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**Consuming “Nostalgia Tourism”:
A Case Study of Domestic Tourism in Thailand**

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ABSTRACT

This study aims to investigate the development of “nostalgia tourism” (*Hooi Ha Adid* in Thai) in Thailand after 2001, particularly why “nostalgia tourism” has been well received among Thai urban middle class and the young generation. In order to do so, I analyse the perspectives of both the supply and the demand side of nostalgia tourism. On the supply side, I argue that the Thai state promotes “nostalgia tourism” in order to re-create national integrity and particularly to enhance its legitimacy at the time of political instability.

On the demand side, consumers engage in “nostalgia tourism” as a means of escaping the multiple on-going dilemma that challenges their Thai identity. The Thai society has experienced several nationwide crises due to the political divide after the Thaksin government (2001-2006) and more recently due to the demise of His Majesty King Bhumibol Adulyadej. The study reveals that “nostalgia tourism” serves to fulfill the desire of Thai domestic tourists who feel a loss of future certainty.

This study focuses on weekend recreational activities of consuming “nostalgia tourism” in “old markets” and “floating markets”, which are re-invented according to the popular images of the rural past. The simplicity is mainly consumed by the new urban middle class and young generation. In sum, the study suggests that in order to understand the construction of “nostalgia tourism” in Thailand, it is critical to examine the desires of Thai domestic consumers which are in turn shaped by current broader social transformations and stagnations that Thailand faces.

My fieldwork was conducted at the research sites of *Amphawa* floating market, *Talingchan* floating market and *Khlong lad Mayom* floating market, and other nostalgia tourism destinations in the central region of Thailand in 2013, 2014 and 2016.

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Chapter 1
Introduction

1.1 Background of the Study

“Nostalgia tourism” has been discussed under the context of cultural tourism, heritage tourism, community based tourism from the first past of tourism development. Nostalgia can be seen as a primary driver of the recent popularity of heritage tourism (Canton & Santos, 2007; Dann, 1994; Kim, 2005). Heritage tourism sites are attractors for nostalgia – motivated tourism, in that they provide the requisite setting for giving tangible confirmation and context to nostalgic imagination (Janiskee, 1996; Urry, 1990). The memory products such as commemorative events, museums and heritage sites are one manifestation of the burgeoning “industry of culture” to feed demand of an increasingly well-educated tourist class (Marshall, 2012).

Cultural tourism has been defined as “visits by persons from outside the host community motivated wholly or in part by interest in historical, artistic, scientific, or lifestyle/heritage offerings” (Silberberg, T. 1995.) The nostalgic tourist segment is driven by a desire to fulfill their ancestral identity by consuming cultural experiences. The nostalgic desire for community is reflected in the popular fascination with *furusato*, which literally means old village, but in popular usage approximates the English “hometown community” (Creighton, 1997).

The idea of “nostalgia tourism” provides a direction for development of Thailand domestic tourism. Additional terms for nostalgia include historical tourism, cultural tourism, rural tourism and also community based tourism.

The study of “nostalgia tourism” and floating market has been discussed but most of those studies are focused on ways that floating markets, 100 years markets and construction nostalgia can evoke memories of one’s personal past with direct experience. This study draws on the young generation who lack personal experience, but who can have nostalgic feeling through the experience based tourism by the image of ‘the past’, ‘tradition’, ‘culture’ and ‘Thainess’.

Hence, this study examines how the young generation experience and consume the “nostalgia tourism” through floating market, 100 years markets and the construction nostalgia destination. Additionally, it explores what effects and consequences it brings to the community and society as a whole and how it relates to their identity. My question is why “nostalgia tourism” has become in Thailand and popular among the

young generation in Thailand. The social process enabling the construction and what these constructions can tell us about how our contemporary life is organized.

Before, tourism was very internationally oriented toward foreigners. Thailand is a tourist destination par excellence. In the 1960s, American GIs began coming for ‘rest and recreation’; after that the number of international tourist arrivals has increased year by year. Whereas international tourism has been actively promoted all along, primarily to boost economic development, domestic tourism has been treated with a lower priority (Gunther, 2017).

The 1997 financial crisis, known as the Tom Yam Goong crisis, was a turning point of the development of tourism in Thailand, marking a shift towards domestic tourism. The domestic rise was embedded firmly in urban-rural relations in contemporary Thailand. Domestic visitors were expected to generate less revenue due to their supposed lesser spending capability (Cohen, 2014; Peleggi, 1996). Domestic tourism was encouraged in order to compensate for fluctuations in the international market. The worldwide economic crisis, regional natural disasters and uncertain factors, for instance the SARS outbreak in 2003, the Tsunami in 2004, the worldwide economic crisis, the devastating floods of 2011 and the political unrest between Red and Yellow shirts were followed by fears of decline in international arrivals and a call for the domestic visitors to bridge the gap (Gunther, 2017). In order to promote domestic tourism in Thailand, the Thai government launched a campaign under the concept “Thai Teaw Thai” by Tourism Authority of Thailand. The main purpose of the promotion of domestic tourism has been the prevention of capital outflow (Gunther, 2017). Instead of travelling and spending money abroad, the Thai population was offered incentives to discover their own country (Kaosa-ard, Bezic & White, 2001). For Thai tourists, sightseeing within Thailand nurtures identification with Thainess as it ‘involves feelings of loyalty to Buddhism, the monarchy and the nation’ (Peleggi, 2002).

Nostalgia has been one of the most debated issues in tourism studies. Nostalgic feelings have opened up the countryside as a pleasurable amenity for city dwellers seeking relief from work and unbearable urban conditions (Gunther, 2017). It is assumed that tourists search for authenticity and places which differ from those found in their daily lives. However, though once a symptom of extreme homesickness, nostalgia has

become a key term to describe the modern and postmodern cultural condition (Davis, 1979).

Frederic Jameson has argued that nostalgia and pastiche are central features of late capitalist image production. Nostalgia is no longer what it was in the new postmodern age it has become the appropriation of 'the past' through images (Jameson, 1991).

The development of communication technologies has intensified mediated contact with culture ; the past images are appropriated, and no longer restricted to one's own society but include the mediated images of other cultures. Nostalgia can be a form of cultural tourism (Watanasawad, 2013). As said by Mac Cannell (1993), 'All tourism is a cultural experience' and by (Urry,1990), 'Tourism is culture', so this assumption made some scholars believe that cultural tourism is either something new, or it is a postmodern phenomenon. However, by examining the definition of cultural tourism, it has become clear that 'what has changed is the extent of cultural tourism consumption, and the forms of culture being consumed by cultural tourists' (Richards, 1996).

Nostalgia is a very complex concept; generally, "Nostalgia" is viewed as a complex whole, which delivers a unifying concept for nostalgic feeling or yearning for the past. Nostalgia has been defined as a psychological obsession "to be back" that is, 'a sentimental longing for the past', which people may develop with reference to things, significant others, places or experiences that are no longer extant or directly reachable.

The studies and nostalgia research have developed quite independently. Also nostalgia studies have largely advanced through identification of various facts of this emotion and its implication on consumption. It has been argued that nostalgia can be either a state of personal (Holbrook, 1992) or social emotion (Kim, 2005). Nostalgia can be activated from an idealization of memories (true or real nostalgia), from an indirect experience via the memories of people close to us (simulated nostalgia) or from the collective evocation of some pretended origins (collective nostalgia) (Baker & Phongpaichit, 2014).

"Nostalgia tourism", meanwhile, incorporates tourism and other social mechanisms. It resembles in part, but is distinct from, other tourisms as "nostalgia tourism" can be divided into the following subcategories:

(1) Historical tourism, which refers to traveling to an archaeological or historical attraction to appreciate and enjoy the site, gain insightful knowledge of relevant

history and archeology of the local area in the basis of responsibility and preservation of cultural heritage and values of such environment where local people contribute to the management of tourism in their location.

(2) Cultural and traditional tourism refers to traveling to observe traditions at specific locations where local people organize or arrange for the tourists to enjoy and embrace the aesthetic of arts to learn more about the beliefs, faith, respect, and rituals, obtain insightful knowledge and understanding on social and cultural conditions, and gain new experiences (Silberberg, 1995).

(3) Rural tourism / village tourism refers to traveling to a village or rural area with unique and outstanding lifestyle and recreation to enjoy and learn about creativity and local wisdom as well as understand more about the local culture.

(4) Community based tourism refers to tourism that takes environmental, social and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life.

Since the 1990s, the urban “middle class” in Thailand has been identified as an affluent class of homogeneous urban-based elites, as distinct from agricultural workers, laborers or other people on the lower end of society’s ladder (Trusuyo, 2000).

In Thailand, the middle class has been considered one of the most influential groups in political development, and the Thailand economic plan accordingly placed emphasis on developing the industry and basic infrastructure they demanded.

In 2011, Thailand’s government was desperate to launch the policy of the first-time car buyer program, a populist scheme which ran between October 2011 and December 2012 and which still has a significant indirect influence on Thai people. The scheme, launched by the government that was ousted in a military coup in 2014 following months of political unrest, was designed to encourage the country’s low- and middle-income earners to shift from motorcycles to four wheels.

Under the scheme, the government committed to providing tax rebates equivalent to 10% of the maximum vehicle purchase price of 1 million THB. For cars, the maximum engine size was 1.5L, while no upper limit was given for commercial vehicles.

The scheme helped lift the Thai domestic vehicle market by over 80% to a record of 1,435m units in 2012, before falling to 1,325 m units in 2013 -still the second-best year on record for the vehicle market.

By 2012, the widening gap between the rich and poor in Thailand and other Asian countries had begun to threaten the region's economic and social stability, according to the Asian Development Bank. Income divisions were rising markedly in the region, where the richest 1 percent of households accounted for 60-80 percent of total income.

Close to 20 percent of total income went to the wealthiest 5 percent in most countries, according to the "Asian Development Outlook 2012". Steady economic growth since the 1960s has helped the Thai middle class of entrepreneurs, business people, professionals and white collar workers expand and become a significant portion of the Thai population. By some measures they have grown from 15 percent of the workforce in 1960 to 34 percent in 2000. If anything, the pace has picked up in recent years. In 1990, only 9 percent of Thai households had a monthly income of 15,000 baht or more. By 2004 this figure had risen to 29 percent.

Nostalgia policy corresponded with the management under the concept "Discover Thainess," which was created from examining research studies by various institutions. The study revealed that behaviors that were most paid attention to were those regarding the way of life. Curiously, the desire to have a shared mutual experience, spurring the want to get back to the past, was prominent, despite the influence of the digital society (Interview, 2017). Citizens were largely seeking "Happy days" in the past again. 'Happy days' here does not only include the past as the direct experience each tourist had in their childhood, but it is also including happy days jointly imagined by the society; in other words, any period of time in the past was the time of happiness.

The Tourism Authority of Thailand (TAT) mentions domestic travel for the first time in 2003. In terms of revenue, it has since then grown significantly. In 2006, domestic tourism accounted for about one third of tourism revenue: Of the total earnings in the amount of 2.52 trillion baht, 866 billion baht were generated by the domestic market alone. Noticeably, Thai people had become tourists of Thailand themselves.

In the modern society, people's lifestyle has been changed greatly by the development of technology, the industrial production system, capitalism, consumer culture, mobility and communication. The consumers do not consume and exchange

goods as their utility values, but they consume signs, image, and semiotics. This leads people to have no space to show themselves or their identities within the society. So the need of space, self, and identity are constructed through nostalgia.

In Thailand, recently nostalgia is shown almost everywhere in Thai people's life such as TV programs, movies, music, advertisements, fashion, utensils, transportation like retro bicycles or motorbikes and in marketplaces such as 100 years markets or floating markets. Companies and communities endeavor to bring back or reconstruct the marketplace where exists the ancient way of life or shows the Thai 'identity' or 'localism' as a model of nostalgia society, because the floating market or 100 years markets are the place where various actors, for instance the individual, the community, and the investor come to play their roles and carry out activities. This phenomenon continues to be an important element for Thailand domestic tourism.

The concept of nostalgia, compared to the broad concept of "nostalgia tourism" is perhaps an easier term to deal with, but one must still address both the conceptual definition of tourism dealing with the core meaning of tourism, and the technical definition of tourism.

The conceptual definition is "The temporary short term movement of people to destinations outside the places where they normally live and work, and activities during their stay at these destinations, including movement for all purposes". The technical definition is "the activities of persons during their travel and staying in a place outside one's usual place of residence, for a continuous period of less than one year for leisure, business or other purposes"(Holloway,1978).

It is true it is very difficult to scientifically define what "nostalgia tourism" is, but there is something unique about it. In this case, nostalgia means something that we are familiar to, i.e., is not completely exotic, and not something one is shocked by in a foreign land. So the tourists feel a sense of relaxation and smoothness. A feature of "nostalgia tourism" in Thailand is very much bodily experience: the tourists go there to eat/ taste/touch and can see how their predecessors cook the traditional foods. It means the tourists can interact with and participate in tourism activities, instead of just watching or sightseeing.

From the ethnographic point of view, there are features of familiarity and bodily experience. Nostalgia fulfills existential functions by acting as a stock of emotion and

experience. Exploring the complexity and richness of the concept of nostalgia can provide additional tools to better understand consumers and purchasers' behavior.

The growth of domestic tourist trips in Thailand represents one facet of "Asia's transformation from mere host destination into a region of mobile consumers" (Winter, 2009). "Nostalgia tourism" in Thailand rearranged the market and floating market and also constructed the place to become worth travelling, and allowed for newly ordered urban - nostalgic feeling relationships.

This study draws on the consumption of "nostalgia tourism" in Thailand, seeking to answer the dilemmas of why nostalgia is become popular among the middle class, who are largely the young generation without direct experience, the social processes enabling this construction, and how they consume nostalgia in the postmodern society. The rising significance of domestic tourism reveals the need to critically rethink notions of familiar and strange in tourism studies. Based on the field work in the central region of Thailand, I explore why "nostalgia tourism" is become popular , for the young generation what is the point of their nostalgic feeling, as well as how the young generation consumes nostalgia.

1.2 Significance of Study

The major purpose of the study was to identify the new phenomenon for domestic tourism in Thailand, the mechanism of "nostalgia tourism" in Thai context and the main target group of "nostalgia tourism". These elements were much more understanding the social process helps to understand Thai social phenomena.

The current "nostalgia tourism" is a new phenomenon for domestic tourism that is highly popular, offering image and uniqueness of places where middle-class people and teenagers feel they can belong. "Nostalgia tourism" in Thailand is constructed from imagination, not limited to the actual past experienced directly, but rather the social mutual imagination that a certain period in the past was the golden age of happiness, prosperity and beauty.

Thai society undergoes a lack of confidence amidst nationwide crises, resulting in identity loss in the present. Thai people feel desperation from these social conditions, worrying further that the crisis will become more and more severe as well.

Middle class people and teenagers are the main target group seeking “nostalgia tourism” and driving its expansion.

Besides the collection of available foundation data, and the mixed research methodology, in one case primarily qualitative and in the other primarily quantitative. The study was conducted on such the topic as the consumption of “Nostalgia Tourism”:A Case Study of the Central Region in Thailand.

Thailand’ “nostalgia tourism”, is now being promote by the government policy both of nation and local policy. The central region is appropriate place to investigate the roles that the “nostalgia tourism” can perform in tourist’s rewarding experiences, geography and the campaign of Tourism Authority of Thailand. But the trend or phenomenon of nostalgia in Thai society will continue and expand to lower-class people, elderly people and other groups if after this a supporting policy from the government is pursued.

1.3 Purpose of the study

In the present, “nostalgia tourism” benefits from good feedback from customers, especially the middle class and teenagers. They believe that “Nostalgia tourism” are the vehicles for knowledge and experience which can fulfill them amidst the capitalism that has transformed the largely agricultural society to an industrial society with accelerated economic development.

“Thainess” is the semiotic meaning which is popularly used in Nostalgia Phenomenon in Thailand and the tourist industry. It clearly demonstrated by the restoration of old markets and floating markets promoted as the domestic attractions for Thai people.

Nostalgia society in Thailand is the result of the effort to find the identity, confidence of own identity, and connection with the true future of people in the current society. Nostalgia of Thai people is the result of Neo-nationalism and Identity Crisis from the rapid movement of society. In other words, “nostalgia tourism” is the emotion and feeling of people to the past because the past cannot be reversed beside the simulation or redesign in different forms. Therefore, Nostalgia can occur in many people whether they used to have the past experience or not.

Therefore, “nostalgia tourism” is the new form of promoted domestically by integrating every life sequence systematically especially the middle class in the capital. From this, the culture is the Semiotic goods and becomes the tourism product finally.

This paper is an attempt to explain “nostalgia tourism” as a new destination choice of the domestic tourism in Thailand. Thailand has modernized and the quality of life has improved to become more comfortable. There is higher education, higher salaries and a modern life style. Nostalgia involves a “collective search for identity” which “looks backward rather than through discovery” Many charming old markets in the central region of Thailand, both old markets and floating markets, have disappeared in recent years because of urban development. But some old markets still exist. Most of them are trying to transform themselves into tourism places in response to the growing trend of “nostalgia tourism”.

This study aimed to examine why “nostalgia tourism” is become popular in Thailand, and why “nostalgia tourism” is popular among the middle-class citizens who are largely lacking direct experience of the target culture, as well the social processes enabling this construction, and how nostalgia is consumed in postmodern Thai society.

This study will demonstrate the reasons for the become popular of “nostalgia tourism” in Thailand, the main mechanism of the “nostalgia tourism” in Thailand development, how the middle class and teenagers play important roles in “Nostalgia tourism” in Thailand, and the consumption of “Nostalgia tourism” by those without personal connections to the past.

Chapter 2
Methodology

This chapter giving an outline of research methods that followed in the study. It provides information on the participants, that criteria for inclusion in the study, who the participants were and how the were sampled. Also described the research sites and data collection.

2.1 Methodology

This study uses qualitative and quantitative methodology to focus on the dynamic of “nostalgia tourism” to understand Why “nostalgia tourism” is in Thailand, and Why “nostalgia tourism” is popular among the middle class citizens who are largely lacking direct experience of the target culture, as well the social processes enabling this construction”, and “How nostalgia is consumed in postmodern Thai society”. The specific areas were the “nostalgia tourism” destinations located in the Central region of Thailand.

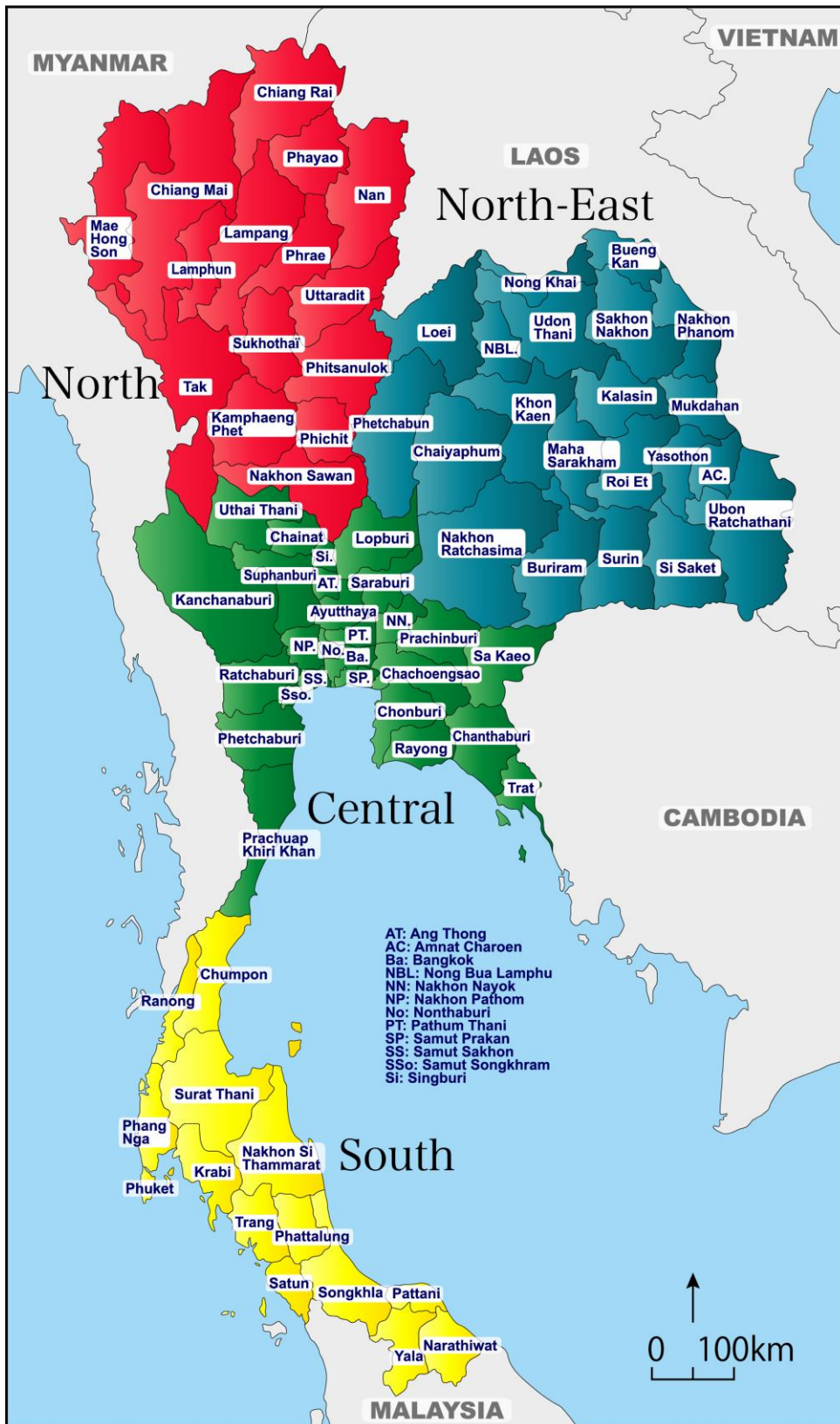
In order to achieve the targeted objectives, the researcher elected to conduct both qualitative and quantitative studies, and the research methodology consisted as follows: The first part discusses the scope of the study, including population and sample. The second part discusses data collection, instruments, and methods. The third part encompasses the analysis.

