

# คำถามต่อทิศทางการฟื้นฟูอาคาร-ย่านเก่าแก่เพื่อการท่องเที่ยวบนพื้นฐานของความไทยหา อดีต-แท้หรือเท็จ: กรณีศึกษา ประเทศไทย

## A Question towards Today's Regeneration of Historic Buildings and Districts for Nostalgia Tourism: A Trick or Treat?

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### บทคัดย่อ

บทความวิชาการนี้เป็นการอภิปรายปรากฏการณ์การท่องเที่ยวในรูปแบบเมือง ที่อยู่บนพื้นฐานของความไทยหาอดีตของคนในสังคมยุคหลังอุตสาหกรรม ยุคที่อาคารย่านเก่าแก่ถูกแปรสภาพเพื่อการพาณิชย์และการท่องเที่ยว และผลกระทบที่เกิดขึ้นในมิติต่าง ๆ รวมถึงบูรณะภาพและความจริงแท้ของบริบททางประวัติศาสตร์ บทความนี้นำเสนอทั้งแนวवิจัยและแนวทั่วไปของปรากฏการณ์ที่อุตสาหกรรมท่องเที่ยวได้ขับเคลื่อนความไทยหาอดีตของคนยุคหลังสมัยใหม่ให้ถูกนำไปใช้ในรูปแบบการบริโภคที่ท้าทายต่อการดัดแปลงท่องเที่ยว ผลการศึกษาจากแหล่งท่องเที่ยว 3 ประเภท ได้แก่ (1) แหล่งท่องเที่ยวในเมือง ได้แก่ เอเชียทิคเดอะวิวอร์ฟร้อนท์ กรุงเทพมหานคร (2) แหล่งท่องเที่ยวประเภทตลาดน้ำ ได้แก่ ตลาดน้ำอัมพวา จังหวัดสมุทรสงคราม และ (3) แหล่งท่องเที่ยวทางประวัติศาสตร์ ได้แก่ สะพานสายมรณะและช่องเขาขาด จังหวัดกาญจนบุรี สรุปได้ว่า กระบวนการพัฒนาการท่องเที่ยวในแหล่งท่องเที่ยวทางวัฒนธรรมและประวัติศาสตร์ กำลังนำพาแหล่งท่องเที่ยวเหล่านี้ โดยเฉพาะอย่างยิ่ง แหล่งท่องเที่ยวที่ตั้งอยู่ในเมืองหรือใกล้เมือง ไปสู่ความเหมือนกันในด้านการนำเสนอประสบการณ์การท่องเที่ยวทางวัฒนธรรม ที่ทำให้ความจริงแท้ความยั่งยืนได้ยากยิ่ง อย่างไรก็ตาม บทความได้ชี้ประเด็นการจัดการท่องเที่ยวที่แตกต่างไปในแหล่งท่องเที่ยวที่มีรากฐานประวัติศาสตร์เชื่อมโยงกับประวัติศาสตร์โลก และชี้ว่าเสียงระดับโลก ซึ่งพบว่า ได้รับความสนใจจากองค์กรระหว่างประเทศในการปกป้องและอนุรักษ์ไปพร้อมกับการจัดการท่องเที่ยว นอกจากนี้ ในอนาคตอาจมีการศึกษาในแม่เมืองวิถีทัศน์ พลัง การเพิ่มขีดความสามารถ และบทบาทของชุมชนในฐานะเจ้าของพื้นที่ ในการจัดการสินทรัพย์ทางวัฒนธรรมและประวัติศาสตร์ของตนเอง เพื่อตอบสนองต่อการท่องเที่ยวบนพื้นฐานของความไทยหาอดีต

**คำสำคัญ:** อาคารย่านเก่าแก่, การฟื้นฟู, สังคมยุคหลังอุตสาหกรรม, การท่องเที่ยวในเมือง, การท่องเที่ยวบนพื้นฐานของความไทยหาอดีต

