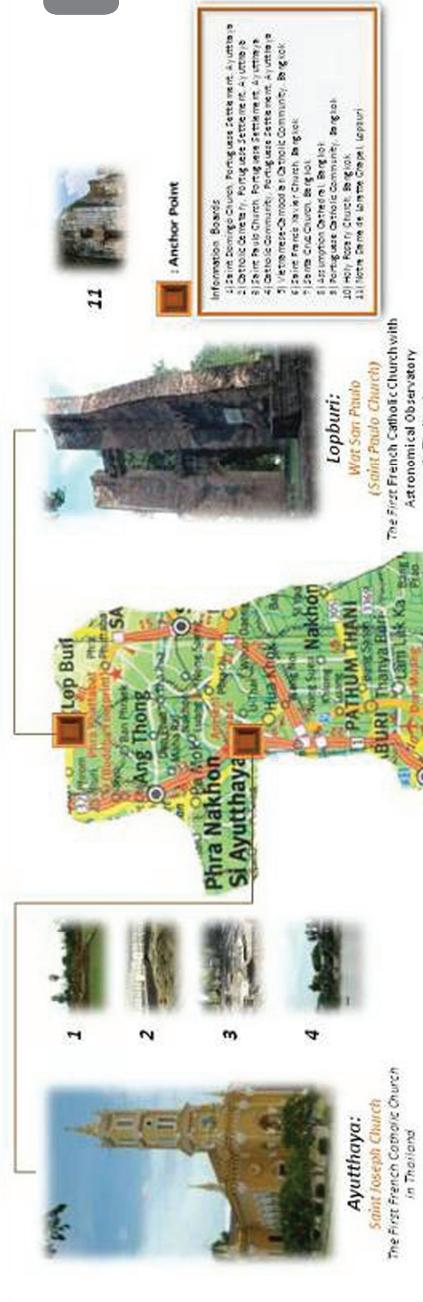
- Provisions of revenue and employment prospects generated through cultural tourism in the pilgrimage routes shall not sacrifice the essential character and cultural tourism potential of the host communities of the routes.
- The promotion, distribution, and sale of local cuisines, crafts, and other products and services at heritage places or sites in the pilgrimage routes shall provide a reasonable social and economic return to the host communities of the routes.
- The heritage management committee and heritage marketing group shall ensure that only a proper tourism activity is applied while cultural integrity of the pilgrimage routes is not degraded.
- The impact of cultural tourism in the pilgrimage routes shall be reflected in the prices to consumers and producers, prices reflecting the real cost to society and the environment.
- Code of ethics for visitors in the pilgrimage routes shall be settled and promoted to public for further implementation, with respect to the heritage values as well as the dignity, rights, beliefs, and feelings of the local communities along the routes.
- Commitment of responsible tourism in the pilgrimage routes shall be established and promoted to all stakeholders, who operate cultural tourism at heritage places or sites of the routes, as their basic roles for further implementation aimed at safeguarding heritage significance as well as the dignity, rights, beliefs, and feelings of the local communities along the routes.

11) Promotion programs of cultural tourism along the pilgrimage routes shall protect and enhance natural and cultural heritage characteristics in the routes.

- They shall create realistic expectations and responsibly inform potential visitors of the specific heritage characteristics of places, sites, and host communities in the pilgrimage routes, thereby encouraging them to behave appropriately.
- They shall take response to protect a negative instinct issue in the pilgrimage routes caused by the visitors, by transforming individual learning experience into development of the quality of life.
- They shall provide a wider distribution of benefits and relieve the pressures on more popular heritage places and sites in the pilgrimage routes.
- They shall encourage visitors to experience the wider cultural and natural heritage characteristics of the region or locality of those places and sites in the pilgrimage routes.