2.2 Research sites

My Research sites is in the central region of Thailand, where nostalgia construction is foremost. These regions are the largest subdivisions of the country. The central region is divided into 27 provinces Uthaitani, Chainat, Singburi, Angthong, Ayuttaya, Lobburi, Saraburi, Prachinburi, Sa Keaw, Chachoengsao, Chonburi, Rayong, Chantaburi, Trat, Bangkok, Nontaburi, Pratum Thani, Samut Prakan, Samut Sakorn, Samut Songkram, Nakhon Pathom, Supanburi, Kanchanaburi, Ratchaburi, Phetchaburi, Prachuab Khiri Khan. The central region of Thailand is one of the most accessible areas and features diverse tourist attractions.

In terms of areas for data collection, the study operated to collect the data from markets including Amphawa Floating Market, Khlong Lat Mayom Floating Market, and Taling Chan Floating Market, as these areas are popular tourist destinations attracting vast numbers of tourists in search of “nostalgia tourism”. In addition, the

three tourist attractions are also promoted as destinations for domestic tourism for being cultural attractions, especially in “nostalgia tourism” and included in the tourist recommendation book on important markets and floating markets. (TAT Guide book, 2009).



Map1: Map of Thailand

Map. 1 Shows the map of Thailand's 4 main regions including North, North east, Central and South. These regions are the largest subdivisions of the country. My case study is focusing on the Central region, which is divided into 27 provinces.

2.3 Data Collection

The data collection highlighted a case study of the nostalgia destinations in the central region of Thailand especially the old markets, the floating markets and constructed "nostalgia tourism" focused on domestic Thai tourists. Data collection for the "nostalgia tourism" in the central region of Thailand was undertaken by spending time in the nostalgia destination. Also in interviewing, the researcher gained an understanding about the mechanisms of nostalgia in the context of Thailand, as well as how official policies affected promotion and support, how to grasp the ideas of the community themselves and the investors, to learn about the history of the markets, and the process of nostalgia management of the markets and floating markets and the target tourists they were expecting.

This study employed a mixed research methodology, in one case primarily qualitative and in the other primarily quantitative. The researcher collected the data through a mixed method combined from both methods as per the following

2.3.1 Primary data

(1) In-depth interview: This method was conducted with key informants. This interview involved open-ended questioning with questions prepared in advance. The key issues were related to national policies on travel promotion in the form of "nostalgia tourism", "nostalgia tourism" management at floating markets, and their ongoing development.

(2) Informal interview: During the informal interview, the interview questions were unstructured and open-ended. The qualitative interview is different in the degree of emphasis on nostalgia, in the choice of area or boundaries of the study, and in the specific patterns of information that are studied. How the researchers interview are depends on what it is the researcher attempted to learn. Qualitative interviewing is a great challenge. Each phase of an interview brings new information and opens windows into the experiences of the people the researcher meets.

1. In-depth interview and Informal interview

There were other nostalgia floating markets that were mentioned by the Director of Central Region of Thailand Tourism Authority, and nostalgia destinations that were trendy at that time, for example Hua Hin floating market, Sampunnam Floating market in Prachuap Khiri Khan province, and Muang Mulika in Kanchanaburi province. All included were 13 places. I interviewed the leaders of Khong Lad Mayom Floating market, Amphawa Floating Market, Bangnoi Floating Market, Bang nam pung Floating Market, Plearn Waan, Huahin floating Market and Sampannam Floating Market, as I was able to arrange contact and appointments there.

I interviewed 25 participants from all categories. For these interviews and questionnaires, I used Thai language to communicate with the interviewees. In August 2014, I spent one month to interview the key informants. The interview was conducted in about 20-40 minutes.

Interviewees were categorized into 4 main groups:

(i) The academics specialists and the people involved in tourism. A form of question guidelines was prepared in advance to facilitate the interviewees to grasp the ideas, and opinions regarding the management of “nostalgia tourism” that has widely occurred throughout Thailand modern society, focusing on the middle class, and young generation.

(ii) The policy maker. A form of question guidelines was prepared in advance to facilitate the interview to grasp the ideas, and opinions regarding the policies of “nostalgia tourism”.

(iii) Key local actors in managing “nostalgia tourism”: For this group, the questions for interview were conducted to grasp the ideas of the community themselves and the investors, to learn about the history of the markets, and the process of nostalgia management of the markets and floating markets and the target tourists they were expecting, as well as the people concerned with “nostalgia tourism”. The representatives were sellers/ merchants in the Amphawa floating market, Khong Lad Mayom floating market and Taling Chan floating market.

(iv) The tourists were people who frequently visit nostalgia destinations. The questions were targeted toward their opinions toward markets and floating markets as “nostalgia tourism” destinations.

Table 1-1: Participants category

Category	Number	%
Academics	3	12
Policy makers	5	20
Key local in managing “nostalgia tourism”	7	28
Thai tourists	10	40
Total	25	100

Population for the quantitative study section :

2. Survey questionnaire with 200 informants

In August 2014, I spent one month for the survey questionnaire. The researcher considered this means of gathering data to be the least time consuming for visitors, so as to efficiently obtain information from 200 tourists who traveled to the field study sites, Amphawa floating market, Talingchan floating market and Khlong lad mayom floating market. In addition, the questions in Thai language were designed to suit the visitor’s limited time.

(i) Thai tourists visiting nostalgic tourist destinations: 200 tourists from Amphawa Floating Market, Khlong Lat Mayom Floating Market, and Taling Chan Floating Market were selected and the questionnaires contained the following three parts:

i) Part 1 contains multiple-choice questions with a single-choice permitted answer for each question designed to inquire about personal background information including gender, age, income, education, traveling, and travel companion.

ii) Part 2 contains multiple-choice questions with multiple permitted answers for each question designed to gain more insights on “nostalgia tourism” and their behavior regarding “nostalgia tourism”.

iii) Part 3 contains open-ended questions to enquire the attitude respect of data of the visiting tourists as well as the contributing factors to travel choice of travel and the travel experience regarding “nostalgia tourism”.

My field questionnaires were conducted in the top 3 nostalgia destinations:

- 1) Amphawa Floating market in Samut-Songkram province approximately 73 km from Bangkok,
 - 2) Khonglad Mayom Floating Market in Bangkok and
 - 3) Taling Chan Floating market in Bangkok.
- (See map 2 and 3)

3. On-line questionnaire with 80 informants

In 2016, I did survey questionnaires for Thai tourists visiting “nostalgia tourism” destinations who were 35 years of age or younger. 80 visitors were selected and the data was collected using an online questionnaire via Google Forms.

(i) Part 1 contains multiple-choice questions with a single-choice permitted answer for each question designed to inquire about personal background information including gender, age, income, education, traveling, and travel companion.

(ii) Part 2 contains multiple-choice questions with multiple-choice permitted answer for each question designed to gain more insights on “nostalgia tourism” and their behaviors on “nostalgia tourism”.

(iii) Part 3 contains open-ended questions to enquire as to the attitude and respect of data of the visiting tourists as well as the promoting factors to traveling, the travel experience regarding “nostalgia tourism”, their opinions on the media that influence “nostalgia tourism” and the reception of unique experience in “nostalgia tourism” without having any prior direct experience.

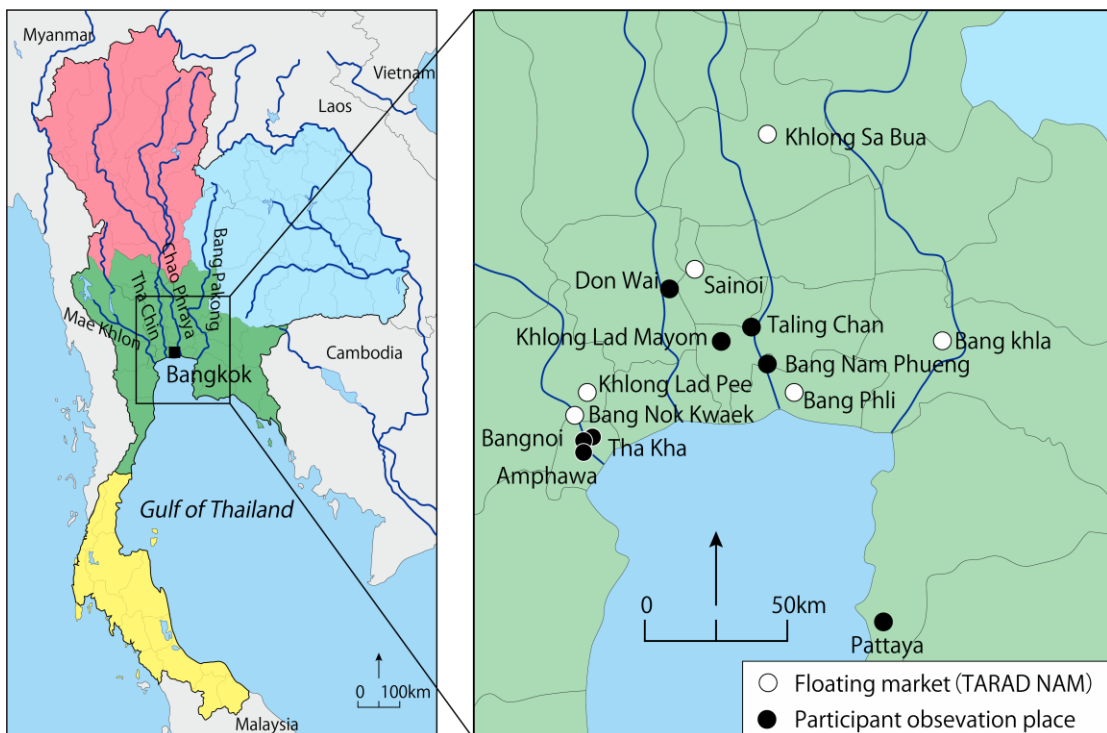
4. Participant observation at 10 places

Participant observation: The researcher employed participatory observation on the general condition of the floating markets, old markets, constructed markets, and other tourist attractions created to simulate the old community atmosphere. The observation was conducted on both the environment and the atmosphere related to the issues in study. The derived data from this participant observation was analyzed in conjunction with in-depth interviews and non-formal interviews.

In August 2013, I spent one month of weekends surveying and

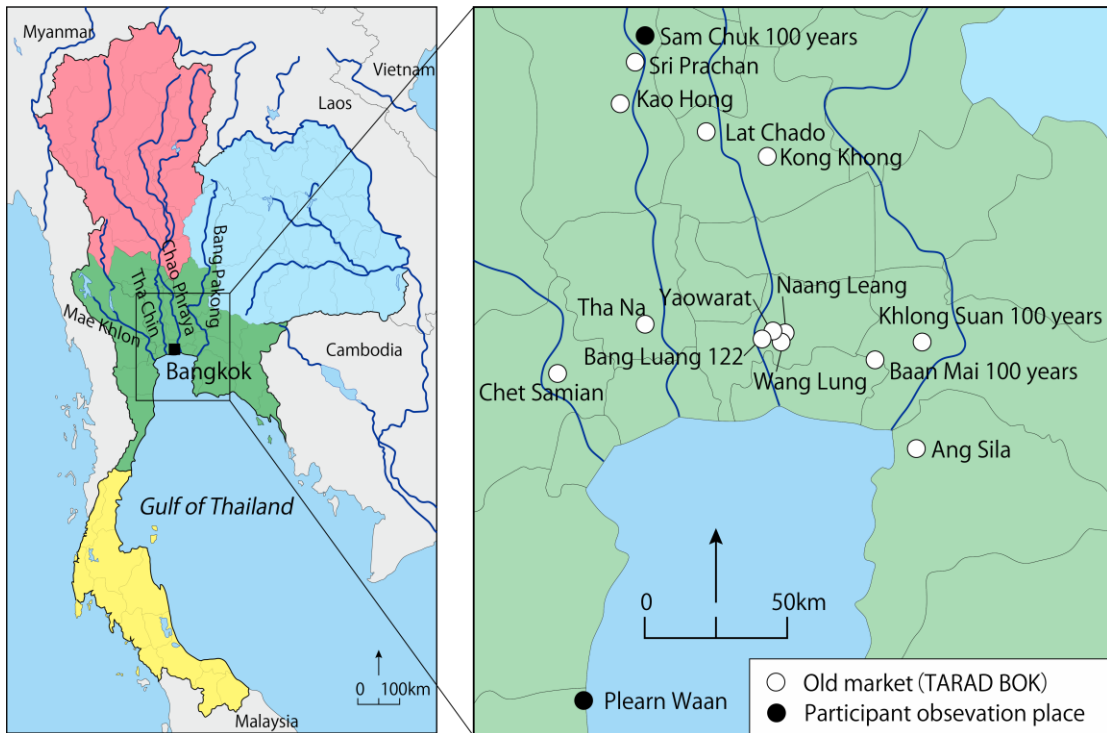
visiting the nostalgia destinations in the central region, identified from the guidebook of Tourism Authority of Thailand. “15 TARAD BOK 16 TARAD NAM” (See map 2,3). It listed in total 31 places, but I chose 10 places to visit as follows:

- i) Plearn Waan, Prachuap Khiri Khan
- ii) Samchuk market, Suphan Buri
- iii) Khlong Lat Mayom Floating Market, Bangkok
- iv) Taling Chan Floating Market, Bangkok
- v) Pattaya Floating Market, Chon Buri
- vi) Don Wai Floating Market, Nakhon Pathom
- vii) Bang Nam Phueng Floating Market, Samut Prakar
- viii) Tha Kha Floating Market, Samut Songkhram
- ix) Bang Noi Floating Market, Samut Songkhram
- x) Amphawa Floating Market, Samut Songkhram



Map2: Map of 16 Floating market (16 TARAD NAM)

(Tourism Authority of Thailand Guide book “ 15 TARAD BOK 16 TARAD NAM



Map3: Map of 15 Old market (15 TARAD BOK)

(Tourism Authority of Thailand Guide book “ 15 TARAD BOK 16 TARAD NAM”)

2.3.2 Secondary data

Secondary data was the data obtained from various studies and theses including concepts related to this study, such as cultural tourism, “nostalgia tourism”, artificial culture, and the policies of domestic tourism promotion, as well as other related publications, articles, documents, books, journals or websites.

Chapter 3
Literature review

This chapter explores the concept of “nostalgia tourism” in Thailand and discusses how the concept of nostalgia has been constructed in Thai society. It first looks at the significant factors of nostalgia knowledge in order to identify the new concept of “nostalgia tourism” through the influence of many factors in the society in which we live. These include “nostalgia tourism” and its development, the invention of tradition, imagined community, representations in media such as films, TV programs, and period dramas, and the effects of social networks. This culminates in the invention of traditions that are reconstructed as nostalgia destinations by the effect of signs, images and semiotics.

3.1 The Concept of Nostalgia in Thai context

Nostalgia and “Nostalgia tourism”

According to the Oxford English Dictionary, the term nostalgia is a relatively young neologism. Despite its Greek roots, the word was first used in 1688 by the Swiss medical student Johannes Hofer, who wrote his medical dissertation *De Nostalgia* about the condition of severe homesickness. The phenomenon which nostalgia describes, however, goes a long way back in history and was not a new discovery in the seventeenth century.

Nostalgia or a yearning for the past is cultural society phenomenon that had first occurred in western society. The formation of the word “Nostalgia” consists of two Greek words, “Nostos” meaning “homecoming” and “Algia” meaning “pain,” originally coined in 1688 by Johannes Hofer, a Swiss doctor, to refer to what he interpreted as a psychological malady of Swiss soldiers fighting abroad, whose pining for their homeland was judged to disrupt their grounding in the present (Boym, 2001). Thus, originally, this word was a medical term describing psychological symptoms that was “the sorrow from longing to return home”(Scanlon, L. W. and Eheret,2008)

From its original meaning of longing for a place left behind, nostalgia has now come to refer more frequently for a longing for a particular time in the past (Gammon, 2002).

Davis (1997) sees nostalgia as a tactic used by people to hold on to a sense of identity despite transitions and discontinuities in their own life, and discerned three levels at which nostalgia is experienced: 1) naïve yearning for a supposedly more

ideal past, 2) critical interrogation of the past, and 3) attempting to understand the feeling of nostalgia itself. Holak and Havlena (1992) found that nostalgia feelings could be triggered by both tangible and intangible stimuli, including tastes and smells, as well as media such as a film or music.

Nevertheless, using this term in tourism context includes wider meaning. It is to say that it conveys not only the sentiment related to the places in the past but also the meaning of “The recollection or the sentimentality of the past experiences products, or services (Baker& Kennedy,1994).

Therefore, nostalgia is mainly related to sentimentality. The analysis shows that factors of nostalgia can be classified into three main categories:

- Sentiment - Nostalgia is the phenomenon that people express their “bittersweet” emotion (Holak, S. L. and Havlena, W. J.,1992). In other words, this emotion happens when people wish to return to the past. Besides, nostalgia happens when people are unsatisfied with the current situation or society or discover some drawbacks. As a result, people would like to go back to the past.

- Place and Time - Nostalgia may be the longing for the past or previous experience aroused by the existent or imaginary places in a period different from the present time, (Lowental,1985). It is a linear time and undetermined future. From this reason, the story that occurred at certain time in the past can re-occur (Chase& Shaw,1989).

- Motive - Nostalgia is similar to other cultural society phenomenon with varied motives. Scholars who study on this occurrence concluded and assured the findings from the researches that nostalgia was the occurrence caused by many types of motive such as appropriate well-prepared places with scent, sound, taste, persons, objects, or incident. Motives can be influenced by any of the five senses, by which the individual has different methods to connect to the past (Bower, M, 1995).

Thereby, floating market tourism in Thailand is a part of this phenomenon. When people are sick of urban lifestyle and unsatisfied with current state of society e.g. the crowded residence, working in restricted space or polluted environment, they would look back to the past. These reasons are the major factors why cultural tourism or nostalgic tourism becomes more popular.

In Thailand, “nostalgia tourism” is considered primarily as domestic tourism in which the concept of nostalgia is highlighted as a distinctive. A scholar stated that “If

the past were a distant land, nostalgia would turn that land into an affluent business” (Lowenthal, 1985)

The goal of the nostalgia tourist is a “successful consumption experience” (Stern, 1992) in which they are able to transcend their own time and place and attain a feeling of connectedness with the flow of history by immersing themselves in the aura of the past. The relationship between nostalgia and consumption manifests itself differently in different cultures. Japanese tourists, for instance, have been said to use travel to affirm national identity (Graburn, 1983; Siegenthaler, 1999).

In summary, “nostalgia tourism” is the social trend because people are trying to create “identity” and escape from the monotony of daily life to look for “the truth” of life. This type of tourism, thus, is the answer for the new Thai society which can be concluded as follows.

1. Nostalgia is one major social phenomenon in Thai society. Tourists visit the tourist attractions that have cultural resources to fulfill their nostalgic feeling such as visiting floating markets which represent the image of the past which responds to their need. Additionally, most tourists are the people from the middle class and have residences in the city. They are able to afford to travel by themselves.
2. The truth of “nostalgia tourism” contains wide meaning. There is not only the physical meaning of cultural resources, which are the foundation of tourism resources, but also the meaning of the attractions the tourists encounter. For these reasons, it can be said that the truth of tourism is not only from visiting the original places but also from the experiences gained from the way of life and traditional culture, including buying nostalgic consumable products. This is one format of the truth. All these reasons convince the tourists to visit these nostalgia tourist attractions.

Nostalgia in Thai

“Ta Wil Ha Adiid ” or “Hooi Ha Adiid” originates from a person’s past memories, and the English word to define this feeling is “Nostalgia”. However, in current Thai society, “Ta Wil Ha Adiid ” and “Hooi Ha Adiid” are not limited only to those that have direct memories of the past, but can apply even to groups of people that have never had direct experience in the past because nostalgia phenomenon is widely and incessantly expanded until it seems to be the mainstream of middle-class people and

teenagers in Thai Society. This is resulting from rapid changes finally met with a countercurrent of flashing back to the past, capitalized upon and reinforced by a number of period dramas, restoration of markets or even the implementation of local wisdom recovery policy of the government, emerging with great impacts on the economy. Nostalgia trend has been initiated systematically, infiltrating every step of life in Thai society.

“Thainess” is regarded as a symbolic meaning substantially used in nostalgia phenomenon in Thai society and widely disseminated in tourism industry which can be noticed from the restoration of old markets and floating markets to promote them as domestic tourist attractions for Thai people.

Nostalgic society in Thailand is a phenomenon to seek identity and gain confidence of being oneself, and seeking the past connected with the true future of people in current society.

Nostalgia of people in current Thai society is mainly caused by neo-nationalism and an identity crisis resulting from rapid movement of the society. As a result, people in the society have unclear memory and thus seek their origins and roots. In addition, Thai society has recent direct experience from the economic crisis in 1997, as well as political insecurity and awareness of monarchy due to illness of King Rama IX and that was why people in the society constructed a frame to defend themselves.