### Abstract

This academic article attempted to discuss beneficial and destructive effects of regeneration of historic buildings and districts in urban areas, to their significance, integrity and authenticity, in tourism-led context, and to demonstrate how the nostalgia-driven demand and consumption in tourism shapes the movement of tourism system today, which hereafter posed challenges upon historic assets. The article also depicted three tourist attractions in Thailand with different types of tourism activities as the case studies to portray the author's idea of the association of nostalgia and tourism and its effects. The selected three case studies contributed to a conclusion that the phenomena may drive contemporary tourist attractions into a process of homogenization of cultural consumption, inauthenticity and unsustainability. Contrarily, the article also pointed out different façade of nostalgia tourism management of world-renowned attractions in Thailand, which received more attentions on safeguarding from international organizations. Additionally, further research may investigate on an aspect of communities' vision, power and empowerment possibilities in managing their own cultural and historical assets to respond to the trend of nostalgia tourism.

**Keywords:** Historic Building, Regeneration, Post-Industrial Society, Urban Tourism, Nostalgia Tourism

## Introduction

Globalization has shaped the global economy and preferences of its people in several aspects, including the way they consume leisure. A culture becomes a commodity consumed by the members of other culture. Many times as seen today, different cultures have also been globalized resulting in the so called homogeneity of cultures. The modern man, thereafter, is increasingly seeking for cultural authenticity which seems to be found in places fostered with old tangible and intangible assets such as traditions and historic buildings. It is today when human nostalgia becomes a drive to go out, explore and consume “the past” or at least what is “close to the past”, where they can feel of connectedness. This occurrence signifies an importance of cultural capital, especially in urbanized context, in which tourism creates nostalgia of culture as demand, resulting in the culture becoming the product for consumption. Historic buildings and districts, for instance, have become regenerated to be the product of tourism and leisure industry. This article attempted to discuss beneficial and destructive effects of regeneration of historic buildings and districts in urban areas, to their significance, integrity and authenticity, in tourism-led context, and to demonstrate how the nostalgia- driven demand and consumption in tourism shapes the way the tourism system today pose challenges upon historic assets.

## Objectives

This article attempted to discuss beneficial and destructive effects of regeneration of historic buildings and districts in urban areas, to their significance, integrity and authenticity, in tourism-

led context, and to demonstrate how the nostalgia- driven demand and consumption in tourism shapes the movement of tourism system today.

## Review of Literature

### The Historic Buildings and Districts as Part of Built Environment

#### *Defining historic buildings and districts*

The National Historic Preservation Act, 1966 terms the “historic property” as any prehistoric or historic district, site, building, structure, or object included on, or eligible for inclusion on, the National Register, including artifacts, records, and material remains relating to the district, site, building, structure, or object (The National Historic Preservation Act, United States, 2014). The three essential attributes that make a building considered to be historic include significant age, a relatively high degree of physical integrity, and historical significance (What makes a property historic?, Historic Preservation Division, Georgia Department of Natural Resources).

#### *Significance of historic buildings and districts in today context*

Urban decay resulted from the restructure of cities’ economies and new constructions during the postwar and post- industrialization turned city inner zones that located historic properties destroyed as well as causing housing decay. The preservation movement and the rise of historic districts had been felt in countries, like the United States where The National Historic Preservation Act 1966 was established as the most important legislation enacted with the will to preserve historic properties. The significance of historic buildings and districts has been arising from the will in preserving the valuable surviving assets of

the past in the form of buildings and group of buildings located in city's old quarters. The significance of historic buildings encompasses not only the architectural aspect, but also the intrinsic values of buildings and the cultural landscape characterizing them. Historic buildings and districts today in many countries therefore play a significant role in urban socio- economy. These include not only historic buildings in towns but also vernacular houses fostered within particular cultural contexts. Raised by Piti Maneenet (2011, p. 42), the architectural style of many vernacular houses in Salaya Sub- District, Phutthamonthon District, Nakorn Pathom Province, has been changed due to modernity; the intrinsic value is vulnerable to disappearing and this architectural change also affects an integrity of the place that surrounds. Thus, the existence of historic buildings as mentioned appears necessary, as they create both physical and economic vitality to city neighborhood and drive the improvement of built environment, due to the increased price of land and real estate property (National Trust for Historic Preservation, Preservation Green Lab, 2014). Thus, there is the high competition among countries, especially those from the old world, in renewing these old buildings to create higher price, by the merit of the current service- led society.