Finally, the development of a successful interpretation for cultural tourism at the pilgrimage routes is necessary to involve with a real understanding of the psychology of visitors in order to understand what they might be looking for in a heritage attraction of the routes. In the planning process to promote a cultural route, the need for interpretative document presenting to visitors, particularly an interpretative brochure or leaflet which should be available at the information center, in the guide book, or in the website of the cultural route, is one of the effective marketing tools to attract their first impression. According to Veverka (2008), he has suggested several important guidelines as the key considerations in developing a successful brochure or leaflet design. With reference to the pilgrimage routes of the

French Catholic mission in Thailand, a draft layout of their interpretative leaflet has been tentatively developed to attract all target audiences based on his suggestion. It has been geographically designed in form of the main cultural route accompanied by anchor points, a concept given by the European Route of Industrial Heritage (ERIH 2006, p2), as the backbone of the routes for central attraction indicating the most important and attractive tourist venues, and main interest attractions and information for areas in between (Figure 3). Tentatively, the anchor points of the pilgrimage routes and their illustrative focuses should be established into four major clusters geographically: Anchor Point of Ayutthaya at Saint Joseph Church, the first French Catholic Church in Thailand; Anchor Point of Bangkok at Immaculate Conception Church, the first French Catholic Church in Bangkok; Anchor Point of Lopburi at Wat San Paulo (Saint Paulo Church), the first French Catholic Church with astronomical observatory in Thailand; and Anchor Point of Chanthaburi, the biggest Catholic Church in Thailand.



Main Pilgrimage Route:
French Catholic Mission in Thailand

Between the anchor points, they could be linked together through their cross-cultural heritage attractions for cultural tourism purpose. Besides various architectural styles of the Catholic churches and cathedrals in the routes that the visitors shall visit for religious activities, spiritual experiences, or aesthetic appreciations, there are many architectural styles of houses in the Catholic communities along the routes that the visitors must see as well, distinctively contributed by Thai vernacular, Western, Chinese, and the mixtures between them. They were built in different periods of time. Many houses were built more than a century, but still stand vividly for their daily functions. In addition, there is Catholic culture in the routes to be carried out from one generation to another, from Ayutthaya in the past, passing Thonburi period, to present-day Bangkok. The Catholic culture has been developed with a bonding of several sacred places, peoples, and their associations in the routes as a whole. During the fall of Ayutthaya, the statues of the Jesus-Christ dying at Calvary Hill (Figure 4) and the Virgin of the Rosary (Figure 5) have been moved from the Portuguese Settlement to Thonburi, and then Bangkok. They are still persisted for devotion as the significance of the Catholic culture sending from Portuguese Catholics to Chinese Catholics, and then all Catholics in the community at Holy Rosary Church nowadays. The Catholics here still continue to celebrate those sacred statues in similar to what the original Catholics of the Portuguese Settlement in Ayutthaya had done in the past (Figure 6). Similarly, at Immaculate Conception Church, the celebration of the statue of the Virgin Mary (Figure 7), originally brought from Cambodia, is held on annual basis. The Catholics in the community normally called her, Phra Mae Kha Nom Jeen (The Virgin Mary of Thai Rice Noodles). It is believed that the original name is from her individual strand of hair formed in similar to a strand of Thai rice noodle. In addition, many Catholics surrounding Portuguese Settlement in Ayutthaya as well as its neighboring areas, led by missionaries from Saint

Joseph Church, come to celebrate the ruin of the Domingo Church here, recently called “Saint Petro Church”, in June on annual basis (Figure 8). They have never left the church deserted again by continuing to revive and conserve it for next Catholic generations, as the landmark of the first Catholic church in Thailand. The visitors, who travel along the pilgrimage routes, could find that the existing Catholics in the routes always felt very close to the heart of Catholicism, no matter they were under positive or negative circumstance. These Catholics regularly visit the churches and cathedrals for their Mass, particularly on Sundays which are generally considered their holidays, the days they are allowed to leave from works and fully dedicated to God especially in the moments after Holy Communion. However, they could use a wide variety of blessing for their residences, their workplaces, and other areas that enter their lives, and should be consecrated to become part of joining Jesus-Christ in a pilgrimage home to God. The reunion of the Catholic communities in the routes is basically held during the Christmas period. Some of them, particularly Thai and foreign extractions in the past, they celebrate this sacred time together with their ethnic cultures, such as a special cooking for traditional cuisine. The visitors could perceive these faithful feelings and marvelous social experiences direct from the routes. Ethnic cultures of Thai and other foreign extractions in the routes could be other heritage attractions to bring the visitors travelling along the routes with sense of discovery from one location to another. These ethnic cultures are mainly dominated by Vietnamese, Cambodian, Portuguese, and Chinese groups in the past. They have been blended into the Catholic culture of the routes as well. The Catholic community of Thai and Vietnamese extraction in Chanthaburi, especially the old generation, still continue to use Catholic prayer book and Catholic praying in Vietnam language for their religious service at Immaculate Conception Cathedral. In addition, it could be seen that other Thai – Vietnamese Catholic communities in Bangkok and Ayutthaya have