Hence, the trends of speaking of nostalgia as social phenomenon, the restoration and definition of invented culture, imagined community construction or creation of nostalgic spaces as well as mutual feeling and consciousness emerge in the society.

Studies on nostalgia market in Thai tourism

Literature review of research studies relevant to “Strategies of Nostalgia Construction for Tourism of Traditional Way of Life Preservation Community” found that they referred to concepts and theories applied in previous research.

Studies relevant to nostalgia

The research studies about tourism and nostalgia, both for analyzing the construction of meaning and revitalization were those of (Songsiri, 2013) “A construction of

"Nostalgia" in The Variety Show Talad Sod Sanam Pao", "The Use of Retro Principles in Print Corporate Advertising", Dechkriangkraikul & Pheuaksakon (2005) "Retro Marketing: New Marketing Strategy", (Somboonburana, 2003) "Cultural Heritage Revitalization for The Living of Mon Community in Sam Khok District, Prathum Thani Province", (Techawiboonwong, 2000) "Symbolic Interactive Communication of Tourism in Postmodern Age of The Amazing Thailand Campaign", (Lekngarm, 2009).

"The Social Construction of Nostalgia in the "Wan Warn Yang Wan Yoo" Television Program", and (Pocapanishwong, 2003) and "The Community" on Pra Arthit Street Area among Habitable Urban Revitalization".

Songsiri (2013) studied "A construction of "Nostalgia" in The Variety Show Talad Sod SanamPao". The study showed that there were two strategies of nostalgia construction applied: the strategy to create the pattern of the program and the strategy to create the content. The strategies to create the pattern of the program were entertaining audiences with the antiques, enabling participation of audiences via their representatives, simulation, using image techniques, using sound effects, and comparing to see differences.

The strategies to create the content were displaying representations of fresh market and promoting lost traditional values. The representation of fresh market was to represent good relationships between people in the fresh market, rare foods, ways of transferring knowledge from generation to generation, examples of relationships between people of different lifestyles, and the underlying struggle of people living by way of the fresh market. In terms of the lost traditional values, they included being patient and diligent, valuing tradition and culture, love and warmth in family, pride in one's ethnicity, and upholding virtue.

From the research on "The use of retro principles in print corporate advertising," results showed that the most popular principles of retrospective concept in print media were the nostalgic concepts, interest in arts, music, and the historical education, natural preservation and returning to nature, and original/handmade goods, respectively. The most popular presentation patterns from nostalgia in print media design were the images focusing on the special techniques, the images focusing on visual art and art ideology, and the images focusing on sense of humor.

Dechkriangkraikul & Pheuaksakon (2005) published a study on "Retro Marketing: New Marketing Strategy. It was found that many products and services utilized retro

feelings in marketing to customers, such as reproducing the successful products in the past called “retro products” such as traditional coffee and Royal Thai cuisine. In addition, retro scape was also applied in cases such as a concert to recall popular songs or retro services, in which a retro atmosphere was applied in providing services such as Thai traditional massage or spa with Thai herb scent.

Somboonburana (2003) conducted the research “Cultural Heritage Revitalization for The Living of Mon Community in Sam Khok District, Prathum Thani Province”. The findings demonstrated that government and private sectors were encountering a lack of participation by local people in cultural heritage revitalization. This revitalization included things like giving knowledge of vanishing or rare local wisdom through school curriculum or local lessons, promoting culture as tourist attractions, and organizing activities or traditional festivals.

Techawiboonwong (2000) studied “Symbolic Interactive Communication of Tourism in Postmodern Age of The Amazing Thailand Campaign”. Results demonstrated that 12 types of symbols were employed in tourism advertisement: handicraft, cuisine, objects, construction, places, nature, activities, transportation, performance, people, animals, and plants. These symbols were used to convey impressions connecting Thai culture related to nature and commercial culture. Additionally, it was found that most tourists were from “the middle class” who consumed tourism products, wanted to preserve traditional heritage, and longed for the past.

Lekngarm (2009) reported on “The Social Construction of Nostalgia in the “Wan Warn Yang Wan Yoo” Television Program”. Results were that (a) It contained content from the past of people of all ages, (b) the content focused more on the past of the individual than that of the collective, (c) the content reflected the past in 2 ways: the image that had already passed, and the image of what had existed plentifully in the past and was rarely found at present. The presentation of the content included the representation of retro and the representation of nostalgia.

In regard to representation of retro, five concepts were discovered: Hybrid, Simulation, Non-Linear, Cut and Past, and Repetition. In regard to the receiver, it was found that the audience of old generation and new generation were interested in watching the show for the same two reasons: they were interested in the style of the host, as well as the content presented of the past. In terms of interpretation, it was

found that (a) factors of the difference of the social knowledge from the experience related to the past of the audience and people affected the interpretation more than the difference of age, (b) most of the interpretation of audience was retro interpretation. There was only a minority of audience who interpreted the nostalgia aspect, and (c) the most important factor of interpretation was the experience of the audience to identify with what was presented in the show.

Pocapanishwong (2003) conducted a study on The Community on Pra Arthit Street Area among Habitable Urban Revitalization. The results indicated that the mutual memory and history of people in the community were inconsistent with the image of the habitable city of the middle class people who gave the value of “traditional/ancient culture.” Therefore, the images and activities people from middle class had organized conveyed the meaning of nostalgia and utopia, which was unreal and without truly understanding the cultural society of the local people in “Bang Lamphu Community”

Nostalgia From the Time Perspective

Kaewthep (2006) mentioned about the study on “Time” that time was the one of the dimensions along with “Space”. That was to say, we could only refer to humans, objects, incidents, or ideas if “Time” was defined. When talking about the content of society and culture relative to human interaction, the perspective of time must be taken into account, especially when we talk about “change”; time is unavoidable. This was because the change happened from and to a point in time. “Time” is the fundamental dimension, while ideas and culture changed relative to time.

From the study on Time Perspective, people consider time in two aspects: Retrospective, in which nostalgia is included, and Prospective. If considered from the point of view of ideologists, who are interested in the time perspective in terms of nostalgia, there are many explanations as follows

Views on the enchantment of the past

The viewpoint analyst on nostalgia considers it as the “enchantment with the past” (Kittiar-sa, 2003). Nostalgia was the re-imagination of a world we had lost, the world

in which the individual and other members of cultural society had shared mutual experiences in the past. It was the real world that only remained in the memory. The only means to communicate with this world was via “imagination” that was formed from life experiences and cultural experience. Importantly, we could sense and experience the lost world again. Creating a representation by reproducing or remaking the memory by imitating the experiences in the past showed that nostalgia through the eyes of Kelly (1986) reflected “the sweet past”. It was to say that when the sweet past was no longer extant in the present world, people looked back to see it with admiration and enchantment and wanted to feel it again. Thus, this type of nostalgia reflected a positive sentimentality. It was consistent with other analysts such as Techawiboonwong (2000), who explained that nostalgia was the essential sorrow as we were trying to get back what we had destroyed. Therefore, nostalgia was the positive feeling toward the beauty, happiness, and enjoyment of the past.

Techawiboonwong (2000) studied on “Symbolic Interactive Communication of Tourism in Postmodern Age of The Amazing Thailand Campaign”. This research provided support for the association of nostalgia with enchantment. The study aimed to look for the symbols and meaning of symbols appearing in tourism advertisement messages published in the Amazing Thailand Campaign, and to explain the symbolic communication process of the modern tourism industry. Findings showed that the receivers, who were primarily middle class tourists, had a variety of needs, especially “the need of old value preservation or nostalgia”. Thus, the symbol senders, who were the advertisement producers, were trying to attract the tourists by focusing on culture.

Cultural tourism was the background, so the presentation of this idea needed the support from the press in order to reach a large number of people quickly and used the symbols to convey the meaning of the message. Findings found that symbols in the tourism advertisement content published in the Amazing Thailand campaign could be grouped into two categories: cultural symbols, which were the main focus of this research, and natural symbols. I hypothesized that the cultural symbols were mostly present because the project was targeted more toward foreign tourists than Thai tourists.

Thus, the unique and irreplaceable identity of Thai culture was selected for attracting the target group. Another aspect that tourists wished to experience was the

old values of the past such as traditions, cultures, architecture, arts, and way of life, and Thailand was able to accommodate their requirements. Thus, travelling to Thailand was the channel to take them to experience a sort of Eden that had been lost from the current society they were living in. This research supports the idea of the enchantment of the past in a form of travelling to see the good of the past.

Looking forward and Looking backward

While modernism is the prospective perspective, nostalgia, which is the perspective of postmodernism, looks the opposite way. Modernism admires the present and aims for advancement. With this forward-looking perspective, nostalgia is in effect a backwards concept in the eyes of modernism. On the other hand, nostalgia concept takes retrospective ideology which changes from looking forward to looking backward.

Some background for this concept may be found in (Hinwiman, 1999) in her opinion on “time” in Thai culture. She explained that in American society since the 1950s, as time passed, the press’s vision had changed from looking forward to looking backward. With regard to Thai belief, meanwhile, Thai vision did not have a distinct boundary between the past, present, and the future. It considered the present as a mixture of the past and looking forward to the future. Therefore, although the western theory explained the standpoint of looking forward and looking backward as contradictory directions, Thai context combined the concept of modernism with the postmodernism concept. To that end, (Kaewthep, 2009) clarified the time direction of television media that television had a special standpoint: looking backward, focusing on the present, and also looking forward, dubbed “Three times on the liner timeline” and supported by television editing tools and technology. For example, in the present World Cup Tournament, television presented the previous match while predicting the tournament result of the next 4 years. As evidenced above, time perspective in Thai context was the mixture of looking both forward and backward.

McLuhan (1964), the western theory thinker presented the concept of “car’s rear-view mirror” to explain the direction of television and other media creating the perception that the study of history could take us back to the past. McLuhan (1964) emphasized the “power” of images presented on television to create perspective and

procedure of event in the past. Furthermore, he proposed the influence of aspects of postmodernism in terms of television culture, namely that the contemporary understanding of history was presented in a form of representative image and images on television. The real history had been lost, but was replaced with and conveyed through imagination and illusion.

Politics of memory

If considering time as what has already passed, the experiences are collected in forms of memory. However, because of the human limitations of memory, it is virtually impossible to collect all life experiences in memory. (Kittiar-sa, 2003) explained that recollection was political. This was because recollection was not the complete unabridged record of the past, but the choices of the past affecting the present. The human brain simply cannot remember all past events. Recollection, thus, was the selection, negotiation, and presentation of partial truths. For example, out of years of childhood experiences, with the limitation of human memory, people remember only a select few of them.

The politics of memory asserts that human memory is social amnesia. Selecting whether to remember or forget something occurs at not just the individual level, but also at the social level, in what is deemed collective memory and collective amnesia. Furthermore, (Hinwiman, 1999) highlighted the critique from modern sociologists that admiring and stepping forward to the future contributes to collective amnesia. It was not only the individual, but also the society who forgot the past, in some cases leading to disaster in the end.

There were some conditions that resulted from collective amnesia in which caused the nostalgia in people from the middle class. (Hinwiman, 1999) classified these conditions into two types.

(1) Nostalgia happened when the individual found that they were in an unstable situation. Thus, they were missing something in the past they believed to have been more stable. Additionally, scripts of plays concerned with culture of other countries (common in Thailand's past) was another example showing that Thai people from the

middle class were facing cultural degeneracy. As a result, they borrowed others' culture.

(2) Nostalgia might happen when the individual discovered himself/herself in an overtly fixed/static/monolithic situation. As a result, they attempted to look for the shadow of the past offering them alternatives and mobility.

Nostalgia is a social construction. (Tannock, 1995) additionally explained that the development of nostalgia consisted of three steps:

(1) Prelapsarian world - or the golden age of the lively past during the childhood. It was the step in which the original culture was valuable and powerful.

(2) Degeneracy of Lapse - It was the degenerate period of original culture that destroyed the beautiful past and caused the alienation from the ancient soul. The degeneracy of the past gradually occurred; it was not a sudden change.

(3) The present or postlapsarian world - was the world in which people had become acutely aware of their loss or deterioration. At this stage, people would retreat from their unstable circumstances and look back to the past, to the first step, to the prelapsarian world.

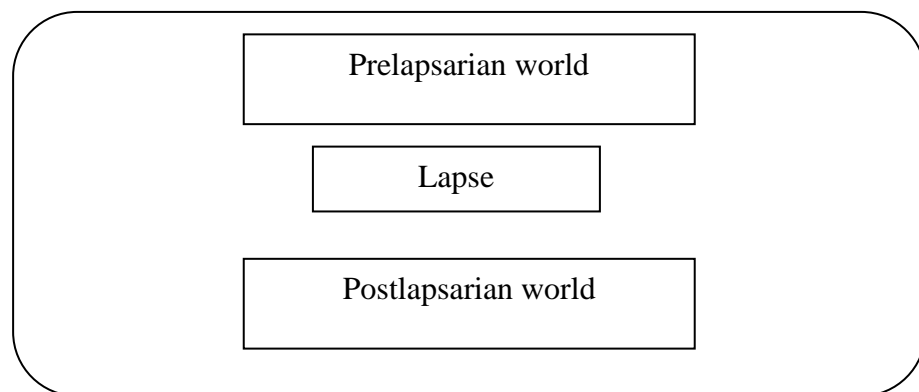


Figure 1: Prelapsarian world
(Tannock, 1995 *Nostalgia Critique* p.24)

From Figure 1, the development of nostalgia illustrated the connection between the postlapsarian world, where people recognized the loss and the present instability, and the purported prelapsarian world that they were longing for.

However, it does not clearly state here just how far we would have to go back to see the prelapsarian world. For this reason, the researcher would like to give an

example of research attempting to determine, from a nostalgia perspective, what is the range of time for “the past”, which will be covered in the next section.

Although nostalgia is concerned with retreating to the past, the range of time considered as “the past” is debatable. One study attempting to clarify this aspect is the research on “The Social Construction of Nostalgia in the “Wan Warn Yang Wan Yoo” Television Program” (Lekngarm, 2009). It explained the level of retro content in the program. The analysis results showed that the content of the “Wan Warn Yang Wan Yoo” contained the “old days” of people from all age level that was the construction of the producer to select distinct divisions of retro, classified into 4 levels.

When considering the background according to nostalgia concept, it is found that nostalgia relates to “the past” in two dimensions, objective nostalgia and subjective nostalgia.

“Objective nostalgia” refers to past incidents in society shared collectively. The past experiences in this dimension are recorded in the memory of people known as “collective memory,” separate from the specific memories of individuals. On the other hand, “subjective nostalgia” refers to the past events happening to the individual; as a result, the past experiences are only recorded in the individual memory.

Nevertheless, although the two dimensions are different in terms of individuality, they can be connected if the past of the individual is a part of the collective past. Consequently, it explains that the past of the individual and the collective are intertwined. For this reason, the prelapsarian memory of Thai people is the combination of individual memory and the collective memory.

3.2 “Nostalgia” from postmodernism perspective

Nostalgia ideology is influenced by postmodernism. Postmodernism emphasizes ideas, atmosphere, and wisdom in which the main concept is inconsistent with the belief of modernism; it gives more importance to new scientific discovery as the path to intellect, which is the foundation of the advancement of humankind. The core principle of postmodernism is to deny the assertion of an absolute truth. Rather, it submits that instead there is truth relative to certain times or occasions.

This is not to say that postmodernism refuses logical conclusions or the existence of truth; instead, it claims that logic or the truths are not the only conclusion. As a

consequence, postmodernism places importance on what is happening in a linear fashion. In other words, it is to see the changes of society under changing conditions and context, and to eschew the fundamentals of modernism. However, changes to, or the end of existing things representing the postmodernist view do not result in a loss of meaning, hopelessness, or a devolution to freeform culture.

After the end, however, there is the emotional and intellectual atmosphere; they are the consideration, deliberation, or introspection to move forward to the future without any confusion. It is to create the image of the future and generate the critic to develop the intellect and the future. Therefore, postmodernism does not mean the rejection of truth, disbelief, or hopelessness; it only believes that the truth is not the only conclusion (Boonsanit, 2003).

Kaewthep (2006) stated that one of the important characteristics of postmodernism concept relative to “time” was the mix of time and space as exemplified in the film “Back to the Future”. In our thought, “future” was to move ahead, but the film’s title was going back to the future. The culture after modernization led to confusion for “modern people” about where and what time they were in. For instance, we might know what was happening around the world, as when Thai people had learnt about the death of Princess Diana ten thousand kilometers away, but they did not know what happened only just next door. The logic of space had changed. Time and space became uncertain. In addition, another significant characteristic of the postmodernism concept related to “time” was the diminished importance of the Meta-narrative, the narration in linear time which consisted of an introduction, the main story, and the ending. This was applied to all fields such as. science, religious, arts, Marxism, poetry, films, etc. Everything was understood to have a certain beginning, middle, and end. However, postmodern groups rejected this type of narrative, raised questions, and encouraged people to criticize this narrative format.

Postmodernism suggests that “we do not create new things, but reuse the past.” Considering nostalgia from the postmodernism perspective reveals that there are many varying explanations of nostalgia from different angles, as follows.

Wilson (2005) explained about nostalgia in the journal “Remember when? A Consideration of the Concept of Nostalgia” in different aspects.

(1) Nostalgia as Emotion: Nostalgia was a sentiment of longing for the past. It was embodied in not only depression or sorrow but also love, jealousy, and fear. Additionally, nostalgia included sweetness and bitterness.

(2) Nostalgia as Distinct from Other: Nostalgia was different from other types of recollection of the past. Wilson (2005) analyzed how nostalgia was different from reminiscing and sentimentality. He clarified that nostalgia was more complicated than those two types of recollection. Reminiscing was the remembrance of the past in both positive and negative ways. Thus, it did not focus on the satisfying memories as nostalgia did. Sentimentality was related to the recall of the painful past of the individual that was evoked by the current experience. For this aspect, the emotional factor was very influential. Nostalgia, on the other hand, related to both emotion and behaviors.

(3) Nostalgia as Leisure: Nostalgia was a kind of leisure. When we were facing difficulties, nostalgia stopped this moment of time and enabled one to step into the avoidance stage or leisure time.

Wilson (2005) explained about nostalgia in the context of contemporary American society. They noted "Nostalgia as a slowing mechanism." The sample was the psychological adjustment of individuals who were afraid they would become outdated and unable to fit in with the rapid change of society.

Furthermore, Cameron and Gate wood (1994) added more explanation that "Nostalgia is a psychological luxury of the affluent leisure class." This point of view considered nostalgia to be related to leisure time and wealth. They proffered that when digging into the past (from the reality and from the imagination), it was fascinating for those who had plenty of time for hobbies such as collecting antiques.

Nostalgia as Facilitating the Continuity of Identity: nostalgia supported the continuity of identity, which involves looking back to see the roots of the past to help people affirm who they were, who they are at present, and who they would become in the future. In this point, Wilson (2005) applied Aden's concept to clarify that nostalgia was the wish of the individual to control life when experiencing an unstable situation. Aden regarded nostalgic communication as a cultural condition to avoid depression and/or confusion. Nostalgia, then, allowed the individual to escape to the sanctuary of meaning where they were safe from painful cultural conditions.

Nostalgia as Longing for “Home”: it was more than homesickness because nostalgia wished for both space and time. It might be an individual experience (such as a secure time remembered from the past), or physical experiences (such as remembering the house and the school we knew in the past).

It was noticeable that “Home” in this sense did not literally mean “a place to live”. It conveyed a deeper meaning as stated by Wilson (2005). He stated that home contained the meaning of neighborhood, community, city, state, or country. When we were away, we would be very happy to meet people from our motherland. Additionally, “Home” in this context included something that had happened in the past such as cultural traditions, attitudes, beliefs, and way of life (in short, they were “what we had done”)

Kittiar-sa (2003) gave a definition of nostalgia as an imagination of a world we had lost, the world in which we (as the individual and the collective) had shared some experiences together, the real world in the past which only remained in our memory and experiences. We were able to contact this world through “imagination” that was formed from significant life experiences and cultural experiences. We could touch and feel the lost world again if we create the representation of the past by re-creating or re-playing the scene, and by simulating the experiences. Kittiar-sa (2003) called this type of nostalgia “to call up a vanished past”, though we knew it was impossible to go back. Nevertheless, we could imagine the past and recreate the mutual feeling, and claim to others that the simulation of the unreal world was an authentic past.

Baudrillard (1994) and Techawiboonwong (2000) explained that nostalgia was the necessary sorrow, trying to get back what we had lost. Therefore, nostalgia was a positive feeling owing from, and reinforcing, the beauty, happiness, and enjoyment of the past.

However, Kittiar-sa (2003) mentioned that nostalgia was one of the fundamentals of complicated revitalization, redefinition, or cultural invention in the modern world society. This circumstance might be related to at least four crucial concepts of contemporary cultural anthropology:

- (1) “Experience” according to the meaning of (Williams, 1983) and Turner & Bruner (1986)
- (2) “Politics of memory” according to the meaning of (Matsuda, 1996)
- (3) “Imagined community” according to the meaning of (Anderson, 1983)
- (4) “Identity crisis”

3.3 Imagined community and “nostalgia tourism”

Anderson (1983) analyzes nationalism and depicts a nation as a socially constructed community, imagined by the people who perceive themselves as part of that group.