### Regeneration

The term "regeneration" according to <http://dictionary.cambridge.org> is a general word, meaning "improving or making some things more active or successful", or "an act or a process of regenerating some things, spiritual renewal or revival, a renewal or restoration of body or biological system" (<http://www.merriam-webster.com/dictionary/regeneration>). However, in this

article, the term is used in the context of urbanization, termed as "urban regeneration". This term was evolved after World War II when there was a gradual decline in industrialization. Urban regeneration involves the rebirth or renewal of urban areas and settlements, primarily concerning with regenerating cities and inner ring suburbs that have faced a decline (Virginia Tech, Metropolitan Institute, n.d.). Urban regeneration activities cover a diversity of aspects of city life ranging from physical, social, environmental and historical dimensions and are usually integrated in urban planning (Euro Cities, n.d.).

The primary physical renewal of older urban areas concerns typically with the "inner- city" (Hall, 2006, p. 62). The collapse of the industrialization which was prosperous before World War II had caused a decline in many former industrial cities due to the expansion of city to suburban areas, which many manufacturing and retail businesses, and housing moved to (Kushner, J.A., 2008). The force of the decline in city- center precincts had forced many countries, both in Europe and America in the renewal of these old industrial cities through creating place- making or city image, by incorporating this in urban planning policy in order to rehabilitate old business buildings and improving city infrastructures (Hall, 2006, p. 80 - 81). Urban regeneration was thus understood at its most basic to contribute the development of cities through the 'recycling' of land and buildings, reducing demolition waste and new construction materials, as well as reducing demand for peripheral urban growth and facilitating intensification and compactness of existing urban areas (Turcu, 2012, cited in Sustainable regeneration in urban areas, URBACT II Capitalisation, 2015).

## Post- Industrial Society, Urbanization and Nostalgia

Definition of nostalgia and nostalgia tourism

The term “nostalgia” is defined as the sentimentality for the past, typically for a period or place with happy personal associations (<http://en.wikipedia.org/wiki/Nostalgia>). This term was recognized during the late 17<sup>th</sup> century and 19<sup>th</sup> century with the more depressed tone, involving homesickness and painful condition, similarly to those living with a disease (Overton, n.d., p. 84). Contrarily, in 19th century nostalgia was felt in the positive way, taking into account the romantic significance (ibid). Nostalgia was thus one of the notable characteristics of poetry in the Romantic period, which greatly associated with nature (Nostalgia, Haynes, n.d.). The occurrence of nostalgia has been re- interpreted today in the 21<sup>st</sup> century with a more implication in economy serving the consumption of the middle class group, the social class that emerged after the industrial revolution, as well as the elite group. The overwhelming modernism instigated from the industrial revolution creates a fear among the human mind of losing the aesthetics of the past. Needs to recollect to the past of modern people can explain the reason why human nostalgic feeling has increasingly become tangibilized and beautified in various tangible and physical forms.

Nostalgia in tourism was explained as one of emotional motivation of tourists in traveling to a specific country, city or town with a sentimental association to their lives instead of discovering somewhere new (Davies, 2015). A survey made with the UK travelers reported that they traveled with the nostalgic motivation to the same place because of the following reasons: (1) they had

memorable holiday there in youth; (2) they had been living there when younger or as a student; (3) they went there before on honeymoon; (4) they had a memorable romance there before; (5) they had a sabbatical or gap year there before; and (6) they got married or engaged there (ibid). Some previous studies portrayed the picture of nostalgia as returning home of expatriates who worked in other places away from their hometowns, making that the visits of returning expatriates become a very significant form of tourism (Overton, n.d., p. 85). This could include the VFR travel, a traveling to visit friends and relatives, and a family reunion. Other studies elsewhere regarded nostalgia in a more complex expression. For instance, a study explained that many travelers dreamed to travel to a distant land; this gave a definition of nostalgia as “a yearning for the past, or a fondness for tangible or intangible possessions and activities linked with the past” (Sierra and McQuitty, 2007, cited in Ray and McCain, 2012, p. 978).