more or less preserved the same pattern; some of them, led by the old generation, still pray in Vietnamese together with the new generations at homes. At the same time, the Catholic community of Thai and Chinese extraction at Holy Rosary Church in Bangkok, dominated by the old generation and sometimes accompanied by other Chinese foreigners outside the community, also continue the liturgy, particularly the celebration of Mass, in Chinese language. At Saint Francis Xavier Church in Bangkok and Immaculate Conception Cathedral in Chanthaburi, Vietnamese speaking has been found, although it has been used between the old generations only. Many styles of Vietnamese cuisine are still found at local markets inside those Catholic communities. In front of the Saint Francis Xavier Church, there are Vietnamese food and dessert stalls for daily sale, such as Bánh Xèo (crepe made out of rice flour with turmeric, shrimps, fatty pork, and onions), Bánh Cuốn (rice flour rolls stuffed with ground pork and other ingredients), Nem Nướng (grilled meatballs made of seasoned pork), and Bánh Trôi (boiled glutinous rice balls). In the Christmas period, when members of the family returned home for a reunion of the year and the celebration of Mass to Jesus-Christ at the Saint Francis Xavier Church, they have to help each other to cook and eat a traditional Vietnamese food, called “Bánh Tét”, made of sticky rice wrapped in banana leaves and stuffed with mung bean paste, fatty pork, and black pepper. For other Non-Christian Vietnamese, they traditionally cook and eat it during the Lunar New Year. The local market in front of the Immaculate Conception Cathedral is the main area to sell several kinds of Vietnamese cuisine as well, such as Bánh Cuốn (Figure 9), Bánh Tét (Figure 10), and Bánh Canh, a thick udon-widthed rice noodle soup with a simple broth. In addition, almost every year when the celebration of the Virgin Mary of the Immaculate Conception Church is held in September, the Catholic community in Khmer Village would cook their special curry made of roasted chicken together with Thai rice noodles to accompany the celebration. It is believed that this kind of food was originally from Portuguese heritage. Some of

the Portuguese food and dessert in the past have been adapted and valid until today. At the Immaculate Conception Church, besides other common desserts mostly modified from Portuguese desserts with Thai materials, such as Trouxos das caldas (Thong Yip), Fios de Ovos (Foi Thong), Ovos-Moles (Thong Yot), Queijadas de Coimbra (Ba Bin), and Tigelada (Mo Kang), there is a traditional Portuguese pastel (similar to Curry Puff) cooked and sold here. Suckling pig, as Cambodian food in the past, has been found at the Immaculate Church as well. The suckling pig of Khmer Village is the best in town so far. At Santa Cruz Church, in Kudi Jeen Community, many Portuguese desserts, for example, Trouxos das caldas (Thong Yip), Fios de Ovos (Foi Thong), and Ovos- Moles (Thong Yot), as same as the ones sold in the Khmer Village, are available for sale. However, there are a couple of special modified Portuguese desserts that could not be found from other places selling here. One is called Kha Nom Kudi Jeen (Figure 11) cooking and selling on daily basis, and another is called Kha Nom Kud Sarang (or Kud Salang) cooking and selling during the Christmas period only. The visitors could appreciate these ethnic cuisines as extra experiences during their travels in the routes.

The model of cultural tourism established in the study of the pilgrimage routes of French Catholic mission in Thailand reflects benefits of cultural routes and their relevant places, sites, and settings in promoting sustainable cross-cultural tourism and links between the different ethnic groups and generations in the routes. It is a strategic tool to encourage public awareness and dialogues among the new generations in connection with these revived cultural routes for sustainable conservation and management. Indeed, the pilgrimage routes as a form of the cultural routes are a way of encouraging all stakeholders involved with the routes, particularly new generations, from different geographical areas and cultural backgrounds but the same spiritual guidance to work together for the cross-cultural conservation and tourism in chorus.