The media also creates imagined communities, through usually targeting a mass audience or generalizing and addressing citizens as the public. Another way that the media can create imagined communities is through the use of images. The media can perpetuate stereotypes through certain images and vernacular. By showing certain images, the audience will choose which image they relate to the most, furthering the relationship to that imagined community.

Firstly, imagined community is a “draft” of nostalgia. Nostalgia is an abstract idea, and creating imagined community is not concrete, even though it appears in the form of signifier; nostalgia, thus, is one of the signified meanings within or vividly presented in imagined communication.

Secondly, Imagined community is an area or a stage for nostalgia to form and develop, especially on the collective level. Without collective or imaginary power, nostalgia cannot occur.

Thirdly, the imagined community is a boundary to define the scope and determine the members of the same form of nostalgia. Although it is difficult to delineate human imagination, there often exists a cultural/political construct that separates the insiders and outsiders at some point. The same nostalgic feeling manifests and reinforces through similar symbols or similar behaviors infused with mutual sentimentality and conscience, defining a shared imagined community.

Lastly, imagined community is the destination or direction of nostalgia. In order to build imagined community, people have to experience, or at least believe to have experienced, a mutual past, memory, conscience, and interest. Nostalgia happens with the aim to create or revive the mutual community through the narrative story.

Hinwiman (1999) stated the three remarkable points of the vanished world as follows.

(1) The past did not contain only happiness. However, a past with symbolic justice is normally created to exhibit primarily the positive side.

(2) Nostalgia of people in the middle class is linked to religious beliefs. One of the most influential concepts in Thai society was the cycle of life. Although the people seek to move forward to the future in a linear direction, the concept of life or existence as a cyclical movement was implanted and embedded in nostalgia.

(3) Nostalgia was the symbolic action, and was thus embedded in the narrative, consisting of a story that told what happened, and the discourse that stated how the story had been narrated. Nostalgia, sometimes, appeared as the main “content” in some television dramas.

Some theorists believe that nostalgia contains specific connotations. Thomas Docherty believed that there was an implication of admiration for the past behind the nostalgia. For example, collection of antiques implied the collectors’ higher social status. With regard to Docherty’s idea, the consumption of nostalgic people gave the objects value, according to the logic of consumption.

Retro Marketing

“Retro Marketing” is originated from “Retrospective,” meaning the recollection of the past. Retro marketing ideas originated from the American marketing industries, who capitalized on advertising a way of life for people. Products should be intertwined with the target culture, making likely consumers infatuated with the product.

Dechkriangkraikul & Pheuaksakon, (2005) explained that in retro marketing there were a variety of products and services representing the retrospective of the consumers such as;

(1) Retro products (bringing back the popular products) such as traditional coffee, and royal Thai cuisine.

(2) Retro entertainment such as organizing concerts to revisit the famous songs of the past.

(3) Retro services such as Thai massage, and spa with Thai herb scents.

The above-mentioned examples of “retro” are relevant to the nostalgia of mindscapes. The strength of nostalgia depends on the stage of the real or unreal sentiment. The retro appears in four stages as shown in the figure below.

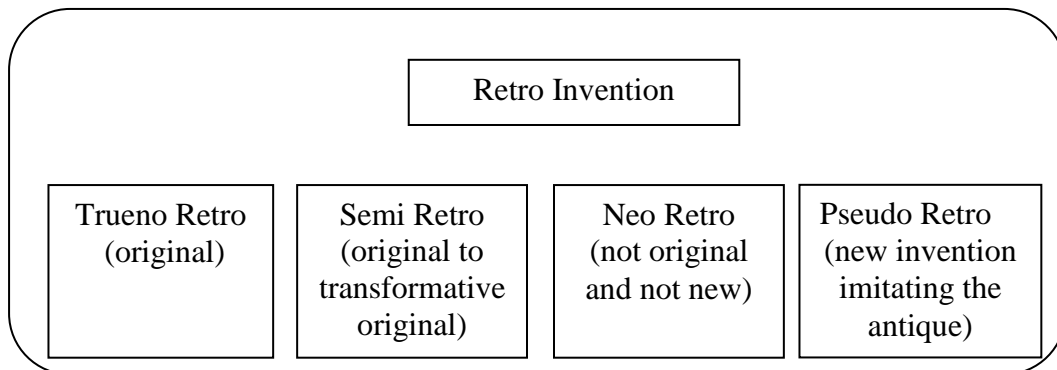


Figure2: Retro Invention

(Dechkriangkraikul & Pheuaksakon, 2005)

“Trueno Retro” is the authentic “original” item, such as an amulet from a burial chamber, still in its original condition.

“Semi Retro” is transforming the original objects from “the original origin” to “the transformative-original”. For example, a restored Mercedes Benz 300 SL with replacement body paneling.

“Neo Retro” is “not original but not exactly new”. Building a new house while keeping the old structure (antiquarian symbol) is one example. For example, building a traditional Thai house in Ayutthaya style, but updating it with modern technology to provide more comfort.

“Pseudo Retro” is the production of “a new product” to make it look like “the antique”. For example, the Nokia 7260 and 7820 phones utilize advanced technology with an art deco style from nearly a century ago.

Tiangtham (2003) wrote a marketing journal on the topic “Nostalgia and Retro Marketing”, in which he said that it reflected a reversal or flashback. Retro marketing was presenting the successful “things” from the past with or without renovation, e.g., the Barbie and the New Beetle. The main component of the become popular of retro marketing was the nostalgia of consumers. Retro marketing brought back something that interested the “nostalgia market” group, in which the marketing professionals and consumers were both familiar with retro marketing.

Furthermore, in terms of the consumer perception, one study explored how stimuli evoked certain senses, which affected what went on in consumers’ minds. These components were the most important factors affecting people who received the same

stimulus to interpret the meaning differently. Prior experiences of the individual were one of the elements constituting “what existed in the brain”. Referring this process in the opposite way, some stimulus pulled out the memory or dug into the consumers’ black box and reached their stored images and sentimentality.

“Nostalgia marketing” is the tool through which marketers use “something” to stimulate memory, emotion, and significant images from the consumers for marketing purposes. The “stimulus” may be the products, atmosphere, piece of work, or advertisement, etc. This method expects a positive marketing outcome since the consumers prefer familiarity. Thus, the preference and relationship of the consumers have marketing value and build power for the product brand.

However, nostalgia is more than just flashbacks and a sense of mutual sentiment. It includes the wish to go back and resolve long-vanished conflicts. It is to say that going back in time is not only recovering the images and emotions but also bringing out “the wish that had not been fulfilled in the past”. The consumers’ wish is stimulated and they would like to fulfill their past. In short, they seek to go back in time to change their past.

3.4 Invented tradition and “nostalgia tourism” in Thailand

According to (Hobsbawm & Ranger, 1983) the construction of the modern nation-state in the end of the 19th century was the time many European countries created new, substantially different traditions and cultures to support rapid political and social change because the old social and political structure and community could not respond to such dramatic changes. Such changes might extend to the application of outdated traditions under new conditions, or the modification of old formats to be grand and boisterous.

For the modernized nation-state, the key to traditional and cultural change was the emphasis on succeeding in the future and building up confidence in the current existence of nation-state. This was seen in Thai society as, during the creation of the nation-state, there were numerous new traditions and cultures that sustained that society’s changing from the past. Thus, tradition and culture as per concept of (Hobsbawm & Ranger, 1983) could not just ‘happen’ but was created to respond to changing social and political targets. Such viewpoints became the concept of

“invented tradition” which was employed to analyze social and cultural phenomena in different societies of the world. In addition, it is the instrument to construct understanding about historical changes, especially the history of a new nation-state that initiated new tradition and culture (Tuan, 1977).

The concept of invented tradition could illustrate the creation of tradition and culture in the contemporary nation-state. If we look back to the period of western colonies influencing Thai society, we could see that invented tradition and culture was created to respond to new circumstances of the nation, whether it was to strengthen the power of the upper classes or to attempt to modernize the country like the leading powers. The country reform in the reign of King Rama 4 led to considerable social and political changes and it resulted in the construction of new tradition and culture to respond to such upheaval, whether it was imitating or applying western culture such as clothing of upper-class people in the palace, the invention of the national costume, and the construction of the national flag in the reign of King Rama 6 etc. Upper-class people in that period played a very powerful role in constructing new tradition and culture to be concordant with social and political changes. For this reason, new tradition and culture seemed to be limited to only the elites or those who had power in the administration, and it was not extended to wider society. However, it is obvious that the newly-created traditions and cultures had never existed in Thailand or in the royal court before it became the modernized nation-state or customary state.

The government revolution by People’s party overthrowing the absolute monarchy and leading to a new democratic system in 1932 was during the period of widespread creation of new nation-states. In that moment, the process of national creation put new focus on the state as the center, replacing the monarchy or royal court. Meanwhile, new tradition and culture constructed to respond to post-revolution political changes resulted in a huge body of “national” tradition and culture, which widely affected Thai society and had extensive impact on a large scale, and it came with the belief that the truly modern Thai nation-state had only just arrived after the revolution in 1932.

Although the creation of the new nation-state was targeted to transform the country to be modernized like western countries, there were clear differences from the period of absolute monarchy. Not only was it targeted to reform politics by removing heritage of the ancient society, but it also focused on modernizing the nation in ways

consistent with and based on democratic ideals. At that time, one person who played an extremely critical role was Field Marshal Por. Phibunsongkhram, especially in his role as prime minister before World War II.

Tradition and cultural heritage invented in the period of Field Marshal Por Phibunsongkhram extensively affected Thai society; some traditions and cultures have been maintained to the present such as greeting by saying “Sawasdee”, regulations of title, “Wai”, clothes, hairstyle and dining. Moreover, national performing arts were invented which ultimately became part of lessons for Thai students such as standard Thai dancing etc., as well as architecture or symbols as admiration and praise to People’s party which still exist today, i.e. office buildings and monuments. In effect, these were instruments to sustain and build legitimacy of the democratic system by the new ruling class. However, after Field Marshal Por. lost his political roles and influence, cultures and tradition in his nation-state style were replaced by new ones, especially during the government of Field Marshal Sarit Thanarat.

Monarchy was resurrected and new cultures and traditions were constituted by focusing on the grandeur of monarchy and removal of People’s Party-related cultural and traditional heritages. Since then, the creation of culture and tradition of Thailand has been inseparably attached to monarchy.

It is undeniable that the creation of traditions and cultures since the national reform in the reign of King Rama V until the restoration of the monarchy reflected political conditions or context that affected the construction of new cultural traditions. At the same time, it does not go unnoticed that the adoption of tradition and culture on a national scale was continued to respond to political and social changes including the modernization of nation-state, government, politics and the aristocracy. In fact, the creation of tradition and culture was not ceased during national constitution or the political usurpation.

However, in contemporary Thai society after the 1990s, particularly after the economic crisis in 1997, “nostalgia tourism” was introduced and it led to creation of new traditions and cultures to capitalize on “nostalgia tourism”. This raises several questions: how are invented traditions and cultures related to “nostalgia tourism”, in

what condition or context do they happen, and how was the meaning of traditional and cultural creation similar to or different from in the period of nation-state constitution.

After the 1997 economic crisis, Thai society had widespread nostalgic longing caused by uncertainty with individuality and the future of Thai society. This feeling of uncertainty led to various formats of nostalgia phenomenon such as city resurrection, old market and floating market resurrection, the creation of local products and the trend of emphasis on local wisdom as well as importance of community or locality etc. (Kittiar-sa, 2003) explained that nostalgia happened when lives that had become fulfilled by modernity and economic prosperity suddenly became rapidly fluctuating.

The economic crisis at that time opened the eyes of many people to a traumatic reality, resulting in a loss of self-confidence and a lack of trust in capitalism and western-style national development. In addition, the nostalgia phenomenon also reflected the fact that Thai society was facing an identity crisis as a result of striking economic changes which ruined confidence of people in the society overall (Kittiar-sa, 2003) Therefore, people in Thai society sought ‘Thainess’ and culture from the past before it was dominated by capitalism.

The nostalgia phenomenon and tourism trend in Thai society conspicuously increased after the economic crisis in 1997. To mitigate such pain, seeking the past that was still peaceful and not influenced by capitalism led to new patterns of tourism called as “vintage market”, “floating market” or even “walking street”. These kinds of markets boomed surprisingly quickly, so much that renovation of old markets as tourist attractions not only transformed lifeless old markets to vivacious ones but it also spurred the construction of new markets imitating the vintage sense or atmosphere to retrospect the market condition in past 100 years like Samchuk 100-year Market in Suphanburi, which was revived in 2000.

In the study “Authenticity of “nostalgia tourism”: A Case Study of 100-Year-old Samchuk Market Community Suphanburi Province” of (Watanasawad, 2013), he explained that the renovation of this market was not only about recreating, decorating, and selecting market styles to look vintage and ancient but in fact, it created authenticity within the spatial and architectural format. This made the 100-year-old Samchuk Market charming and attractive, drawing the attention of many tourists who sought nostalgia, and this market soon became one of the most important tourist

attractions in Suphanburi. It was also the model for style redesign and resurrection of vintage markets all over the country.

Chiangkhan Market in Chiangrai Province is another market which was resurrected similar to Sumchuk Market that became successful, and it is the model for designing new vintage markets that have no history or background as an old market, such as Plearnnwan in Huahin District, Prachuab Khirikhan Province or numerous new floating markets etc. Furthermore, the trend of floating market or riverside market tourism turned out to be “nostalgia tourism” that has been increasingly popular in Thai society, as we can see that floating markets exist in almost every area of the country, especially locations with rivers or canals including in the capital city, big regional cities or in rural areas. People welcome the resurrection of old markets, whether it is reviving the old ones or merely imitating or building on the format of floating markets which already exist in other areas, and creating new ones based on famous floating markets.

That is to say, there has been construction or ‘revitalization’ of some floating markets that either never existed in the past, or in some areas had been just small-size markets or minor ports, but were more recently developed to be tourist attractions, production distribution centers and cultural display spots for many visitors, eventually gaining widespread domestic popularity. They also attract domestic and international tourists to spend large amounts of money, bringing about prosperity in those areas.

Floating markets in southern Thailand reflect the process of new market creation. In the article “The Model Development of Floating Market Tourism in Southern Thailand for Sustainable Development” of (Sirisatidtit & Unaromlert, 2014), they explained that floating markets in southern region are newly created to respond to the growth of the floating market tourism industry over the past 7-8 years. Local administrative organizations and members in the community played an essential role in constructing and managing floating markets to become major tourist spots. Not only do they sell consumer products and produce, but they also distribute cultural goods (Sirisatidtit & Unaromlert, 2014), because the main target of floating markets in the southern region is to meet the needs of tourists. This is different from floating markets in the central region, where many markets were essential to economic centers, and floating markets were main routes for transportation and sources of

internal product trading between communities before they were successfully developed as tourist service spots. (Sirisatidtit & Unaromlert, 2014), also mentioned that the become popular of floating markets in the central region, e.g. Amphawa Floating Market, became the model for become popular in other regions and later many floating markets were created in the same way as markets in the central region.

In the thesis “A model of floating market management for cultural tourism: a case study of Klonghae floating market, Hatyai district, Songkhla Province” of (Buakwan, 2013) it mentioned that the Klonghae area originally was riverside community and short transportation route, but when the city was expanded and roads were built, the community had to relocate to a roadside area for convenience. After that, Klonghae was deserted, leaving behind tons of waste and contaminants. Finally during 2007-2008, with the cooperation of people in the community and temple, this canal was fully restored, including not only cleaning the canal but also resurrecting local traditions like the Tiamda Tradition. The collaboration of villagers was also supported by the local administration that focused on transforming Klonghae into a tourist attraction. Thus, Klonghae Floating Market was gradually developed to support tourism industry as cultural and historical tourist attraction.

However, despite having Amphawa Floating Market as a model (Buakwan, 2013), Klonghae Floating Market created its own uniqueness by incorporating local traditions and cultures with national ones such as Local Songkran Festival, Classical Thai tune, 10th month festival, Hari Raya event of Muslim people and vintage Klonghae Floating Market festival etc. Nevertheless, the main objective was to show off the antiquity of Klonghae Floating Market (Buakwan, 2013). That is to say, these are vital factors affecting Klonghae Floating Market’s attractiveness to local and international tourists.

Performance about rural living way that used to exist but was lost in the past was a part of cultural creation. “KhlongHae floating market: an invented space for tourism and consumption” by (Sriaremhad, 2012) explained that KlongHae Floating Market was created to support tourism for people who had nostalgia for Thai riverside society, making tourists or visitors to feel retrospective about their childhood by inventing space, clothing, food, boats and local traditional activities to make them feel like they were witnessing antiquity and sensing the peaceful rural life of Thai society.

Therefore, clothes of merchants were designed to look like gardeners in the past, and boats were brought to show in the canal but were not actually used in daily life. The current boats along the canal are primarily fixed locales merchants use to sell products, or rowing demonstration models for tourists to sense the real environment of floating market. In other words, Klong Hae Floating market is mainly an invented space for tourists who want “nostalgia tourism”, as a result of spatial transformation to be a “nostalgia tourism” space by imitating the patterns from floating markets in the central region. In the end, Klonghae Floating Market has become well-known, and quite successful in that it can create incomes for merchants and people in the community and build close bonds between those people who play a role in managing the market, which is as true now as it was in its earlier incarnation (Sriaremhad, 2012).

Klonghae Floating Market illustrates the process of how tradition and culture are invented. In “Reinvented Tradition and Klong Hae Community Identities”, the thesis Master of Anthropology thesis by (Dissakul, 2010) he explained that Klonghae Floating market was not just an excellent tourist attraction but it was also the space of negotiation and defining community identity through a process of traditional and cultural invention. In space of negotiation and definition, it revealed many performers representing groups of interest in such an area. These performers attempted to guide the pattern of the market for different targets. One side emphasizes local culture restoration and tradition conservation while another focuses on presentation of Klong Hae Floating Market as a tourist attraction prioritizing the creation of tradition and culture, and positioning nearby spaces to look the most antique and vintage. However, both sides created tradition and culture, defined meanings through storytelling and restored markets through selection and modification for Klong Hae Floating Market. This illustrated that this market did not naturally occur, but was created on grounds of definition and group interest.

Apart from the case of old markets and floating markets, traditional and cultural creation also appeared in different formats by modifying or applying the old with the new one. In the thesis “Hatyai vegetarian festival: invented space for tourism” of (Keawborisut, 2010) he proposed that the vegetarian festival that is arranged every year in Hatyai, Songkhla Province was attempted to refer to the background of Thai-Chinese people’s festival that has been inherited for long time. However, it was found

that this festival was not only related to Thai-Chinese people but the space is open for people from various groups to access it. Meanwhile, food and offerings were adjusted to suit changing circumstances. Saichon stated that although vegetarian festival has been continued for a long time, in fact, it had substantially changed in terms of space, time and even the rituals. In addition, vegetarian festival happened to respond to the capitalistic economy because its main purpose was for tourism (Keawborisut, 2010). In other words, Hatyai vegetarian festival was not necessarily aimed to maintain the traditions that have been inherited from generation to generation, but rather to maintain the identity of Thai-Chinese people in Hatyai and to simultaneously create local economic value.

Likewise, the Rocket festival that is boisterously arranged in Yasothon Province or northeastern provinces of Thailand, although traditional restoration happened before economic crisis in 1997, was created in response to “nostalgia tourism”. However, the Rocket festival has been changed by the time and trends as shown in the article “Detraditionalization: A Transformation of the Bun Bangfai Rocket Festival in the Age of Globalization” by Srisupun, that Bun Bangfai Rocket festival has been recognized as a symbol of Yasothon Province by the Tourism Authority of Thailand since 1977. In fact, this tradition exists in every province in the northeastern region; however, to respond to the tourism industry, the process of cultural transformation as product and an attempt to create uniqueness of Bun Bangfai Rocket Festival in Yasothon Province were initiated. So, Bun Bangfai Rocket Festival in Yasothon Province is grandly arranged, different from the past in which this festival was small and arranged at local level, to include parades, dancers and newly-designed rockets to look amazing. However, Bun Bangfai Rocket Festival in Yasothon Province was criticized that it was cultural freezing due to certain patterns. On the other side, it received criticism that this festival was deviating from the true definition of local tradition, due to the fact that it was originally a celebratory festival after harvesting but was transformed to be a tourism-based tradition.

The attempt to limit the Bun Bangfai Rocket Festival to belong primarily to Yasothon Province led to the trend of other provinces defining the meaning of their local festival in their own space. The article “Meaning Usurpation in Bun Bangfai Rocket Festival in Northeastern Ethnic groups” by (Hongsuwan, 2013) indicated that

since Bun Bangfai Festival has been boisterously arranged and supported by the government, it seemed that Yasothon Province exclusively possessed the tradition that has been inherited throughout northeastern region. For this reason, local areas in northeastern provinces created their own Bun Bangfai Rocket Festival with local identity. In other words, the name of Bun Bangfai Rocket Festival was defined differently, e.g. Bun Bangfai Siblun festival in Roi-Et province, Bun Bangfai Talailan Kudwa in Kalasin Province etc. In addition, it spurred competition for the Bun Bangfai Rocket to look amazingly grand, centralizing the importance of Bun Bangfai Rocket Festival in each area. It included the integration of such auspicious event local beliefs about Pheefah Peethan with other Buddhist traditions so that people who work in different areas can gather to celebrate at the same time. In other words, the usurpation of space and definition of Bun Bangfai Rocket Festival in each area of Northeastern provinces led to the creation of unique traditions and cultures (Hongsuwan, 2013). However, construction of Bun Bangfai Rocket Festival in different areas always referred to antiquity such as ancient dancing performance or ancient Bun Bangfai Rocket lighting. Therefore, no matter what the differences of Bun Bangfai tradition in each area are, this tradition still belongs to areas where northeastern people can always jointly share cultural experiences.