Linkage of post- industrial society, urbanization and nostalgia tourism

The end of World War II was the start of a fundamental economic reorganization, especially happening to cities (Spirou, 2011, p. 16). This start led to a decline of manufacturing industry in former industrial cities due to the growth of urbanization causing population moving to suburbs, whereas urban centers were undergoing the restructuring. The technological advances after the 1950s also transformed the manufacturing production process and caused a smaller number of workers (ibid, p. 17), bringing about the emergence of lighter manufacturing industries (ibid, p. 14). To accommodate urban life, more service- related businesses such as

finance, legal service, and wholesale and retail trading have been arising and cities' economies are characterized by the service sector. Post-industrial society allows people, especially the majority one, the middle class, to have more leisure time. Suburbanization, the growth of automobile, and the development of transportation, including highways, have shaped the nature of leisure and how people use their leisure time.

Urban living causes people a feeling of distant to the past, due to their routine living in the modern environment. Tourism is one way for them to escape from this boring routine life to a place of remote or unfamiliar land where old, pastoral and rustic environment and old social and cultural fabrics can still be appreciated. The capitalism in the urbanization era has triggered situations that everything from the pastoral or rural societies is brought to cities, utilizing public spaces: things of older culture are presented in creatively designed products and activities sold or opened for experiencing, and rather in the retail environment. This is also accelerated by the technique of place- marketing and place- making to showcase to the mass market.

The move of urbanization has brought old towns to the edge of change. More lands, even many rural ones have gradually been transformed into the built environment. Cities are larger and highly sprawling from the inner zone, especially through physical development and the gathering of a variety of people from different cultures. Diverse tourism demands today are derived and responded mostly in urban setting. This may be called the phenomenon of "urban tourism", in which visitors consume in an urban or city context within a combination of contemporary and old

physical settings. There are several forms of demand and supply of tourist consumption activities being derived from their nostalgic demands. This includes, for instance, the way tourists spend their leisure time at urban spaces; the commodification of products in souvenir industry; the development of tourist attractions, restaurants and accommodations based upon this demand, usually involving the use of historic buildings and the reproductions of them. These happenings are directly and indirectly derived from the forces of tourism, urban demands and business supplies, and the preservation efforts.

Urban tourism has a connection with the nostalgic demand in tourism market. Urban tourism introduces an idea that there is a linkage of globalization and urbanization, which has transformed towns and cities to be places that serve tourism and leisure activities. Especially, increasingly there are towns and cities from the pre-industrial era reborn, based on the demand for the consumption of places in a post-industrial society, with so much significance (Roche, 1992, cited in Page and Hall, 2003, p. 29). The rise of preservation for historic districts is one of the significant movements that link with an emergence of urban tourism (Spirou, 2011, p. 27). Examples of historic districts reused for tourism and leisure purpose include inner city and waterfront areas (Page and Hall, 2003, p. 49). Urban tourism involves tourist activities occurring in urbanized areas which are characterized by their old and new precincts. The definition of urban tourism also focuses on the fact that a greater range of consumption opportunities becomes an experience for tourists who visit towns and cities (Mullins, 1991, cited in Page and Hall, 2003, p. 39). It can be noticed that these consumptions have

been growing with the mercy (and even at the expense) of commodities of cultural and architectural heritage. The issue on commercializing the nostalgic demand has therefore arisen from the fact that historic buildings settled in old precincts in many countries have been commoditized to serve the feeling of people to be drawn back to the past.