Figure 4
Statue of the Jesus-Christ
dying at Calvary Hill,
Holy Rosary Church, Bangkok
(Holy Rosary Church 2010a)

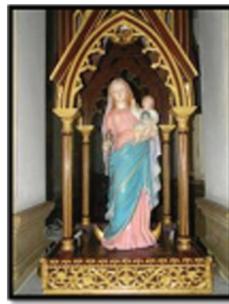


Figure 5
Statue of Virgin of the Rosary,
Holy Rosary Church, Bangkok
(Holy Rosary Church 2010b)



Figure 6
Celebration of Virgin of the Rosary,
Holy Rosary Church, Bangkok
(Holy Rosary Church 2010c)



Figure 7
Statue of the Virgin Mary,
Immaculate Conception Church, Bangkok
(Bangkok Archdiocese 2010)



Figure 8
Celebration of Saint Petro Church,
Portuguese Settlement, Ayutthaya
(Author, 21 June 2008)



Figure 9
Bánh Cuốn, Immaculate Conception
Cathedral, Chanthaburi
(Author, 9 June 2007)



Figure 10
Bánh Tét,
Immaculate Conception Cathedral,
Chanthaburi
(Author, 9 June 2007)



Figure 11
Kha Nom Kudi Jeen,
Santa Cruz Church, Bangkok
(Author, 25 November 2010)

Bibliography

Boonchuea, K. 2002. ชุดปรัชญาและศาสนาเซนต์จอห์นเล่มต้น เริ่มรู้จักปรัชญา (Saint John's Philosophy and Religion Series: Introduction to Philosophy). Saint John's University: Bangkok.

Costet, R. 2006. ประวัติการเผยแพร่คริสต์ศาสนาในสยามและลาว (History of Catholic Mission in Siam and Laos), trans. and ed. O Chaochin. Catholic Mass Media of Thailand: Bangkok.

Estrada-Gonzalez, AE. 2005. 'Templo Mayor: Evolution and Rediscovery. Sustaining Mexico's Ancient Cultural Heritage', in M Sigala & D Leslie (eds), *International Cultural Tourism: Management, Implications and Cases*. Elsevier Butterworth-Heinemann: Oxford, pp. 151-163.

Garçon, M. 2007. 'คำนำของผู้ร่วบรวม (Editor's Preface)' in M Garçon (ed.), จดหมายเหตุรายวันการเดินทาง ไปสู่สยามในปี ค.ศ. 1685 และ 1686 (Journal of Voyage to Siam 1685 – 1686), trans. S Komolbut, 2nd ed, Sri Panya: Bangkok, pp. 14-65.

Pallegoix, JB. 2006. เล่าเรื่องกรุงสยาม (Description of the Thai Kingdom or Siam). trans. S Komolbut, 3rd ed, Sri Panya: Bangkok.

Phlainoi, S. 2010. พระบาทสมเด็จฯพระจอมเกล้า พระเจ้ากรุงสยาม (King Mongkut: King of Siam). 2nd ed, Phimkham: Bangkok.

Pongpit, S. 1984. คาಥอลิกกับลัทธิไทย (Catholicism in Thai Society). Komol Kimthong Foundation: Bangkok.

Richards, G. 1996. 'The Scope and Significance of Cultural Tourism', in G Richards (ed.), *Cultural Tourism in Europe*, CAB International, Wallingford: UK, pp21-38.

Wall, G & Mathieson, P. 2006. *Tourism: Change, Impacts and Opportunities*, Pearson Education. Harlow, UK.

Weaver, D & Laura, L. 2002. *Tourism Management*, 2nd ed, John Wiley & Sons. Milton, Queensland.

Wiederkehr, M. 2001. *Behold Your Life: a Pilgrimage Through Your Memories*. Ave Maria Press: Paris.