Summary

The findings of the the Literature review are as follows:

1) The concept of Nostalgia has developed uniquely in the Thai context and underpins “nostalgia tourism” of Thailand. However, in current Thai society, nostalgia or “Ta Wil Ha Adiid” or “Hooi Ha Adiid” happens not only with the group that has direct memory but it can occur with people who have never had direct experience in the past. This is because the nostalgia phenomenon has widely and incessantly spread until it became the mainstream for middle-class people and teenagers in Thai society.

“Thainess” is a symbolic meaning that is substantially employed in terms of the nostalgia phenomenon in Thai society and exercised in the form of domestic tourism. Thai people patronize “nostalgia tourism” to relax and respond to insecurity of life in current society.

2) The concept of nostalgia was influenced by the concepts of postmodernism. The sentimentality for the past, or nostalgia, is one of the ways of perceiving the world or a way of revering one's past experience by emphasizing the significance of one's present imagination and emotion toward the past. Hence, as traveling back to the past is not possible in reality unless types of simulation models are being built, the experience of yearning for the past becomes inevitable. Nostalgia is one of the main factors in developing an individual's personality, which reflects the society as a whole. Individuals and societies yearn for the past because it is filled with both enchantment and powerful sentimental sense of imagination and emotion. Thus, it seems that people channeled imagination and tradition as the medium in expressing their interactive reaction limit of the time and place in the real world. Time travel physically remains to be unachievable.

Post-modern nostalgia with new meaning is created in Thai society because it is developed improved, but Thai people pay attention to nostalgia due to rapid movement of the society. As a result, people in the society have no clear memories to cling on and thus they crave for their origins and roots.

3) Imagined community is created by bringing any period of happy moment to construct tourist attractions so that people in the society, feeling uncertainty toward the future and having identity crises due to quick changes in the society that they do. Nostalgia is the use of personal imagination in society, specifically the creation of Imagined community and social space of the middle class by using imagination to create and reproduce the experience of history, society, and culture which used to happen in the past to happen again.

It can be done by demonstrating the happiness of the specific time as the tourist attraction for people in the society who feel uncertainty toward the future including people who suffer from an identity crisis because of the rapid movement of the society, until people lose their clear memory of the past. Although we cannot reverse the time to the past, we can use the imagination to bring the past back and recreate it.

Therefore, this is a way to create nostalgia again. In the social scale, Nostalgia is the result of shared imagination of people in the society which combinesthoughts and feelings, and is implemented in the form of a common culture until it becomes the representative of the community as the imagination of the past which is accepted by

people no matter if it is floating markets, old markets, or “nostalgia tourism” which is created by the imagination.

4) Invented Tradition is properly determined to meet the needs of the people, depending not solely on experience but upon mutual agreement in the society.

5) The concept of identity crisis, which started from a question as simple as “who am I?” pressures individuals to start searching, confirming, and examining themselves. In which the answer to this question is the searching for explanation of past memories in order to use it to describe one’s identity as a member of the society. “nostalgia tourism” promotes the quest in search of oneself and true identity in favor of looking back at one’s own past memories among the tourists and at the same time also offers the opportunity to travel and rest. However, the way of living of the local people in societies is being developed due to the growth of economic utility, technology, and the convenience and comfort that follows.

To state it simply, people are still stuck in the life of being dedicated to work, relying on fast foods, materialism, and being a victim of media consumption. Hence, the “nostalgia tourism” and urban people can change each other and relate in the same social environment.

Understanding the trend of “nostalgia tourism” of Thai people cannot be neglected in either a social or economic context. Whether they consume it through symbolic media, social networks and/or the construction of nostalgia spaces at social level, it constitutes a mutual feeling and shared consciousness in the society, at least for middle-class people and teenagers, the main consumers of “nostalgia tourism”.

Chapter 4

The construction of “nostalgia tourism” in Thailand

This chapter is provides the overview of Thai tourism policy before become the key mechanism of “nostalgia tourism” in Thailand, the crisis of Thainess and desire for “nostalgia tourism” and the mechanism of the construction “nostalgia tourism” in Thailand and the overview of markets and floating markets in the central region of Thailand.

4.1 Thai tourism policy after 2001

“National tourism” policies were changed after the 1997 Asian financial crisis, commonly referred to in Thailand as Tom Yum Kung Crisis. This crisis, which has had resonating effects on numerous Asian countries since July 1997, at one time also sparked fears of a global economic collapse.

The crisis began in Thailand when Thai baht depreciated significantly, due to the decision of Thai government at that time to float the baht value rather than remain pegged to the US dollar. After all attempts to support the Thai baht in the face of severe financial overextension, Thailand was left with a public debt that put the state into bankruptcy prior to the floating announcement. When the crisis expanded outside the country, the currencies of most countries in Southeast Asia including Japan also collapsed. The stock market dropped along with the prices of other assets, which caused private debt to surge.

From the financial crisis in 1997, domestic and foreign economic investment slowed down. Thailand’s tourism was also affected since the decline of the baht resulted in inflation, bringing higher prices for nearly all goods and services. However, Thailand seemed to have a faster recovery compared to other affected countries due to proper planning of risk reduction in other areas and focusing on the long-distance tourism market. This established the Amazing Thailand campaign, running in 1998-1999.

Amidst the decline of the Thai baht, a win-win strategy was devised which would benefit both public and private sectors, with TAT being the mediator between the two of over 60 entities. TAT designed a mascot to be made widely available and promoted so that every organization could use the mascot, and it became a highlight of Thai tourism.

Subsequently, in 2001, during Thaksin Shinawatra's administration, there was a policy with clear agenda especially about tourism. The Ministry of Tourism and Sports was established. Authoritative power was distributed throughout all regions in a form of CEO provincial governors as well as province groups indicating the emphasis of the government at the time to tackle the tourism challenge. Multiple levels of operating conferences were held strategically to push Thailand as a tourism hub of Asia.

From the governmental policy in 2001 up until now, the promotion pushed communities to make attempts to transform parts of their communities into commercial tourist attractions. Floating markets were among the most significant shifts. Tourism soon solidified its position in the mainstream of economic development of Thai society from 2001 to present and because of that, floating markets were pushed to change from being a simple site of goods exchange for subsistence, with the geographical feature being the main contributing factor enabling such a practice, to a business-oriented floating market.

To facilitate such a transition, the floating market must offer attractive, charming and unique values to tourists as well as accommodating a larger scale of economy at the national level, rather than the former community level. The markets have to respond to the possible needs of travelers outside the local community, including both domestic and international travelers. This tourism system has become a major source of income for the country and a major wave of economic activity in Thailand.

Tourism development along with the use of the floating market uniqueness are a key strategy in tourism and economy, since in addition to attracting foreign tourists by offering unique values as well as lifestyle education of foreign culture, it can also attract domestic tourists.

Communities portraying and promoting their local image under the concept of local development is a study of how people or groups in society can develop or enrich their social, cultural, environmental and economic values in an area, especially the rural ones, purposely to elevate the quality of life and provide opportunities to enhance the quality of life. Rural tourism in Thailand is known as "Community Based Tourism" (CBT). The principle is to promote community cooperation in tourism to achieve sustainability, where tourism management must truly match the requirements

of local people, encouraging every community member to take part, think, share, act, and benefit from the activity. The biggest stakeholders benefiting from tourism must be those within the community, while at the same time, it is important to take into account the best use of tourism resources in terms of efficiency and maintenance. In addition, the joint cooperation of people in the community must be defined by roles designated by “groups of missions”, such as accommodation group, souvenir production group, etc. where the remuneration goes to the central operation to further improve the group’s tourism business.

Therefore, unique values of communities in the past became appealing to people from different areas and cultures, who were attracted to visit and experience the differences. Tourism operators see the benefits in publicizing these traditional ways of life, and for that the resources have been used for shifting purposes, steering places like floating markets away from their original intentions to more multifaceted meanings today.

Despite being a place to trade goods, floating markets as the center of tourism business are also sources for cultural consumption that was created to promote the city-escape trend. The produce being traded in these areas are often not the product of local farming, but the market has expanded to offer products of vast varieties and wider range, at higher prices aimed at foreign tourists or modern consumer travelers mostly of the middle class. The selling point of each community, in addition to the floating market, is also about community resources both naturally and historically available within that particular old community. Some floating markets arrange rowing tours along the river and gardens combined with the visit to the floating market, which allows visitors to appreciate the peaceful farming life among gardens.

This also includes younger tourists or new generation tourists who had no direct experience of such a past, but had been exposed to old photos or storytelling from those who had.

The term “middle class” was a concept created in an attempt to explain a social change occurring within a new group of people who are neither affiliated with the ruling groups nor with the group bonded by land rights and governed under the rulers. This new group was called the middle-class group, incorporating those who are in the capitalist class, high-level professionals, and white-collar workers benefiting from

capitalist development. This group is an important part of the evolution of political systems in capitalist society, occurring not only in the West but also the East.

Nostalgic feelings arising among the middle-class people were compounded by identity confusion as they sought roots with which they could relate. This is an effort to display to the world their positions and standpoints. As difficult as this may be, at best, this group of people can only cling on to objects of the past as they are too tied up with the current burden of life, the world of work, their economic systems (e.g. capitalism and consumerism), and the lifestyles that reflect similar cultures including the idea that objects can be possessed. As all concepts became monolithic, nostalgic emotion emerges as another popular culture.

When life in big cities began to seem monotonous, the new goal then became the discovery of truth, peace, harmony and undoubtedly the traditional ways of life. Searching for the past and the old original beauty is therefore popular among tourists, like the middle class people, often do. Therefore, the pursuit of the atmosphere of the past began through a new type of tourism, inevitably including the visitation of floating markets.

The concept to conserve the floating market was not just about preserving the market itself but also to preserve the local community lifestyle alongside it. Some of the preserved markets are even equipped with features sufficiently unique to become a new type of market. One of these ideas is to make the old market look more authentically old, or even to transform a new market to look old, which is another option to both serve the widely popular stream of tourism and present the traditional way of life of local people, including the appearances of the shops and retro merchandise.

The concept of managing the floating market while conserving its culture is an appealing approach to tourism, particularly for tourists from urban areas. Market management uses the traditional ways, old objects, and traditional settings as a tourism product to meet the tourists' consumer needs but also to embrace the sought-after relaxing atmosphere. This type of management has been well accepted among this group of consumers.

In addition to traveling to relax like in the past, today's young tourists also look for new experiences and inspirations as a way to develop or discover new self-potential

so that they can adapt the derived ideas to their work lives. For that reason, tourism for this group of travelers has become more than just sightseeing but rather taking advantage of cultural resources in the abstract like experiencing the atmosphere, learning about the lifestyle, and discovering identity. In addition, young tourists are among the main group of people that creates value through social networks in this wireless network era, where a traveler, having spotted an interesting tourism phenomenon, shares the experience to others in the social network, which is also a new form of advertisement and public relations strategy reinforcing the new type of tourism.

There is now a new model that focuses on photo sharing where the tourists take and share the photos online at their own will. Creation of such personal space is to fulfill the need to seek and create identity among young people and middle-class people in Thai society, as in many others. Therefore, the online space becomes an area to convey the identity and uniqueness of an individual or a group and in order to do so, the message has to contain personal identity and thus, has to be unique, interesting, and different enough to create a trend or be worth discussing in the online world. This, in return, helps the tourist destinations become popular and there have been numerous lesser-known tourist destinations highlighted which reflect the style of tourism that involves sharing stories through online media. Today, wherever people go, photos are taken and shared online on a regular basis.

In summary, the use of social media is one of the tools of the new tourist group or the new era of modern consumers, in which the emphasis shifts to the consumption of atmospheres constituting ideal places for photo shooting worth sharing online. These determining factors impact the choice of destinations the tourist would choose to go; therefore, a place has to be unique, different, and interesting. Often, ironically, these places are constructed solely for commercial purposes under the name of tourism. It can be said that the middle-class and younger people are the target groups with the most significant impact on “nostalgia tourism” (floating markets) focusing on consumption to improve popularity partly through the pursuit of identity as well as cultivating a sense of belonging among people of the group enamored with nostalgic tourism.

Government policy affected “nostalgia tourism” expansion as follows :

(1) National policy

After the “Tom Yum Koong” financial crisis, culminated in the deceleration of economy and investment, the Thai government proposed the campaign “Amazing Thailand” in 1998-1992 (Payakwichian, 2006) by exercising a strategy of joint benefit between private and government sectors with TAT acting as an intermediary. TAT worked to coordinate the national policy on tourism starting from the establishment of Ministry of Tourism and Sports in 2001 and decentralizing power to provinces. With this reason, many communities attempted to adapt themselves to be tourist destinations. “nostalgia tourism” of floating markets was a critical turning point of tourism in the country and it became a mainstay of economic development of Thai society from 2001 to the present, due to the fact that tourism of floating markets and old markets share a certain cultural richness. This could be utilized as a tourism resource base; in other words, it allows the restoration of pre-existing sites to convey history to tourists, who can witness stories and ways of life of Thai people.

(2) Factor of local and provincial policy

At the local level, participation of people in the community is a key contributor to driving conservation and raising awareness of values and importance of cultural resources in collaboratively reviving and developing the community as a tourist attraction to promote the “nostalgia tourism” policy. They would jointly develop unique features of the community to look charming and attractive to tourists along with stakeholders in “nostalgia tourism” management to increase become popular of “nostalgia tourism”. In addition, each tourist attraction, especially community-based ones, is supported by relevant entities such as educational institutions, government sectors and NGOs.

4.1.1 The nostalgia phenomenon in Thailand

Many scholars explain the phenomenon by attributing it to nostalgia. In this understanding, Thai people were reacting to the great uncertainty experienced after the economic crisis of 1997. Before this, Thailand was the one of the most rapidly developing countries in the region. But after the bubble burst in 1997, the Thai government announced the devaluation of the local currency, which had disastrous

effects on the Thai economy. More than a hundred companies collapsed, particularly those involved in finance and media.

All development prognoses seemed to have been proven wrong and many turned to the nightmare of struggle and survival. Thai people felt that they needed something that their hearts could rely upon- or at least something that would not ruin them.

So they decided to recall the old Thai lifestyle. It means a recall to the basic and the simple life that their parents once used to live. Thai people and the government started to understand that the root of the Thai economy belonged to agriculture and to tangible forms of production. The words “Sethakij Phor Phieng” or “Sufficient Economy” formulated by the King Rama IV and then promoted to government, was understood to be the correct way to develop.

“In the past, our ancestors had not brought us into these difficulties. The simplicity of their lifestyle might not propel us into the realm of international achievement, but it would also not drive us into the current state of melancholy and disaster”

“Hooi Ha Adiid,” or “Nostalgia” resonated in every aspect of Thai life. People have had to learn to live simply, even in big cities. For instance, the return of taste of Thai foods, desserts and coffee to be popular again, when a decade earlier, they had been sold only in small traditional cafés around the outskirts of the capital city.

Traditional architecture and interior design attract contemporary customers suffering for Nostalgia. The other word soon arose for nostalgia: “Good old day”. Moreover, the launch of magazines, dramas and movies was also a symptom of

“Nostalgia” and were popular among Thai middle class and young generation. The trend has grown even more widespread with the movie such as Fan Chan, Bangrachan and its resulting effects on tourism. Many markets in the central region of Thailand have been reconstructed to be tourist destinations as per the theme of “nostalgia tourism”.

A new crisis of Thai identity has emerged from uncertainty of contemporary lifestyle, following modern or western development. The way that this crisis comes to expression is informed by both the media and the receivers of this media. In the meantime, the government promotes the national ideology, “Going back to the basics”,

or searching for nostalgia, so many tourist destinations are producing and constructing nostalgia to serve this demand.

4.1.2 “Nostalgia tourism” in Thailand

Nostalgia is growing in Thailand. Tuffin (2010) has published findings that Thai domestic tourists tend to seek natural environments with traditional ways of life, though others see the development of this type of tourism in Thailand as a type of “internal colonialism” in which the development of rural areas is subjugated to the recreational preferences of urban dwellers.

The review of literature will be divided into subjects most relevant to this research. These relevant areas include: tourism and development in Thailand, the present Thailand tourism situation and trends of “nostalgia tourism”, the viewpoint of domestic tourists, and the gaze of changing targeting.

4.1.3 Development of “nostalgia tourism” in Thailand

Nowadays, the government and members of the private sector from many countries are promoting cultural tourism as a promising alternative tourism model. This issue is being raised among international organizations e.g. United Nations Education, Scientific and Cultural Organization (UNESCO), and World Tourism Organization or, promoting this type of tourism helps significantly with providing income to the country. For this reason, many countries attempt to develop and present various patterns of cultural tourism to attract tourists.

In the past, time was viewed as cyclical. In other words, events that had occurred in the past were likely to repeat again in the future. Such a conception of time was influenced by things like the agriculture cycle of plowing, sowing, watering and harvest, and the way of life that relies on these natural cycles. Even the circle of life itself consists of a beginning, middle, an end, and a new start. As portrayed by the seasons that go in a never-ending cyclical sequence, there is a societal expectation of the process of prosperity and stagnation and death and birth that will always go round and round in a circle, something that shares similarity to the concept of Theravada Buddhism, which is an idea inherited from the past. In the political realm, despite the

shift to democratic government in 1932, turmoil, instability and abrupt changes continue to occur, making local citizens feel tired of such a repetition of troubles.

However, in the modern world, the faith in innovation and the associated view of time proceeding in a straight line is facing challenges, as there has been a shift to the use of Internet as the medium of communication in the everyday contemporary lifestyle. People start to see that time can be rewound, fast-forwarded, and jumped from place to place, creating disorientation. The most affected group of people, the main victims in this scenario, are the middle-class whose lifestyles are closely knitted to world changes.

Nostalgia' was once explained as a modern way of thinking that is influenced by the uncertainty of the future and the dissatisfaction with the present. Furthermore, it is also heavily related to the desire to make the past a strong and stable anchor for the soul. Hence, the past is the crucial piece that comes in to fulfill such emptiness. Since the human memory tends to portray images from the past as more beautiful than the actual reality, nostalgia becomes more noticeable by people through fashion, movies, and clothing. In the fashion arena, well-known styles involving 'vintage' and 'retro' influence society's trends. Consequently, nostalgia ultimately turns into the way of living or lifestyle and becomes an important trend of the modern world.

The retro target markets in Thailand are the working age. The retro products or the feeling of nostalgia consist of many ways both of expressions, lifestyle, fashion and culture.

Retro trends are present in many parts of human life such as home decorating, restaurant, music, film, and clothing, encouraging the spread of retro business.

Nowadays, Thai society tends to embrace the postmodern. Many cinemas, television dramas, the postmodern culture has been appearing with regularity. Increasingly, at the same time, a culture of retrospect is present in a large number of television programs. It can be seen in many music videos that styles of film shooting techniques that are gaining popularity include: the depth of field (or even completely blurred) technique and high-speed filming to create super slow motion effects. One thing that we can recognize from such technique is that it is slightly similar to the features found in images of human memory that are often unclear or even blurred, yet pleasing.

Therefore, nostalgic images are not the imitation of the old shooting techniques but of the images recalled from past memories.

In addition, regardless of how advanced cameras on smartphones are, users still prefer to edit their photos and distort reality on photo editing applications, like Instagram. One of Instagram's most popular photo editing filters is called "sepia," or the effect of giving images a brownish tone and falsely creating a depth of field, which very much resembles the idea of images of past memories. Hence, considering the high number of users who fancy the distorting of high-quality digital images in order to produce a more traditional film photo-like impression with apparent lower-contrast and sharpness images, it can be assumed that unconsciously, people are yearning for a past that they were once familiar with.

Ironically, then, as long as changes in the modern world continue at this speedy pace, nostalgia is in little danger of disappearing.

There is a relationship between the economic changes of Thai society in the last 30 years and its political struggles, communication, and the free trade market. This acknowledgement leads to the understanding that the old way of viewing of local history is a problem that fails to provide explanation for other aspects. The new way of thinking that sees doors of possibilities but not a repetitive sequence in history has slowly emerged in the civil society, the middle-class, the new generations, and many other groups in the Thai society.

Together with the changing way of life of people in the society that became more universally integrated, several new worldviews have been developed. Such recent views include the concept of time--that it goes in a straight line and coincides with the ticking hands on the clock-and the calendar system that was made universal. Therefore, to look into the future is somewhat similar to the seeking of hope, development, growth, and at the same time to look into the past is also equally important, for it plays the role of the spiritual anchor that is heavily depended on for psychological stability.

According to one Thai historian (Eosewong, 1993) most people belonging to the middle class are not those who perform manual labor but those who apply knowledge and are in charge of overall management. Moreover, people in this group usually value and benefit from individuality, which is an essential key in driving the power of the capitalist society. Generally, people of the middle class are affiliated with neither

the commander nor farmer group, but are more linked to bankers, export business owners, and transnational entrepreneurs, or those that do not work for the civil servants and state officials but collaborate with the state power in order to gain benefit for themselves. In addition, they also tend to maintain their status through their own funds, education and professional knowledge without relying on national origin or kinship. For the middle class in Thailand, the most noticeable group today is perhaps the “new middle class”, people who have recently benefited from financial improvements and social mobility, who have fully inherited the principles and concepts of the middle class. Furthermore, they are also seeking become popular as they continue to develop the way of life of the “new middle class” in capitalist society.