It is convincing to believe that in the post-industrialized context, conservation of cultural heritage, in particular with historic buildings and sites, establishes an extensive meaning in tourism industry. The previous review of literature gives a prospective that conservation practices for heritage buildings involve national response to economic decline of inner areas as well as its reaction to the perceived loss of control over the heart of the city due to urban development (Jones and Varley, 1999, p. 1559). This is one of the reasons of many developing countries for adopting conservation practice carried out to their heritage buildings.

## Discussion

### The Question on Integrity and Authenticity of Historic Buildings and Districts Posed to Nostalgia Tourism

Nostalgia tourism contributes to both benefits and challenges to condition and status quo of historic buildings and districts. Nostalgia tourism creates benefits in a diverse fashion both to the side of tourism system and historic preservation, basically including physical improvement and development in built environment through national and city planning and policy, the economic expansion and more opportunities of services and creative retail activities based on nostalgia demand. Moreover,

the contemporary market consumption of the good old days, the aesthetics of ruins of places, and romances is a good reason of a nation to make a national image by exploiting the historic districts as the place of tourism landscape. At the same time, nostalgia tourism also marks some challenges to historic buildings, districts, including associated landscape. The capitalism has increasing driven the world to face high competition in business, including tourism and leisure. It creates the overwhelming commoditization of culture and heritage throughout the world, resulting in gradual mass tourism in which tourist cultural consumption has been influenced in the same way. Tourists travel to spend a vacation or leisure time at historic settings and old streets, such as in cities and towns listed as the World Heritage Sites, and other historic cities not listed. Preference on nostalgia has produced a variety of cultural expressions, and consequently more new products and services will be reproduced in association with this preference of the market. Nostalgia- driven demand of global visitors has gradually led to higher level of regeneration of historic buildings and districts in urban areas, due to the commercialized force. Many times regeneration can be too severe that it may reduce or destroy integrity and authenticity of building and its cultural landscape. A wider range of tourism and leisure products will be introduced to the tourist market to experience, many of which will be prone to modification from the original forms. New constructions are built and new product types are offered against the historic buildings in the same place. Also, imitations of old buildings are intentionally made to create a nostalgic image of place and attractive urban

street characters in the nostalgic ambience. Integrity of historic buildings refers to historic physical integrity of building; this means that a buildings or a group of buildings must retain a relatively unchanged condition, especially the essential characters or features must still be present, whereas integrity of associated cultures must also be recognizable (What makes a property historic?, Historic Preservation Division, Georgia Department of Natural Resources). Given the nostalgia tourism case, the lessening of authenticity and integrity poses vulnerability to historic buildings in facing the state of misplace and alienation to the modern environment.

Furthermore, nostalgia tourism seems to be inclined towards the so-called “popular culture”. Increasingly, each country produces tourists to travel around the world, those who have apparently sought after the same aesthetics and the same patterns of tourism consumption. Nostalgia tourism market thus can lead to the phenomenon called the cultural copy and the homogenization of cultural consumption. Presently, it is easier for tourist destination countries to build places and buildings of different cultures in order to create a diversity of tourist attractions to attract more visitors (with the same preferences and of new markets). Mass repetition of historic buildings and more new lands being transformed into staged old districts with replicas of old buildings caused the de-contextualization. This creates beautiful streetscape, making the places look livable and home-coming atmosphere; yet at a certain time in the future, old quarters or old communities in inner cities and even empty lands in suburbs will be developed in this pattern for economic benefits, and gentrification will definitely occur.

It seems that today tourists travel under the influence of mass media, including the social media, and from the effect of language discourse (Chhabra, 2010). The gaze of tourists is seen through the camera lens, and with their nostalgic demand, the gaze is rather made to the beautifully decorated buildings fabricated with elements of nostalgia: things from the old living, like farm, brick streets, white-wash buildings, old mine and industrial atmosphere. Then, they share to the world. Some groups of tourists travel in seeking for self- identity, and experiencing a cultural heritage of a country seems to fulfill this intrinsic motivation. These tourists are therefore inclined to travel back in time and feel that authenticity does matter (Mkono, 2011, cited in Ray and McCain, 2012, p. 978). Identity can be constructed effectively in the social media-influenced environment, particularly true with tourists of the new generation. The Internet easily creates a destination image, using the nostalgic marketing to attract “yearning for the past” groups of tourists, who are also looking for some experiences to augment their self-identity. Information from social media is reliable as it is from words of mouth of those who experience before, however, can be easily distorted due to a diversity of personal and cultural expressions. Moreover, businesses today also employ social media in marketing and advertising their products; this can also influence the market preferences in ways that money can be made.