Wyatt, DK. 1984. *Thailand: A Short History*. Silkworm Books. Bangkok.

Websites

Bangkok Archdiocese. 2010. ประวัติวัดคอนเซ็ปชั่น (History of the Immaculate Conception Church), Department of Information Technology, Bangkok Archdiocese, accessed 10/10/2010, <http://www.catholic.or.th/archive/archbkk/church/church2/archbkk20.html>

Chumsriphan, S. 2006. *A Brief History of the Catholic Church in Thailand*, Bangkok Archdiocese, accessed 6/4/2007, <http://www.catholic.or.th/amc/amcdata/history.html>

Chumsriphan, S. 2010. ประวัติศาสตร์พระศาสนจักรคาಥอลิกไทย (History of the Catholic Church in Thailand), Historical Archives Bangkok Archdiocese, accessed 22/10/2010, http://haab.catholic.or.th/churchbkk//25_thai-vatiku/chives-catholic/chives-catholic.html

EAHTR. 2009. *Guidelines for Sustainable Cultural Tourism in Historic Towns and Cities: September 2009*, European Association of Historic Towns and Regions, Norwich City Council, UK, accessed 03/10/2010, http://www.historic-towns.org/documents/downloads/SustainableTourism_Guidelines.pdf

ERIH. 2006. *ERIH Leaflet*, European Route of Industrial Heritage, Germany, accessed 20/12/2010, http://www.erih.net/nc/download/information/allgemeine-informationen-uebererih.html?tx_abdownloads_pi1%5Baction%5D=getviewclickeddownload&tx_abdownloads_pi1%5Buid%5D=60&tx_abdownloads_pi1%5Bcid%5D=3177

Europa Nostra Congress. 2006. *The Malta Declaration on Cultural Tourism: Its Encouragement and Control, 16 – 20 May 2006*, Europa Nostra Congress, The Hague, NL, accessed 03/10/2010, http://www.europanostra.org/UPLOADS/FILS/Malta_declaration_Cultural_Tourism.pdf

Holy Rosary Church. 2010. รูปพระศพ (Statue of Jesus-Christ Dying at Calvary Hill), assessed 30/10/2010, <http://rosary.catholic.or.th/aboutchurch/christdeath.html>

Holy Rosary Church. 2010. รูปแม่พระประจำวัด (Statue of Virgin of the Rosary), assessed 30/10/2010, <http://rosary.catholic.or.th/aboutchurch/modonna.html>

Holy Rosary Church. 2010. ห้องภาพกล่าวรำ: ฉลองวัด 2009 (Calvary Gallery: Church Celebration 2009), accessed 30/10/2010, <http://rosary.catholic.or.th/gallery/church4/pages/thumbnail/ thumbnailpage4.html>

ICOMOS. 2005. *5th Draft of the ICOMOS Charter on Cultural Routes (September, 2005)*, ICOMOS International, Paris, accessed 8/4/2007, <http://www.international.icomos.org/xian2005/culturalroutes-draft.pdf>

ICOMOS. 2009. *World Heritage Cultural Landscapes UNESCO-ICOMOS Documentation Centre September 2009*, ICOMOS International, Paris, accessed 24/8/2010, http://www.international.icomos.org/centre_documentation/bib/ culturallandscapes.pdf

ICOMOS International Cultural Tourism Committee. 2002. *ICOMOS International Cultural Tourism Charter, Principles and Guidelines for Managing Tourism at Places of Cultural and Heritage Significance: December 2002*, Australia ICOMOS, Burwood, VIC, accessed 03/10/2010, <http://australia.icomos.org/wp-content/uploads/ICOMOS-International-Cultural-Tourism-Charter-English.pdf>

Veverka. J 2008. 'A Quick Guide to Tourism Brochure & Tourism Leaflet Design', *EzineArticles*, 14 January, accessed 8/1/2011, <http://ezinearticles.com/?A-Quick-Guide-to-Tourism-Brochure-and-Tourism-Leaflet-Design&id=883873>

WorldMapFinder 2011, *Map of Thailand*, accessed 3/4/2011, http://www.worldmapfinder.com/Map_Search.php?ID=/Th/Asia/Thailand&PG=4