Recently, the nostalgia about the almost vanished cultural way of living in the past, together with some academic research findings about traditional communities, old marketplaces and successful action plans undertaken with local people helped ignite the idea of revitalization and conservation of old buildings, allowing old communities to be alive again. One example is Pak Kret, a community near Bangkok, which claimed to be the first in Thailand to promote itself as a nostalgia destination. Its tourism products include temples, a floating market and a chance to experience the traditional ways of life of three ethnic groups: Thai, Mon and Chinese. Similarly, the Amphawa old community in Rachaburi, Samchuk Suphanburi, and even the old-market-design retail shop in Hua Hin are becoming popular places with teenagers and have become very successful investments. These are examples of a promising strategy of using the local heritage capital to increase economic value.

The campaign of the central region section of TAT in 2008 - 2009 had implemented a program to promote “nostalgia tourism” in the concept of “The simple life of the central region people in the past”. Consequently, “nostalgia tourism” has taken a firm foothold in many areas in the central region of Thailand.

People from Bangkok or those who are living in urban areas have a lifestyle that is modern with numerous amenities, such as accommodations, transportation and shopping malls. Despite this, the popularity of nostalgia is growing in Thailand. Why do citizens feel this renewed need to get in touch with their past and their history? As

(MacCannell, 1976) has perceptively noted, tourism makes a place for all the “unattached individuals in modern society.”

Nowadays, urban people seek out places providing experiences that cannot be had in the city. This could be seen as an overarching issue bringing together nostalgia, nature, and relaxation, all of which seem to be seen as antithetical to contemporary Thai urban life. This study is an attempt to explain “nostalgia tourism” as a new destination choice of the domestic tourism in Thailand.

The Thai way of life has changed significantly over the last century owing to myriad realms of development, i.e., capitalist economy, industrial development, technological development, transportation system, and consumer culture. Thais in this kind of society no longer consume or exchange things based on their values but semiotics and simulations instead of real states. Consequently, avenues of human expression become limited, in many cases, to choices of consumer goods and conspicuous consumption. People left feeling unsatisfied in this age often yearn for the past as a space to distinguish themselves as well as to create identity. In this postmodern society, common representations of this yearning for the past or nostalgia are TV shows, advertisements, movies, period dramas, restoration of historical sites, and creation of markets reflecting ancient livelihood, especially floating markets as they reveal the “authentic self” of Thais, helping to recover a shared cultural identity.

For Thai society, its major cities with modern urban development give one the impression of a developed state, particularly in Bangkok, which was advanced in line with capitalist economy according to the First National Economic and Social Development Plan. So, Bangkok has become the metropolis of the country as it embraces improved transportation and acts as an economic center with a unique political form distinct from other provinces that still retain mainly rural ways of life. Bangkok embodies the drive toward modern prosperity, even as it brings with it the drawbacks of development such as urban overcrowding, traffic jams, air pollution, areas shadowed by high-rise buildings, or even the sterile anonymity of shopping in department stores.

The restoration, formation, and feelings towards nostalgia at present are related to groups or generations in the society. It can be said that the largest generation with nostalgia is baby boomers, because people of this generation group used to live in the

familiar period of time and get close to communal life. They lived with nature and rivers; and have not been accustomed to recent modern technologies, e.g. computers or the Internet, relying mainly on TVs and radios as the electric appliances for entertainment. They also prefer in-person meetings at various places; are in advanced ages with stability in life in views of careers and family. Additionally, they possess more economic clout and free time than other groups. As for the young generation, people of this group show less nostalgia. It may occur sometimes just because of memories of their childhood, i.e. travelling or visiting relatives. Nostalgia, therefore, as a composition of discourses regarding the past and its revival, mostly occurs people possessing their own firsthand experience rather than other groups because they have stronger pictures and imaginations in their minds.

The meaning of nostalgia is a way to view the world or to define human experiences. Imaginations together with feelings at “a certain time” to the very long past are concentrated on.

Jameson (1991) called it “nostalgia mode.” This form or approach always appears in period dramas or movies. Nostalgia is the return to the old faraway days in terms of emotional aesthetics, and a certain form of perception of truths. It helps humans think prudently or understand their lost days for reconsideration under the name of an iron rule to alter fashion eras as well as ideologies of diverse generations.

Kelly (1986) defined nostalgia as imaginations of the lost world, where we, as individuals and members of cultural societies, used to share our past experiences with one another. Now, only memories and experiences remain for us to recognize. We can access that world through imaginations shaped by experiences of life and culture. Above all, we feel we will be able to touch it again if we can produce substitute pictures by repeating them or reviving them continually through memories; in other words, bygone experiences must be retrieved and simulated. Kelly (1986) described this form of nostalgia as calling for the faded past to come back, although we realize that it is impossible. Yet, as we imagine the past and combine our present feelings with those from the past, we confirm ourselves, and feel we can state with confidence to others that the supposed world of all gone entities is recreated, and our recollections are all genuine pictures of the past.

Mills & Coleman (1994) stated that nostalgia is a bittersweet feeling towards past memories. This idea conformed with that of Ralph Harper as he saw nostalgia as a matter of the combination of contrasting feelings of sorrow and joy, loss and finding, distance and nearness, new things and familiar ones, disappearance and existence, and the completely finished past and return to present. More specifically, one of the chief appeals of nostalgia seems to be the comforting familiarity, rather than the objective value of what happened in the past; what is enjoyable is the feeling of admiration rather than of happiness for new things. With regard to the role of feelings, nostalgia is associated with experiences of former times that do not exist at this moment. It is an unresolved conflict between the brain and the mind. The brain perceives that those retrieved stories are not true, but the mind demands the search for comfort and relief from absorbing bygones. Hence, nostalgia rearranges perception and emotions for pleasant, warm, and secure feelings. Howland described nostalgia as an emotion full of internal conflicts; a painful feeling with some existing passions. Nostalgia can assemble things altogether, somewhere between lament and yearning. It unites enthusiasm, expectation, and grief.

Remembrances of or missing what happened in the old days, exhibits connections between love and nostalgia, e.g. homesickness. Nostalgia is similar to the situation in which very unhappy lovers adjust their expectations and gradually come to accept that this is the true feeling. Sometimes, they are like victims of trauma, and will slightly isolate themselves in order to pay their full attention to memories of their beloved homes with regard to connections between the past and present upon individuals. This agreed with the ideas of Howland, who proffered that nostalgia can happen to anyone.

Only individuals' experiences and feelings will differ according to environments, memories, and impressions towards anything based on various experiences of each person and each generation. This brings about the diversity of levels of nostalgic expression. Some natural attractions have begun providing bicycle and boat rentals in response to consumer demand, helping to stimulate the feelings of nostalgia. Others may recapture the same feeling by undertaking a home stay or going for a morning bike ride. Still others may feel nostalgic just from looking at their art deco appliances or reminiscing with friends at the pub. The numerous forms that enjoyable nostalgia can take provide many opportunities for marketers, sometimes in unexpected places.

Nostalgia can arise at the individual level or social level. At the individual level, one's perception or organization of life experiences grounded on nostalgia may be regarded as part of each person's psyche. That is because nostalgia is a crucial fundamental of identity design or sketches of identities that each person has in mind. Nostalgia helps each of us to fully form a small private world along with a personal uniqueness shaped or influenced by our own experiences. So, nostalgia has become an essential part of shaping human identities through perception forms, thinking approaches, or techniques of defining experiences and past life that each of us apply to produce, modify or understand; or promoting personal issues, memories, or representative images of ourselves.

On the social level, nostalgia is the sum of uniform elements inside individuals' minds, feelings, and imaginations. Then, it slightly extends to be a basis of the formation of cultural and political traditions as well as practices for the resurrection of early societies; in other words, it is to build representative images/pictures of the past. It basically comprises of production, consumption, and distribution. Preservation and retrieval of the past are stressed as if nothing had happened before those times.

Nonetheless, these seem to be the negative side of giving priority to nostalgia, because it means we become so engrossed in ancient times that we get lost and disregard the influences shaping our current situation. Matsuda (1986) addressed human nostalgia as a painful return to the past. In the meantime, it is an instinct for directions from economic and political turbulences, including conflicts, among different times. Nostalgia hugely impacts those who see no future or think that particular measures of progress do not extend to their class. Nostalgia, therefore, is a necessary part of uprooted societies, or for people with nowhere to stand now.

Nostalgia in this context is human feeling with desires to see, number a of factors that arouse impressive nostalgia as per the following examples from (Holbrook & Hirschman, 1992)

- (1) Experiences from smells of food activating what we underwent in childhood.
- (2) Homesickness for immigrants when encountering personal belongings from their former places.
- (3) Inheritance rites, e.g. to transfer some possessions to descendants so that they will recognize that once they shared hardships together.

- (4) Friendship and love, e.g. class rings or photos
- (5) Gifts representing love, e.g. handmade gifts for our loved ones.
- (6) Security, e.g. home decorations inspired by grandmothers who give us love, warmth, and mental security.
- (7) Separation or escape, e.g. viewing bicycles for travelling elicits thoughts of the freedom of cycling.
- (8) Arts and entertainments, e.g. some songs bring back memories of childhood.
- (9) Expressions and abilities, e.g. outfits that are exclusively designed or fabrics acquired for special occasions. When we wear them, we will remember those wonderful moments.
- (10) Creation, e.g. devoting love and care to particular musical instruments as it motivates us to miss our youth when we started to play them and found out that they have become part of our present lives. So, our “triggers” for nostalgia are usually dissimilar as they depend on our personal experiences with those certain objects; small or big; cheap or expensive; with or without brands; or that it was simply the only one available.

Thus, today’s market shopping trend, market restoration, and market construction are all examples of nostalgic phenomena that can paint pictures of communities, imaginations, renovations, semiotics, images, simulations, or even cultural inventions that will mirror social conditions and problems to people for their better understanding. Focusing on the central region of Thailand, an abundance of floating markets have been restored and originated.

The phenomenon that seems to contradict the superiority of this up-to-date society with technology, speed, and modernity is nostalgia. To explain, nostalgia does not only appear in period movies or dramas conveying such feeling, but also through the restoration of floating markets in spite of massive numbers of existing fresh markets as well as department stores. The restoration mostly takes place in the central region of Bangkok or vicinities that used to be bonded with watercourses. Some areas are occupied by mock-ups of both floating and land markets for responding to the thought of livelihood in the past. For this reason, the creation of traditional Thai food, drinks, and toys is an interesting phenomenon to be considered with previous times based on concepts relevant to communities, identities, and semiotics.

(1) Markets

They are important areas in respect to economic, social, and cultural dimensions. As for the economic dimension, markets are places for purchase, trade, and for economical establishment as well as balancing demand and supply. Both ordinary and wealthy people may conduct activity at markets. Products offered there are signifiers of occupations of inhabitants around. As for society, markets are social spots where people meet, talk, ask after one another's health with deep concern, and acknowledge and exchange information and movements, including updating situations of community dwellers, without communication devices mobile phones or social networks. Specifically, people of the old days still maintain their social ties to one another, as well as relations between themselves and the society where they belong, in either morning or evening markets. This reveals liveliness of people in the society. At the same time, markets are considered as areas that can assist in building and preserving cultural identities of communities. This can be noticed from products or food and drinks that can clearly manifest ways of life and cultures. Folk wisdom of villagers that has been accumulated over periods of time is disclosed through the variety of consumer goods. Markets are where folk wisdom and living are initiated, accumulated, and transferred from generation to generation. They are also places where traits and identities of communities are shown.

Recently, the nature of attachments between markets and livelihood of people in the society have transformed, because of the increasing diversity of forms of markets, e.g., fresh markets, floating markets, waterfront markets, all-night markets, car boot markets, or market fairs. The diversity of these markets leads to increasing variety of traded and exchanged products, as in tree markets, amulet markets, car markets, furniture markets, secondhand product markets, online markets, and so forth. Larger markets plus sudden changes of the society in other aspects result in failures of development due to too much focus on materials which brings about excessive materialism. Many feel that this results in feelings of indifference towards humanity, Thai cultures, folk wisdom, customs/traditions, ideas, and beliefs. These unpleasant occurrences make people scared of their future. So, people try to establish standpoints from differences at present through positive memories of former days so as to counter current moments.

Relations between markets and nostalgia can be observed in the revival of market shopping. Pictures of imagined markets, therefore, are dissimilar to what actually happens at today's markets or department stores. Those fantasy pictures are imagined communities, arisen from a crisis of identity in the present society and its people as they lack of "self", standpoints, and spaces to explore and reveal their true selves. Most spaces in the society have been exploited for consumption, making profits, and marketing. People are unable to truly fulfill their needs in making choices.

Thereupon, resurrected or created floating markets are involved with identity invention as follows:

(1) The resurrection or creation of identities of people in communal markets to express the expected "self" and to make visitors believe in what they see.

(2) The presentation of uniqueness or traits of a specific market that cannot be found in other markets. Being officially certified or rewarded, or having an outstanding look, for example.

(3) The resurrection or creation of general conditions that people demand, e.g. traditional foods, floating markets, or antique architectures. Even so, such market identities derived from nostalgia may be altered because the market shopping trend has been so popular that markets become tourist sites and significant economic zones under the capitalist economy; the system blamed for accelerating consumption and damaging the environment. Although ecotourism has been introduced, if the numbers of shops and tourists keep rising, it will turn unique markets into places for consumer tourism. To illustrate, tourists will go to markets because of word of mouth. Those who have never been there are determined to visit just to show others that they have gone. More specifically, they go and buy branded souvenirs on which the name of the market is printed. Thus, designing identities for tourism in order to compete with capitalist economy and consumerism trend requires a measure of care, or else created identities will not differ from the branding and imagery of other general products. Unfortunately, these individualized products are currently at odds with industrial manufacturing, which mainly pushes production and consumption in large numbers. Consequently, all consumed goods, and in the system's view, all consumers, are identical.

Viewing nostalgia and the market renewal trend through semiotics and consumption in the new society indicates that more and more, people neither consume nor exchange goods for their intrinsic value, but rather for their symbolic meaning. This suggests that nostalgia, in the social, cultural, and economic realms, is the endless consumption and reproduction of semiotics/signs, images, and simulations among people in the postmodern society. They are presented through various media, with efforts made to promote, reinforce identity, and to differentiate substitute images from the lost ones. Nevertheless, too much reproduction and repetition can bring the loss of actual meanings of entities. Patterns of living or cultures reintroduced in this postmodern society, for example, increasingly share few meanings with their past models.

Markets, commonly understood as trading and exchanging zones, have turned away from the vital exchange of life's necessities, because markets built based on nostalgia are not primarily where consumers go for taking, finding, or exchanging genuine utilities of products but rather for semiotic consumption. Both postmodern and nostalgic societies are primarily concerned with semiotic consumption. This is consistent with Barthes (1967), who noted that in regard to interpretations of all things/entities, their semiotics basically consist of two parts of communication structure; signifier and signified. The signifier refers to what is written or called, whereas the signified is the part of meanings or definitions transferred in today's society. Humans have formed semiotics or signs for cultural communication. For example, when we mention traditional Thai coffee or food, we merely refer to its intangible semiotics, not its physical appearance. It is to imply that it is neither the coffee of luxurious hotels nor a mass-market brand-name coffee. Consumption today is not so directly connected to product utility.

To demonstrate, when a manufacturer wants to advertise his brand, the brand plays a vital role together with the product. Similarly, when people travel to ancient markets, they hope to enjoy traditional/ancient food and coffee, as they have seen broadcasted on TV shows. These shows also usually remind their viewers "not to miss the experience. Whether the traditional coffee is substantially different from, say, that of Starbucks is debatable, but ultimately irrelevant.

Apart from the experience of consuming the tastes of antiquity, visitors have to record videos or take photos, too. After that, they share their experiences on social

networks so that people or followers will know that they already go there. This is how nostalgia comes and fabricates “self”, identities, and answers to people in an era replete with sudden change, uncertainty, and no exact directions for assurance. Imaginations of the splendid past in memories, and simulations of images from nostalgia for resisting modern trends and technologies all stem from the emergence of mythologies for surroundings that we want to consume.

Thus, floating markets or 100 years markets, or even ancient markets that are restored or built up as semiotics of what people nowadays hunger for, are marked with cultural values that create binary opposition criticism. This accords with the view, cited in Jacques Derrida’s work. She proposed that the renovation boom rests on analyses of functions of binary opposition. Floating or old markets symbolize semiotics of nostalgia echo liveliness, living with nature, good interactions among people, patronization, and fascinating Thai culture. On the contrary, today’s markets or department stores underpin real commerce without personal interactions between buyers and traders. Restored markets meet an ignored demand for more cultural as well as emotional values. In addition, when policies of the government, its agencies, and local organizations take part in supporting and promoting, reviving, and determining communal identities from planning, renovating or establishing, to writing tourism promotion policy, those markets aforementioned have been raised. On the basis of cultural and social capital, the government sector and people have managed to establish successful tourist destinations. Still, the current world is a symbiote of capitalism and the world of nostalgia. Semiotic images and meanings of reborn markets from imaginations of the past are publicized through the media, e.g., TV programs with guides for travelling, eating, and family activities, or numerous web pages. These can convince a lot of people to visit and drink in nostalgic locales, even to the point of overcrowding, particularly in the conveniently accessible central region of Bangkok and its vicinities on day trips.

Floating and ancient markets, as highlighted in TV programs, do indeed copy some facts of former times. They can amplify nostalgia in the semiotic aspect. Nostalgia upon these fabulous dreams, therefore, is inseparable from consumer society. People dying for nostalgia surely want to absorb semiotics or signs representing old stuff or curios that are no longer available or rarely found at present. Going to floating

markets, ancient markets, 100-year markets, museums; having traditional foods, desserts, drinks; or collecting antiques or old toys are all semiotic consumption.

Tourists/consumers are satisfied in the meaning of sensational and emotional fulfillment of their accustomed past, not just by purchasing products or gaining knowledge from their visits.

Society in the age of globalization, in a capitalist system relying on consumption, and in a time with swift paradigm shifts in communication technology destabilizes people's identities. This drives people to search for anchors or foundations for their characteristics as well as identities in order to find their own standpoint in the present time, with an eye toward weathering the future yet to come. Nostalgia is an effort to "take back" the early days, even just a few of their elements. The treasures from the past are then simply adhered to current social contexts. Refreshed or drawn past times are good memories that people can relive with powerful impressions. They are also answers for rootless communities, people unsure of their identities, or those who want to look for exits in order to set their own rooms in today's world. Despite all this, the past that is made up for imitation according to our dreams still cannot go beyond consumer society, because nostalgia is a certain thing that people are eager for in order to inform the society and themselves of who they really are.

Floating markets, ancient markets, or old markets are all loci for grounding nostalgic phenomenon amidst the hunt for identity in the age of capitalist economy, serving as a cultural and social heritage for humans, for society, and for national interests. "nostalgia tourism" is the latest successful means to link the past and present appropriately with balance in a world where universality has superseded "self", the society, and the kingdom.

4.1.4 The construction of "nostalgia tourism" in Thailand

The characteristics of "nostalgia tourism" in Thailand are constructed, the imagined traveling of the happy days. For Thailand, "nostalgia tourism" is a new travel style designed to meet the demands of "Nostalgia" and leads to the ability to be back to the experience of "The happy day in the past" again. In other words, Thai people, in the present, are going to restore "Thai Identity" which had been lost.

The happy day does not mean only the experience of each tourist, but it includes the happy day created by the imagination of the society at a specific time as the time of happiness or the most beautiful moment.

This trend owes especially to the periods in which Thai society undergoes a lack of confidence or there is a crisis in the society resulting in identity loss in the present. People feel desperation from these social conditions, lack of confidence or that the crisis will become more severe, during which the phenomenon of the demand for the past becomes more severe as well. “nostalgia tourism” does not happen exclusively in any specific society but it is a trend which is growing every year.

For Thailand, especially in the past 10 years, there has been a noted rise in popularity for the markets such as floating market, old market, bicentennial market, and other markets designed by the concept of Thai “nostalgia tourism”, especially those revamped in the wake of the 1997 Tom Yum Goong economic crisis. Worries over the condition of the King, as the father of the Thai people, only enhanced this feeling.

It can be said that, after that crisis, there were serious impacts on Thai society especially the middle class and the high society in the city.

These people are in a state of lack of confidence in the current state of society. The middle and upper classes in the city lack confidence in the future, disappointed with Capitalism and Globalization. In observing the conditions of that time, you can see the atmosphere that conflicts with capitalism in Thai society. Nationalism has been raised rigidly.

At the social level, the demand for the past focused primarily from things that exist in thoughts, feelings and imaginations, before gradually expanding as the foundation of the convention, building from cultural and political influence to revive the past for society. In other words, it is the creation of the representation of the past which consists of production, consumption, and dissemination by focusing on keeping and bringing the past back like nothing intervening had happened in that time. (Kittiar-sa, 2003) said the demand for the past of human in the level of society is a painful passion. At the same time, it is the instinctive reaction to the direction of humanity which occurs from the turbulence of the economy, political instability, and the conflict between the differences of the times. This trend strongly affects people who feel that the future is bleak or who cannot see the progress in their lives.