### Review of Nostalgia Tourism in Thailand: Three Case Studies

This article depicted three interesting case studies in viewing the phenomenon of nostalgia tourism based on the author's personal observation and reflections. The first case study

described the development of a river-front attraction; the second case study addressed the issues of the floating market-based attractions; and the last case study portrayed the classical-route tourism based on the painful history of the Death Railway in Kanchanaburi Province.

The first case study: Asiatique the River Front, Bangkok

Asiatique the River Front Project was first launched on television with an advertisement in a nostalgic sense drawing us back to the very old day of the place. The advertisement portrayed the audience the significance of the place when it was formerly a port of goods, particular timbers transported along the river from Lampang and Phrae, the North of Thailand during King Rama V, when the Siam started to do trading with European countries. The history of the river front that had played its role as the port during that time was depicted, with the only one old house or a port office, old warehouses left in ruin, and an air-raid shelter as the historical backdrop. An introduction of the four main districts was therefore launched, which creates an important landmark to Bangkok and makes the place alive again: Charoenkrung District, Town Square District, Factory District, and Waterfront District. These districts were designed with an association with this history, making visitors have a recollection of the past when this place was busy with daily trade activities. Today, there are over 1,000 souvenir and decorative item shops in Charoenkrung District; and over 500 shops selling fashionable clothes in a zone called Factory District where locates an over 100 year-old sawmill factory, that was redesigned and rebuilt with an introduction of the modern atmosphere. Another two districts include the Town Square

District, filled with a wide range of restaurants and beer bars, and space for events under the theme of the convergence of the East and the West; and the Waterfront District introduced with international cuisines and wine bars arrayed in the panoramic view, using the gimmick of way of life along the Chao Phraya River (<http://www.asiatique-thailand.com/index.php/th/view/page/getting-around>).

The development of Asiatique the River Front as an urban attraction at one side is beneficial in terms of the city's economy, as well as creating an interesting icon in Bangkok riverside. However, based on the author's observation, what the attraction may be missing is about giving more significance to the historical essence of the place. The provision of the information introducing the history of the place is not sufficient for visitors to appreciate the past, and some important points cannot be effectively interpreted such as the tram track from the riverside to the area inside and points of warehouses and factory. What is worse is about new constructions added to the place which distorts the main historic theme of this place as it was publicized at its earlier launch, for instance a giant swing and a replica of the Italian Juliet Love Garden presented with an imitation of Love Key Ceremony on Seoul Tower, here in Asiatique (<http://www.painaidii.com/diary/diary-detail/002271/lang/th>). Creating waste is one thing; what also takes into account concerns a lack of integrity of the place and a possibility of visitors in the near future of losing the true memory of this place.

Visitors come to this place for shopping, drinking and dining. How many of them will be appreciated this place for its historical value when

this content has not been soundly presented? What is wrong about this place is that it exploits the historic significance for the commercialization with a little part of history being portrayed. The question asked to this place is that to what extent it will be developed, particularly new constructions and icons around the place, whereas the only one old fragile house stands there in the middle of changes, vulnerable to collapse and being forgotten.