Therefore, the demand for the past plays an important role in today's less moored society. Present-day people seem to be conflicted with the modern society that advanced hand-in-hand with the technology and hurried life believed to be absent in the past. Consumptive tendencies remain, however, so the modern people use the symbol of the consumed object to reflect their identities. Therefore, the "nostalgia tourism" trend, the restoration of markets, and the new market construction are in response to the demand for the past of the community to clarify the condition and problem of the society better.

The relationship between the market and demand for the past has plenty of examples in the present including the old markets, floating markets, or new markets making reference to the older history or themes. The model for the constructed market is not the department store or convenience store, but rather the Imagined Communities created by the identities of the present people and society, enabling the opportunity to show off because the society space is used to show the consumption, profit, sale, and marketing. Therefore, customers cannot show their true demand in the purchasing.

"Nationalism" originates from the creation of "nationality". At the same time, it is created by the written language of each culture. Each culture has a set of language which suggests certain archetypes as the fundamental units of the 'Nation'. The nation is developed by the imagination of the community because the nation is the symbol of friends and brotherhood in the country, in a horizontal relationship. Although nationality does not have the character of equality among people, it can inspire people to make sacrifices for the nation. (Anderson, 1983). Therefore, the nation is imagined as the community unit to create consciousness of fellow countrymen. The creation of shared imagination is also the power of nationalism and the shared realization.

The market is a public space where people in society share imagination of the admirable past, missing that moment and wanting to be in that period again. The image that people in the Thai society imagine is the picture of a lifestyle that is close to nature, often including traditional foods not widely available today. Therefore, market revives and creates a community that is bound to people's lives and presents the foods unique to each local area and difficult to find in the mass-market stores.

The government has been involved in this process according to the policy that promotes the concept of Thai people to travel in the country and participate in the restoration and construction markers with the community.

Sufficiency Economy concept by King Rama IX is widespread in the Thai society. Traditional life, social life in the countryside, and agricultural societies in the provinces are created as the imagined image of the middle class who want to experience again such things as houses, farms, markets, and riverside communities which serve as the model in the beautiful imagination and the image of happiness in

Thai society. Moreover, these images were filmed through various media like ads, printed media, movies, retro dramas, and TV shows which demonstrate these every day. Therefore, these are seen and become the image of happiness, and pictures of the beautiful imagination that is the happiness of Thai society.

Sufficiency Economy helps the high and middle classes after the economic crisis. These imaginary communities were created to become the standard of perception to the middle class in the present, even for the newest generation that has never encountered a crisis themselves.

If talking about the perspective of tourism, demand for the past tourism trends allows the Domestic Tourism to be developed and to stimulate Thai people to travel in the country. For the international tourist, Thailand also promoted tourism in the term of cultural experience-based tourism under the concept of ‘Amazing Thailand’ to emphasize the uniqueness and happiness of the Thai people. For quite some time now, the originality of the Thai culture and the smiling, happy approach to life of the Thais have been branded as “Thainess”.

Together with amazing beaches, lush jungles and cities with both rich traditions and modern developments, “Thainess” makes Thailand a paradisiac destination that endures through the occasional troubles of Thai politics. Through all these worries, Thailand remains a land of smile, pleasure and beauty for all to enjoy, primarily through its great people. But for Domestic tourism, the national policy and the domestic tourism campaign by the TAT explicitly targets the reinforcing of Thai national identity in its recent initiatives. This campaign, aimed at Thailand’s growing middle class, seeks to promote Thai domestic tourism as a “part of life” under the concept of “nostalgia tourism” to serve the demands of tourists who are looking for

their lost identity from many aspects such as agricultural lifestyle because of rapid development, the anxiety over the future of the country because of the condition of the health of the Majesty, and decline of Buddhism in the country.

“nostalgia tourism” is growing in Thailand,” writes (Suntikul, 2017), “because Thai people want to get in touch with their past, their history”. Tuffin (2010) has also remarked on the findings of research that Thai domestic tourists tend to seek natural environments with traditional rural ways of life, though others (Evrard & Leepreecha, 2009) see the development of this type of tourism in Thailand as a type of “internal colonialism” in which the development of rural areas is subjugated to the recreational preferences of urban dwellers. Floating market and old market become the destination to promote “nostalgia tourism” in Thailand.

Demand for the past tourism such as the old market or floating market does not decrease capitalism or consumption in Thai society because this is the direct output of capitalism and consumption. It is just the semiotics which are consistent and responsive to the image of “happiness in the past” of the traditional way of life in rural society and society of provinces which is the imagination of the middle class. From the study, it is clear that “nostalgia tourism” is consumed by the middle class mainly. Bicentennial Market, floating market, and old market are not primarily purposed for people in the neighborhood anymore but are rather the attractive locations of demand for the tourism of the middle class in the city.

4.1.5 The urban middle class consumption in Thailand (Demand side)

In Thailand, there is a significant gap between those dwelling under the bright lights of Bangkok and the rural masses. Incomes per person in Bangkok are three times the national average and more than nine times the average in Thailand’s impoverished northeast. The sharp differences in income level and economic opportunity are also reflected in politics, with rural people being among the strongest supporters of former Prime Minister Thaksin Shinawatra, while the Bangkok elite and middle class tend to support the Democratic Party.

Since the 1990s, the urban “middle class” in Thailand has been identified as an affluent class of homogeneous urban-based elites, as distinct from agricultural

workers, laborers or other people on the lower end of society's ladder (Tsuruyo, 2000). In Thailand, the "middle class" has been considered one of the most influential groups in political development, and the Thailand economic plan accordingly placed emphasis on developing the industry and basic infrastructure they demanded.

In 2011, Thailand's government was motivated to launch the policy regarding the first-time car buyer program, a populist scheme which ran between October 2011 and December 2012 and which still has a significant indirect influence on Thai people.

The scheme, launched by the government that was ousted in a military coup in 2014 following months of political unrest, was designed to encourage the country's low- and middle-income earners to shift from motorcycles to four wheels. Under the scheme, the government committed to providing tax rebates equivalent to 10% of the maximum vehicle purchase price of 1 million THB. For cars, the maximum engine size was 1.5L, while no upper limit was given for commercial vehicles.

The scheme helped lift the Thai domestic vehicle market by over 80% to a record of 1,435 m units in 2012, before falling to 1,325 m units in 2013 -still the second-best year on record for the vehicle market.

By 2012, the widening gap between the rich and poor in Thailand and other Asian countries had begun to threaten the region's economic and social stability, according to the Asian Development Bank. Income divisions were rising markedly in the region, where the richest 1 percent of households accounted for 60-80 percent of total income.

Close to 20 percent of total income went to the wealthiest 5 percent in most countries, according to the "Asian Development Outlook 2012" (Chaitrong, 2012).

Steady economic growth since the 1960s has helped the Thai middle class of entrepreneurs, business people, professionals and white-collar workers expand and become a significant portion of the Thai population.

By some measures they have grown from 15 percent of the workforce in 1960 to 34 percent in 2000. If anything, the pace has picked up in recent years. In 1990, only 9 percent of Thai households had a monthly income of 15,000 baht (about 45,000 yen) or more. By 2004 this figure had risen to 29 percent.

The Thai middle class is concentrated mainly in Bangkok and other urban areas. About 60 percent were born in Bangkok, where they received a relatively high level of education. They have few connections with the relatively poorly-educated rural masses.

In recent decades middle class Thai society has become more modernized, globalized and liberal. Many people live in air-conditioned apartments and have jobs tied to the global economy.

Moreover, the data on middle class in the capital show that while the process of intergenerational occupation change is flexible, intermingling among people based on educational credentials tends to solidify and become very pronounced (Tsuruyo, 2000). This is mentioned as a defining feature of the stratification of the social structure produced by Thailand's rapid economic development and the abundance of opportunities for upward social mobility in Bangkok. The majorities of the Thai middle class are university graduates, and employed in professional/technical jobs, administrative/managerial jobs, non-routine jobs, or routine non-manual work, including routine clerical, sales, and service workers (Tsuruyo, 2000). The Thai social middle class is a group of people who have high ambitions to upgrade their economic and social status, and who prioritize education and political awareness.

With support of the national policy both of increasing overall incomes and the first-time car buyer program, the Thai middle class has expanded and allowed people more disposable income for traveling. In the meantime, a recurring theme in the promotion of domestic tourism has been the prevention of capital outflow. Instead of travelling and spending money abroad, the Thai population was offered incentives to discover their own country, (Kaosa-ard, 2001). The Tourism Authority of Thailand has adopted the idea of promoting domestic tourism using the theme "Yearning for the Past" (interview, 2013), i.e., returning to the old way of life, experiencing life in traditional society, giving tourists an opportunity to feel nature. These are all parts of creating diversity in the paradigm of building a mainstream culture.

The way of life of people in today's time has changed quickly, so quickly we feel we want to go back where we once were. It is a cultural phenomenon in Thai culture during the past few decades, such as the return of group artists and singers. In the last decade, a variety of Thai TV series with a historic theme were popular. Additionally, there were campaigns like the policy to revive traditional and local wisdom by the Thai government for economic benefits, for example. This undercurrent of nostalgia has built up and penetrated the system in every aspect of living, especially for the middle class living in the capital city. These currents give rise to the "Yearning of the

past” emotion, or a memory of the past of each individual or group. The “Yearning for the past” current has expanded widely and continuously, becoming quite a popular concept throughout the middle class. “Being Thai” is a meaningful value and has been used in the “Yearning for the past” phenomenon of Thai’s today.

The study of the paradigm of culture opens up the opportunity for one to see the efforts in trying to strike back, to negotiate, to compete, through political, economic, and social aspects, which have been put together through a cultural and historical process, until the tourism industry is part of the influence in building and manipulating the memory of the local people.

The condition of “Yearning for the past” in Thai society comes from two significant sources: a new nationalism, and a self-identification crisis. Because the society moves so fast that Thai people in the society cannot hold on to any prominent memory as they have in the past, people yearn to find their origins and roots. Thai people have learned, as from the economic crisis in 1997, which the “Yearning for the past” emotion spreads quickly in Thai society, expanding widely especially in Bangkok metropolitan areas and areas in the central region of Thailand.

With the increased incomes of the middle class comes increased car ownership. Travel becomes a main area of leisure on weekends or vacations. Based on the questionnaires, both of Thai tourists who come to visit Amphawa, Khlong lad Mayom and Talingchan floating market and of the online questionnaire, more than 90 percent of tourists visiting nostalgia destinations in the central region come in private cars.

Nostalgia destinations in the central region are easy to access by car because they are generally not far from Bangkok and can be done as a day trip. In Thailand, the public transportation system exists, but is comparatively less comfortable and less convenient.

Tourism Authority of Thailand mentions domestic tourism for the first time in 2003. In terms of numbers and revenue, it has since then grown significantly. In 2016, domestic travel accounted for about one third of tourism; 866 billion Baht were generated by the domestic market.

In modern society, people’s ways of living are substantially changing as a result of development of technology, industrial production, capitalism and consumerism.

People in society, especially in urban society do not consume and exchange objects by values but they have consumption of sign, appearance or even inventing culture.

These often limit people's ability to express their identity in the society because it focuses on consumption of mass-market goods that makes people equal and common.

Thus, one way of needing space to show identity and create uniqueness in modern society of Thailand occurs through nostalgia sources such as television programs, commercials, antique collections, fashion and old markets. The revival of markets that reflects the way of living in the past is a good example of nostalgia in Thai society because markets are a place where many different entities play important roles, such as government and private businesses as well as individuals. Floating markets and old markets are a part of nostalgic tourism leading to creation of symbols, appearance and simulation of the past.

Thai society in past 10-15 years incorporated many products and media instances connecting life, livelihood, food, objects and articles with places in the past, such as TV programs, dramas, movies, and even food and drinks marketed with the word "Ancient," e.g., ancient Noodles, ancient Coffee and ancient-formula desserts. It includes conservation-based tourist attractions such as floating markets, old markets, old communities, cycling to admire natural beauty, buying things that indicate the name of that place, sending postcards of that place to themselves or their family, and collecting antiques such as automobiles, watches, clothes, vintage-style house decorations, and retro-era utensils such as brass kitchenware, zinc kitchenware etc.

Currently, nostalgia is a reaction of people in the society that take part in and exist in the middle of quick changes as consumers of technology and communication devices that facilitate and quicken contact and relationships between people, in a capitalist system that responds to people's needs, however, the accompanying side effect is to make people struggle and compete with each other more and come to identify primarily as consumers in the capitalistic system.

This kind of love/hate relationship of modern Thai society, embracing urbanity and 'civilized development,' can be clearly seen in Bangkok, which has been transformed, according to economic and social plans, into a metropolis. Here, high densities of cars and skyscrapers can be found surrounding a center of economy and politics which is considerably different from other provinces that still remain overwhelmingly rural

areas. However, the presentation of Bangkok to foreigners turns to be focused on pictures of temples, the Grand Palace and the trappings of the Monarchy, rather than traffic congestion or economically depressed neighborhoods.

Resurrection, creation and feeling the nostalgic phenomenon at present are involved in the relation of the group or generations of people in the society.

Trends of walking in the market, restoring the market and building the market at present time are the example of nostalgic tourism in context of Thai society that presents the picture of imaginary community, restoration, creation of signs, simulation or inventive culture. Kiti-asa stated that nostalgia as social phenomenon was deeply interrelated with contemporary anthropological concepts for at least 4 sets like the experience pillar including (a) experience by definition of (Turner & Bruner, 1986)

(b) Politics of memory of (Matsuda, 1996) (c) imaginary community by the concept of (Anderson, 1983) and (d) identity crisis that will enable us to understand social conditions and problems better.

Social trends built on an economic system of production, consumption and marketing encourage people to “catch up”, while identity constructed outside of consumption gradually decreases. For this reason, the widespread restoration of traditional and floating markets to satisfy nostalgia has, ironically, been spurred and enabled by improved technology, social media and modern marketing. Thailand has enjoyed become popular in restoring floating markets, land markets, fresh-food markets and old markets especially in Bangkok, its vicinity and other areas in the central region, places with a history where people used to have close relationships with rivers and ways of living near canals. It includes as well, however, some areas where floating markets or land markets are newly constructed to respond to nostalgia for livelihood in the past as well as traditional food and drinks in ancient times. This trend of fabricating authenticity is one that should be considered together with the phenomenon of nostalgia in current Thai society.

4.1.6 The gaze of Thai domestic tourists

Thailand has a diversity of natural, cultural and historical attractions that can provide for international and domestic tourism. In Thailand, there have been policies

to promote the country's sustainable economic growth through tourism as the main lever for a very long time. As the result, the tourism industry has not only brought huge profit to the nation but also provided local citizens with jobs and incomes. There have been constant changes and developments in the Thai tourism industry for several factors, such as: politics, economy, culture, society, and environment. The impacts from these important factors ultimately led to constant changes in the tourism industry in order to properly manage tourism resources to keep up.

Historically, tourism in Thailand consisted mainly of religious pilgrimages to Buddhist temples and holy places, and was limited in scope (Ghimire, 2001).

During 1980-1987, visitors to Thailand increased at the rate of 10.53% per year: in 1980 the total number of tourists visiting Thailand was approximately 1.85 million people and in 1987 led to 3.48 million.

From 1979 until now, the Thai Government has become increasingly interested in the development of tourism promotion. In the 4th National Economic and Social Development Plan (1977-1981) a tourism development plan was also included. It was the first-time tourism appeared in the plan. From then on, it has been a fixture in every plan.

In 1987, the Thai Government launched the tourism promotion project, "Visit Thailand Year" to celebrate the auspicious occasion of His Majesty the King's 60th anniversary and to commemorate His Majesty becoming the longest reigning monarch in Thai history. Private and public organizations concerned with tourism actively promoted tourism development, contributing to the satisfactory figure of visitors to Thailand in 1987 of 3.48 million with an increase of 23.59% and 50,023 million baht in revenue from tourism alone. As a result, in 1988, the following year, the number of visitors rose to 4.23 million people, 21.47% up from the previous year with 78,828 million baht in revenue. The numbers for 1989 rose to 4.8 million visitors and 96,000 million baht in revenue. The target for 1991, which was the last year of the 6th National Economic and Social Development Plan, was 6 million Visitors and 128,000 million baht in revenue.

The tourism industry is a service industry that is crucial in bringing in substantial revenue and is considered as one of the most profitable products of Thailand. In addition, as it helps boost the economy and develop the community altogether, it is

undeniably a highly effective method of economic expansion and national development because it is the main source of foreign currencies into the country.

Thailand domestic tourism's main objectives were for merit-making activities and visiting friends and relatives. Tourists travelled by coach and trains and were accommodated at relatives' or friends' houses. Later, economic growth enhanced local income and hence domestic tourism. The tourism industry, including hotels, souvenir shops, and restaurants, began to target more domestic tourists. Thai people began to spend their holidays in the country. The main tourists are the urban middle class and upper classes, which has been supported by the development of motorization and the recent boom in popularity of purchasing a second, weekend home in a rural area, away from the crowds, pollution, working stress and routine life.

The growth in the number of domestic tourists has meant a growth in the size of their expenditures as a group. As Thailand has developed economically, more and more of its citizens have discovered that they can afford to partake in tourism related activities and as such, expenditures for leisure travel have increased (Ghimire, 2001). Recently, many Thai are now choosing to take their holidays inside the country due to financial instability abroad and increasing salaries. In addition, Thai government continues to reformulate tourism policies to more effectively promote tourism. In order to arrive at effective policy, it is important to know what tourists want out of travel, what locations are desirable and which attractions should be promoted to be tourist destinations for domestic tourism.

Records show that Thailand domestic tourists most preferred to indulge in the attractions below (Ghimire, 2001): (a) Sea and beaches;(b) Mountains and waterfalls;(c) Religious and historical places;(d) Cultural activities;(e) Entertainment; (f) Shopping.

However, "cultural activities" is very broad in a general sense, because it should be viewed in the context of relationships that dominate society. The nature of these relationships often leads to demand for more specific items: for instance, religion, arts, architecture, and foods that represent the culture. Tourism has been indicated as having potentially positive as well as negative influences upon the culture. The view of culture as a set of the relationships that are constantly evolving according to shifts in the prevailing economic, social, political, and technological communities to both preserve the unique traditions and culture, and at the same time to enhance tourism.

After 2003, international tourism seemed to enter a recovery after negative impacts from uncertain factors – the SARS outbreak in 2003, the 2004 Tsunami, the 2008 Global Financial crisis, the devastating floods of 2011 and recent political unrest in the country have all damaged the country's safe tourism image. In addition, The TAT has been implementing a program to promote Domestic Tourism. The TAT explicitly targeted the reinforcing of Thai national identity in its recent initiatives.

This campaign, aimed at Thailand's growing middle class, seeks to promote Thai domestic Tourism as "A part of life". According to (Koumelis, 2007), the growth in Thailand domestic tourism has also been encouraged by service from low-cost airlines, which have begun operating in the Thai market, and the introduction of new tourism products. Meanwhile, Thai Prime Minister Yingluck's policies (2013, Jan) introduced a controversial nationwide minimum wage of 300 baht (1000 yen/day) and 15,000 Baht. (45,000 yen) for undergraduates. Also, the government has introduced a first-car tax-rebate policy. As of October 31, car registrations in Bangkok had gone up to 7,384,934, of which 296,553 were for new cars bought under the first-car policy.

The quality of life improved significantly with income, mobility, public transport network system, infrastructure and facilities, etc. So Thai residents looked for new fashionable, attractive accommodations and new tourist destinations to explore during the holidays. Thai people are more comfortable than before with their standard of living and accessibility. Thus, Thai people can decide to travel easily and more comfortably, especially around their neighborhoods.

For more than forty years, floating market tours have been the foremost image of tourism management in Thailand, that remarkably attracts attention from both local and foreign tourists. For foreign tourists, floating market tours are seen as the means to observe the traditional Thai way of life and are frequently described as "amazing." The way of life practiced in floating market areas incorporates traditions that have existed since the periods of Sukhothai and Ayuttaya. As the floating markets resemble the way of life during such periods, it creates a powerful nostalgia effect as tourists imagine and experience the history.

Recently, the floating market is considered as cultural tourism in which the concept of nostalgia is highlighted as a distinctive point or known as "nostalgia tourism". It is one type of cultural tourism that appeals to visitors to visit the tourist

sites which are the cultural resources of the country. A scholar stated that “If the past is the distant land, nostalgia would turn those lands to the affluent business”.

Nevertheless, using this term in the context of tourism includes a wider meaning. It is to say that it conveys not only the sentiment related to the places in the past but also the meaning of “The recollection or the sentimentality of the past experiences, products, or services.” Therefore, nostalgia in this case is mainly related to sentimentality. The analysis shows that factors of nostalgia can be classified into three main categories:

(1) Sentiment: Nostalgia is the phenomenon by which people express their “bitter sweet” emotions. In other words, this feeling is evoked when people wish to return to the past. Similarly, nostalgia happens when people are unsatisfied with the current situation or society or are confronted with its drawbacks. As a result, people would like to go back to a real or imagined time before these problems arose.

(2) Place and Time: Nostalgia may be the longing for the past or previous experiences, aroused by the recollection of real or imaginary places in a period different from the present time. It is a linear time with an undetermined future. From this reason, the story that occurred at certain time in the past can re occur.

(3) Motive: Nostalgia is similar to other cultural society phenomena that are due to varied motives. Scholars who study this occurrence hypothesized, and were reassured by their findings, that nostalgia was a sentiment stemming from many stimuli such as appropriate well-prepared places with scents, sounds, tastes, people, objects, or incidents. Many senses can induce individuals to summon a connection to the past.