The second case study: floating market-based attractions

Market is significant in Thai culture, and floating market or the way goods are sold from boats occurs from the fact that traditional Thai way of life has a strong relationship with river, especially people living in the central plain or Central Thailand. Many canals or "Khlong" were dug for convenient water transport. Hence buying and selling activity was mainly on boats. However, most floating markets operating today mainly serve as tourist attractions. The first floating market of Thailand as the classic touristic route and has been notable in the world tourism map over the past ten years is Damnoen Saduak Floating Market in Ratchaburi Province. The tourism of this floating market today has been considered during its revitalized stage welcoming newly emerging tourist markets, such as Chinese and Russian, after its stagnation for the past few years. In Samut Songkram Province, another famous floating market introduced to the tourism industry is Ampawa Floating Market. Ampawa District is an old community since the Ayutthaya period, where tradition of living with water of Mae Klong River, traditional Thai houses and rich ecological resources, particularly the fireflies are outstanding.

Ampawa Floating Market is a significant case study about its tourism situation derived from the promotion of traditional river culture which is rarely seen today and attractive not only to foreigners but also to Thai nationals. From the financial crisis of Thailand, generally known as Tom Yum Kung crisis, Ampawa had attempted to recover its economy and people well-being by welcoming the eco-tourism into the area by the support and cooperation of Tourism Authority of Thailand and Community Development Department, with the financial support of Social Investment Fund (SIF). Ampawa since then was developed as a cultural tourist attraction by its traditional market along the Mae Klong River, with the primary aims of preserving traditions and boosting local economy. Receiving the honorary mention in the 2008 UNESCO Asia-Pacific Heritage Awards List for Culture Heritage Conservation, Ampawa Floating Market even became a well-known tourist destination among both domestic and foreigners (<http://www.nationmultimedia.com/top40/detail/7342>), attracting approximately 400,000 tourists by 2009 to have a short break or long weekend break there (Vajirakachorn, 2011). The tourism development of the area had seen its bright side, making an extension of tourism services, the homestay, in which local people opened their houses to accommodate tourists' overnight stay. Homestay during this early time had been opened with old traditional pace that promoted host-guest interaction. During the past five years of its tourism exploration, development and growth stage, Ampawa has witnessed its fast growing. More other types of accommodation were opened to facilitate higher number of tourists. Resorts were opened, many of which are run by entrepreneurs or investors outside the

community and by deploying the pattern of homestay type in order to attract tourists who would like to spend weekend or long holiday like a local living in the past. Yet, authentic experience seems to be destroyed (and may be perceived less significant) due to excessively high number of tourists crowded along the terrace built for visitors to stroll and sit along the canal. Old wooden houses are used as homestay (which is not the traditional homestay anymore: host-guest learning is neglected, yet the propaganda of “homestay” concept has been used by investors on the Internet to catch the nostalgia market) and shops operated by outsiders, selling more variety of goods. This atmosphere accelerates visitors’ experience to be faster and shallow, which is contrastive to the original neighborhood. Nostalgia seems unreasonable there. Appreciation to be contributed towards the traditional living pace seems not existed. The canal life was misrepresented and replaced with the “tourism to shop”, whereas the market is even extended to be larger further inland. In terms of economic aspect, it is no question of its benefit. Regarding the socio-cultural, historical and physical aspects, yet it is questionable, that within a few years from now how Ampawa Floating Market would maintain its authentic value: would it become just an ordinary market with lower quality of its original characters?

Followed by the abovementioned floating markets renowned in the international tourist program, other smaller and bigger markets of its kind around the central part of the country have materialized, for instance Ayothaya Floating Market in Ayutthaya Province and Pattaya Floating Market in Chonburi Province. Many of them were created by digging a small pond, or using the

community’s canal which is no longer used as the main transport mode due to the development of towns and land transport, with a provision of paths or trails for visitor walk, and stalls for sellers. Mostly, they are initiated in demonstrating or staging the traditional way of life along the rivers or canals and for stimulating national spending and economic circulation. This contributes to local income generation. However, tourism trap is always there when it is a mass reproduction of historical value with an unsuccessful interpretation and unplanned built environment management, which will usually impinge negatively upon various aspects of associated societies. Even the tourism society will also be affected, in that tourism development by this manner will weaken the identity of attractions and shorten their life cycle, since new places of the same kind will be seen to burgeon easily and gradually anywhere, even in urban setting.

The third case study: Death Railway, Kanchanaburi Province

Nostalgia also signifies the more depressed tone and painful condition; this makes the Death Railway in Kanchanaburi Province applicable for this review. The Death Railway and associated tourist attractions in this western Thai province may be one among a few good examples of nostalgia-induced tourism being defined in Thai tourism context. The tourism of the Death Railway and the Bridge over the River Kwai was established with the historical backdrop of World War II. The attraction was first captivated by the world’s attention as the significant site in the world history from a novel and an award-winning film, “The Bridge on the River Kwai”, depicting the construction of the Burma-Siam Railway in 1942-1943 for its historical setting (<https://en.wikipedia.org>.

org/wiki/The\_Bridge\_on\_the\_River\_Kwai). Most visitors are the Europeans traveling to the Death Railway and associated sites, for example the Don Rak War Cemetery and the Hellfire Pass and the Museum, as to reminisce about the past when the war tortured everyone, and for many, to recall their ancestors' and fellow citizens' years of suffering. It is therefore to clearly understand that the tourism of the site fosters an occurrence of a shared identity to visitors, assisted by the shared history of the world and the associated nations. This cluster of tourist attractions have been effectively and impressively designed and managed, that facilitates tourists to feel, to contemplate, to learn and to understand the place's intrinsic value. The Hellfire Pass or the Japanese Konyu Cutting, for example, was regenerated from the evidence of the cuttings along the Thai- Burma railway into the memorial museum with the minimal use of physical artifacts (Remembering the Railway, the Thai- Burma Railway and Hellfire Pass, n.d.). Augmented by the short journey of train experience as an entry for visitors to get to the remembering time of when the Allied Prisoners of War (POW) and Asian laborers suffered and died at Hellfire Pass and elsewhere in the Asia Pacific region during World War II, visitors are encountering with their spirituality, a combination of excitement, agony and nostalgia.

## Conclusion

This article questioned towards the regeneration of historic buildings and districts when they play the considerable role in responding the nostalgia tourism, in the globalization context, in particular: the past has

been re-created in the new setting. The review was made; with the three case studies to portray both "trick and treat" side of the ways Thai tourism defined and presented the national historic properties in the tourism landscape. The post-modernism draws back people nostalgic demand to consume livable culture in historic urban environment. Thus, this should encourage both inspiration and awareness of concerned organizations in managing tourism in historic cities or towns in ways that it will not or will alter at a minimal level the integrity and authenticity of sites. It is agreeable that tourism business sector has its primary goals of creating tourists' contentment and pleasure, and in producing national income, but this must not be flourishing at the cost of the historical and cultural heritage. The management of tourist nostalgic demand through tourism should take into account ways to fabricate tourists' quality experience by designing and planning for historic sites development in the manner that can safeguard and prolong their fundamental significance, and that can ensure consumers of new generations will treat their nostalgia in a more meaningful sense with no state of unconscious ignorance and disconnectedness.

## Recommendation and Future Research

The reviews of the three case studies of main tourist attractions in Thailand contributed to a conclusion that the phenomena of nostalgia tourism may drive contemporary tourist attractions into a process of homogenization of cultural consumption and pose risk from unsustainability, which may reduce intrinsic values of historical and culture-based attractions. Nevertheless, world-renowned attractions may reveal different façade of nostalgia tourism

management experience as they have normally been safeguarded not only by national but also international organizations, as reflected from the case of Death Railway and Hell Fire Pass in Kanchanaburi. Therefore, cohesion among international organizations may assist safeguarding individual national fragile and vulnerable buildings and districts. A presence of cooperation among the state members of the ASEAN Community and inter-regions is believed to be an essential key to driving individual nations to view and achieve a common vision of cultural and historical asset protection, conservation and even sustainable adaptive reuse. Further research may investigate on an aspect of communities' vision, power and empowerment possibilities in managing their own cultural and historical assets to respond to the trend of nostalgia tourism.

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