Thereby, floating market tourism in Thailand is a part of this phenomenon. When people are sick of the urban lifestyle and unsatisfied with the current state of society e.g. their crowded residential areas, or working in restricted spaces or polluted environments, they would look back to the past. These reasons are the major factors why cultural tourism or “nostalgia tourism” becomes more popular.

Behave differently as a result. In other words, younger tourists may learn about the history from the pictures, whereas the elder tourists compare what they view with their memories of real experiences during their childhood. Furthermore, education level and income are other significant variables among the tourists. Most tourists are from the middle class in society because they can afford to experience this type of tourism but are less satisfied with daily life than upper classes.

4.1.7 Young generation and “Nostalgia tourism”

Today, governments and businesses from many countries are promoting cultural tourism as an alternative to mainstream tourism. This issue is being raised among international organizations such as the United Nation Education, Scientific and Cultural Organization (UNESCO) and World Tourism Organization (UNWTO), (du Cros, 2001). As promoting this type of tourism has been remarkably profitable, many countries have put forth attempts to develop and present various patterns of cultural tourism to attract tourists.

In Thailand, floating market is considered as cultural tourism in which the concept of nostalgia is highlighted as a distinctive point or known as “Nostalgic Tourism”. It is one type of cultural tourism that appeals to visitors to visit the tourist sites which are the cultural resources of the country.

Nostalgia or a yearning for the past is a societal cultural phenomenon that had first been documented in western society (Goulding, 2001).

Nostalgia refers to yearning for the past. It is a somatic symptom or a feeling of a person towards past images or atmosphere. Today, nostalgia covers broader meanings as it issued to describe the phenomenon of escaping the tumultuous daily life of urban society through imagining or traveling to places with simple or pastoral ways of life (Watanasawad, 2013).

Jameson, (1991) defined nostalgia as to see the world or to give meanings to human experiences by concentrating on imagination as well as feelings of people nowadays towards the past. It was called “retro mode” or “nostalgia mode”. On the contrary, Foucault, (1989) viewed it as an experience of the impossible because we cannot go back to the past indeed, except that we travel through narrations or pictures in various forms. Regarding retro, it represents the desire to resurrect something irretrievable. It is the effect of marketing involved with individuals’ nostalgia of different mindscapes. Basically, contemporary retro includes the 50’s, 60’s, 70’s, and 80’s, the years of those who were born and now with working ages between 20-50 years. Marketers generally apply patterns or way of life in those eras to building trends through goods and products.

It can be said that among people in capitalist society, those in the middle-class will realize their origins by looking back to the valuable past and consuming concrete

products with symbols of the past. Nostalgia, therefore, brings about retro marketing based on the concept of looking back to the past. The consumption demand for meanings of the past is manipulated as the selling point, which becomes an attractive strategy. Retro marketing is displayed as products in the forms of clothes, fashions, places, and collections of daily life's appliances in the past, magazines, and cuisines.

In conclusion, nostalgic tourism is the social trend because people are trying to create "identity" and escape from the monotony of daily life to look for "the truth" of life. This type of tourism, thus, is the answer for the new Thai society, which can be concluded as follows.

(1) Nostalgia is one social phenomenon in Thai society. Tourists visit the tourist attractions that have cultural resources to fulfill their nostalgic feelings, such as visiting floating markets which represent the image of the past. Additionally, most tourists are the people from the middle class and tourists have a residence in the city. They are able to afford nonessential travel. Moreover, the places have more motives to stimulate the tourists to go back in time or experience the past experience from what the community or the relevant people are presenting in various forms.

(2) The truth of nostalgic tourism contains wide meaning. There is not only the physical meaning of cultural resources, which is the foundation of tourism resources, but also the meaning of experiences the tourists encounter. With this reason, it can be said that the truth of tourism is not only from the visit of the original places but also from the experiences gained from the way of life and traditional culture, including buying nostalgic consumable products. This is one format of the truth. All these reasons convince the tourists to visit these cultural tourist attractions.

Young generation and "nostalgia tourism"

Regardless of social changes in the sense that prosperity is clustered in the capital city; way of life as urban society is gradually spread from big cities to the countryside; the 'brain drain' and population decline in rural villages that takes place due to the desire of young generations to move to the capital city or big cities seeking excitement and become popular, the phenomenon of nostalgia among teenage tourists or working people does involve additional social factors. Nostalgic travel among teenage or young

tourists is regarded as the new consumerist tourism which combines learning original identities of communities, even to return to their hometowns. Nonetheless, owing to changes in tourism, the popularity of being accustomed to communities or places abundant in cultural resources does not aim to carry cultural inheritance or the old way of life. The visitors seek merely to return to drink in atmospheres of the past, following the latest trend.

Consequently, it causes disadvantage to subjected communities or cultural resources to the point that they lack heirs as well as new immigrants to take care of places and to convey the original way of life. Moreover, the development spreading to upcountry areas is also the main factor of huge changes in communities such as constructing roads and department stores. This crucial factor makes communities change, and thus way of life of inhabitants need to be changed accordingly.

If asking whether or not economic as well as political factors have impacts on such tourism, the answer is that political factors do affect it, but to a lesser degree. Still, the sporadic chaos in the country caused by political mobs and the resulting traffic jams might be one of the significant factors that make citizens of the capital city or temporary residents here want to explore peace from travel to admire simple way of life and wonderful “nostalgia tourism” without the difficulties of urban society.

Also, another important factor is that there is economic turbulence along with the higher cost of living in the capital city, whereas products in the countryside or rural areas are at low prices and can be traded more easily, especially in floating market areas or provincial markets where unique products are exhibited and sold at lower prices.

New generation of tourists want to travel not only for relaxation like in the old days, but also gain novel experiences to create their efficiencies and to apply those experiences to work. Tourism, therefore, changes from sightseeing to express admiration to abstract cultural resources like savoring atmospheres, and learning way of life as well as identities, etc. So, the shortage of human resources to develop attractions or communities is another factor that weakens tourism. Although “nostalgia tourism” policy is promoted to young tourists in regard to community visits, it still cannot fully exploit them in the matter of brainstorming and resource allocation for the development of attractions in communities. Apart from economic factors and tourism changes, social changes in big chaotic cities influence homesickness as well, particularly those who live

in cities but actually come from other domiciles. However, communities still need the power of youth to help improve tourist sites in communities.

The study case of Kaohong Market is a case revealing the community which was short of juveniles, who had gone to study or work in the capital city for a very long time, and would be back only once in a while when some activities or issues were specifically held. Only a few, nearly none, rather, came back to help advance their own communities seriously.

An example of a successful case regarding tourism management is Samchuk Market. It utilized both tangible and intangible cultural resources with the preserved original appearance as an essential resource base for “nostalgia tourism” management. The reasons of this achievement included local as well as provincial policies. To clarify, at the local level, people in the community showed their cooperation to reinforce community progress, and perceived the value of cultural resources in their hands. As for the provincial level, it promoted “nostalgia tourism” at Samchuk Market, held by Tourism Authority of Thailand and Suphanburi Provincial Governor’s Office under the theme that can be translated in English as “Have Fun and Enjoy Food at

Tha Chin River B.E. 2552.” The purpose is to promote “nostalgia tourism” within Samchuk Market and the areas nearby.

Thus, it can be said that “nostalgia tourism” policies in the case of Samchuk Market was implemented very well and accomplished by collaboration from many sectors. This is a critical element of the promotion that has led to widespread “nostalgia tourism”. In addition, this type of tourism policy can be developed to handle together cultural attractions and the traditional way of life. It can be said that factors acting on the return of young people to their domiciles are extremely important as per the aforementioned example. Yet, to return to their hometowns for the development of tourist attractions might require further incentives or accommodations, because it is hardly possible to expect their complete return.

The handling of cultures and way of life in communities trying to construct successful tourism needs cooperation from multiple sectors and the citizens themselves. It should start from the indoctrination of pride concomitant with finding strong identities of community, and build from that. This is to motivate the competence of

communities and local inhabitants who are proud of their regions, for the implementation of community attraction management.

Summary

The society which hesitates and questions about facts in the past, lacking the confidence of the future, and confusion anxiety about political change, economic crisis, or even the Royal institution make the people in Thai society lose confidence as the members of society in a capitalist economy and lose individual identity. This condition can be called “identity crisis”. This crisis leads to the creation of the identification both of the individual and the social level and the question of Why is “nostalgia tourism” the charm which Thai people want in the present?.

“Nostalgia tourism” is the creation of the past image which Thai people in the present want because people in the society do not have a true identity.

With “nostalgia tourism” in Thai society, people do not consume, purchase, and trade on a true utility basis but rather for semiotic consumption. For example, the demonstrating of old markets, floating markets, and traditional desserts. In fact, these do not have the characteristics of the world “Traditional,” but they only demonstrate in terms of their cultural meaning that they are the products which can be found in the general department stores.

Therefore, if customers want to experience the old-fashioned atmosphere or try the traditional taste, they have to visit these places. Moreover, the media which is supported by the local government or other media such as television, online media, and travel journal emphasize that these are the activities which must not be missed. When customers arrive, they have to check-in to show that they are there, drink coffee, or eat at the famous restaurants according to the recommendation of media and to show that they have completed the achievement of having experienced those activities.

Nostalgia phenomenon in Thailand is created for Thai people in the present to able to promote their individual identity, and to provide answers for the rapid change and uncertainty in the present and future. Imagination or thoughts about the beautiful past and creation of a representation of the past are the result of the resistance of capitalism, technology, and identity crisis of people who want to find their position in the present and their direction in the future.

Then, “nostalgia tourism” in terms of markets is revived and renovated to be a good memory for people to memorize and create the impression.

Moreover, it is the answer for people in the society who are facing with an identity crisis and requiring the solution for themselves to have the position in the present.

4.2 Crisis of thainess and desire for “nostalgia tourism”

4.2.1 Thainess

Thainess has been defined by significant intellectuals since the reign of King Rama V. The significance of ‘Thainess’ varies periodically, however, in response to the changing political context. Thainess originated within the context of the centralized political structure and became the basis of the ideology that maintained the centralized political regime and hierarchical social structure. Furthermore, while the intended meaning of ‘Thainess’ has been to create a ‘social space’ for all groups of Thai people (Sattayanurak,2010), in practice Thainess is too narrow to create sufficient ‘social space’ for Thai people to attain necessary personal rights, freedom and equality as well as access to essential resources and the right to live a dignified life.

The 2006 coup and its aftermath reintroduced mass censorship in the country, caused alarm and brought domestic and international condemnation. Given advances in computer technology and lack of human rights protections in pre and post-investigative procedures, the Thai state has been making inroads against the right of free expression - ostensibly in the name of national security. The combination of traditional values and renewed state emphasis on them, backed by harsh new legislation, has resulted in a significant setback for Thai democracy. Therefore, it is necessary to define ‘What is recognized as being Thai.’

Thainess, or “khvam pen Thai” is a value system that prescribes what is acceptable from what is not, what is Thai from what is not. For example, all Thais are expected - and face stringent legislative, social and cultural reinforcement – to demonstrate loyalty and respect for the country’s three pillars – the nation, the religion (almost universally promoted as Buddhism), and the monarchy. While diversity is officially recognized and often cited as another pillar of social justice it is not welcome in Thailand when it comes to challenging traditional beliefs in these three areas.

The Construction of Mainstream Thought on “Thainess” and the “Truth” Constructed by “Thainess”:(Sattayanurak,2010). ...the concept of “Thainess” as defined by Thai intellectuals was designed in response to political problems that faced the ruling class in each era, as well as to use “Thainess” in the construction of the social and political structure desired by the political elite. This ideology has been so consistently cultivated in the society that it became a “system of truth” that is highly influential on the way Thais think, and constructed many important “truths” in Thai polity.

‘Thainess’ in Thai society

Being Thai, for Thai people, we cherish three things: Agriculture, Religion-- meaning Buddhism-- and Monarchy. But how have these notions of ‘Thainess’ come about and evolved?

When Thailand came face to face with western culture and its accompanying power, the Thai people chose to accept western style material and maintain parts of Thainess. The ruling class had to ensure that Thainess could justify the political structure that centralized power in the king, as well as justify the social structure which divided people into different classes according to their birthright.

The ideology of Thainess thereby centered on the king who led Thailand to achieve Western- style civilization, in such a way that made it clear and memorable to people across all social classes.

Thai people are increasingly forgetting Thainess which threatened to render untenable the systems of social relationships and ‘Thai-style governance’. ‘Thainess’ can help maintain good citizens who can eventually protect and preserve the society and its organized government system.

Thainess is said to be walking on the road toward disappearance from history, not as a people but as a nation. Even by maintaining Buddhism to provide a moral compass, it would not be enough to preserve ‘Thainess’.

Thainess includes the Thai King, Thai style governance, Thai language, Thai arts such as literatures and drama, as well as Thai decorum and Thai traditions.

The genuinely Thai core of the Thai is the Thai heart, which has remained the same since the ancient times. Also, the relationships among Thais also remain constant.

Most of Thai people who are genuine Thai are loyal to the king, respect their parents and teachers and are aware of seniority in the sense that children respect elders, while elders are kind to children.

When Thailand had accepted the Western culture that came with superior power, 'Thainess' in culture assigned new definitions to various constituent parts of Thainess. Since King Rama V, 'Thainess' showed uniquely Thai traits, and made those traits sustain absolute monarchy at the same time (Prakitnonthakan, 2004) .

Since the late 1960s, Thailand social and cultural structures have changed so rapidly that the mainstream thought on 'Thainess' is too narrow to comfortably encompass such changes. Thainess supports a social structure that stresses that everyone must know their place and duties through Thai language, decorum, ethics, traditions, culture and so on. This concept allowed people to move between social classes; such movements depend on each individual's own ability and ethics, without any alteration of social and political structures to allow the underprivileged to truly move up the social ladder.

In the post-modern age, society is usually comprised of multiple fragment societies that together encompass diverse bodies of knowledge and discourses. The discourse in each fragment society is characterized by being a local. "Thainess" established by government support and intellectuals and propagated through the media and government regulated school system remains highly influential (Sattayanurak,2010)

4.2.2 Crisis of Monarchy

Thailand has been a Monarchy since the first day of being Siam. Siam was ruled by the king who kept the country safe from warring neighboring countries, united the peoples and introduced a unified religion.

Throughout its history, the country has never been conquered or colonized by any other country. The monarchy ruled with wisdom and creativity by building many places of worship such as temples of different cultures, teaching sustainable use of agriculture land, unification by religion and a common cause for the independence of its people.

The Thai Monarchy has, through literally blood, sweat, tears and for many, at the cost of their lives, fought, earned and gained freedom for a unified Thailand as what it is today. This is a key element in appreciating Thailand, its culture and Thai people in starting to understand the immense love that Thai people have for our king.

This is a deep reverence for the Monarchy that keeps Thailand as one through good times, difficulties and uncertainties that should never be questioned or assumed by those not familiar with true Thai cultures, which is why Thailand is known as “The Kingdom of Thailand”

Understanding about Thainess, it is not just the beautiful temples and iconic monuments, cultural or traditional but looking deeper in the country, there are many ongoing wonderful projects initiated by the royal families. Thai Monarchy do not just sit in the office and order the people to go and do it. They walk the path themselves by being soldiers or monks, walking the muddy fields to ensure the become popular of each of their tasks. These are the duties as Thai Royalty that sets them aside from other Monarchies and these make the Thai Monarchy much loved by the people, notably, HM King Bhumibol Adulyadej.

Thailand has Royal institution as the stable and beautiful tradition for a long time. Many people attribute the cheerful Thai nature to this fact. The “Monarch” is the “soul of the country” which is the center of people’s mind in the nation.

If Thailand does not have its “Royal institution,” it would not have its spiritual center. “Royal institution” is the center of people’s mind, through which we can all know and understand each other in the same direction. It is “using goodness and religion to realize, aware, and trust”.

Moreover, it was the luck of Thailand and Thai people to have King Bhumibol Adulyadej, who was the “King” that greater than others as the Divine King, full of goodness and following the 10 Royal Virtues of Kings (10 principles for kings) during His Majesty’s reign. He was the beloved king of every Thai person and the pillar of the nation. The royal institution cannot fairly be separated from a discussion of Thailand.

It can be said that the Royal institution is the symbolic heart of Thainess of Thai people. King Rama IX did not treat himself as a ruler but as an occupier for the unity

of His Majesty's people as the first Royal Statement that "We shall reign in righteousness for the benefits and happiness of Siamese people."

Up to now, our king is in the way of the Dharma without any change or lack. His Majesty's way and king's multifarious duties are obvious always.

His Majesty is full of mercy, sacrifice, and care about His Majesty's people and Thailand all the time. His Majesty is an example to Thai people for Sufficient economy, promoting principles to avoid excess debt, to pay reasonable prices, and not to be uneconomical.

His Majesty Glory is able to arrest crises of the nation, both political and economic, although some crises take time to resolve.

From these, Thai people have the deep relationship with Royal institution and respect His Majesty above all others.

Thai people tended to live peacefully according to personal circumstances until economy-linked political strife arose. Culture, Custom, and Good Tradition could maintain Thainess for a long time, however, and the Royal Institution remained stable despite political disunity.

However, His Majesty has the foresight and present the principle of "Sufficient economy" for Thai people to able to live by themselves, a hedge against pure capitalism. Moreover, His Majesty frequently provides Royal Guidance about benefaction and virtuousness, admonitions that run counter to conventional politics and business.

Thai people respect His Majesty because of the goodness to Thai people and Thailand. Thai people realize that His Majesty has worked hard for 60 years by thinking, building, and doing many projects.

In 2007, King Rama IX was sick due to ischemic attacks and in 2008, His Majesty could not provide the Royal Speech on H.M. The King's Birthday as usual because of exhaustion, sore throat, and pharyngitis. Thai people autographed to show the respect at hospitals. After that, Thai people started to grow concerned about the Settlement.

Worry over the King's declining health provided yet more uncertainty, and his passing in 2016 left many more concerned about the future and already longing for the past.

Most of Thai people believe that Thailand needs to have the Royal Institution because Royal Institution is the center that can unite the nation.

Royal Institution is respected by Thai people. Some Thai people respect His Majesty as the Divine King and the center of Nation's mind. With the King's passing, Thai people began to realize the instability of the nation and struggled to see a clear direction of life.

4.3 The mechanism of the construction “nostalgia tourism” in Thailand

This is a representation of the relevance and procedure of the construction nostalgia design for tourism, in the concept of domestic tourism. The construction of nostalgia is growing in Thailand, especially in the central region of Thailand. For Thailand, “nostalgia tourism” is constructed; it did not occur naturally or automatically. It is constructed by these different key actors.

The “nostalgia tourism” key actors at this point, it might be obvious that the identified about the key actors above are all related to the construction of “nostalgia tourism” in Thailand.

1) Demand

1.1 Urban middle class tourists

The understanding of the Thai middle class developed with cultural movement under the concept of nostalgia in ‘modernism’. Middle class expansion and new consumption patterns have increasingly become an important focus of studies of the construction “nostalgia tourism” in Thailand. Recently, middle class people travel behavior is characterized by a high dependence on private motor vehicle travel and ‘inward commuting’; preferences for transport mode and attitudes about remedial policy options are generally protective of their members’ car dependence and ownership, and present policy measures of the Thai government on Bangkok transport perfectly fit and support exclusively middle and upper class predispositions and stakes in mobility.

This paper further argues that the middle class in Thailand, especially the middle class living in the urban or capital area, are the group that plays the most important role in domestic tourism under the concept of nostalgia, because this group of people can afford travel and has their own mobility and easy access to tourism destinations. In addition, this kind of tourist would like to escape from the daily life and stress of work,

and they are also using the internet and smartphones so they can get information easily via many channels.

Middle class people on the whole do not have significant capital, especially historical and social capital. Therefore, duplication, reproduction, and mixture are the methods middle-class people employ to create things such as floating markets which can amazingly impress tourists. However, new things that happen are interesting and always mentioned in world context through social media such as Facebook, Instagram, Twitter and other channels like films, TV shows, and period dramas. Surely some visitors had had their own direct experiences, and when they go to visit nostalgia destinations, their nostalgic feeling is more personal. But their main objective was spending time with their family, and using nostalgia as a form of leisure with family and friends.

1.2 Young generation or teenagers

The construction of nostalgia destinations through invention of culture is also suitable for teenagers that follow trends without a common experience. This group of people is interesting in that they overall do not like doing nostalgia activities as such, but they do relevant activities such as dining and shopping in somewhere different from their routine life and doing activities suitable for them, such as taking photos and uploading them on social networks so that other people will respond to what they are doing. Furthermore, it is the way to show their identity in the society relying on tourism context as the components of “travelling with knowledge”: they can do activities although they do not have common experience.

If considering the perspective of this study through the questionnaire and participatory observation, I found that most of the tourists who come to visit “nostalgia tourism” destinations consist of members of the middle class, and the young generation or teenagers. For teenage tourists, they can be categorized into 2 groups:

(1) The group that has feelings of nostalgia; in other words, they did not have direct experience but they have secondary experience through images of nostalgia,

imagined community and Invented tradition whether from transmission of stories and speeches of ancestors or literature, or from TV dramas or retro-movies that are considerably seen in the present era. This group of people not only needs to travel to relax but they also need new experiences for their potential development (Wisutlak,

2013). Therefore, this group of teenagers visits places to admire cultural resources, absorb the environment, and learn ways of life and identity of the community that they have lost.

(2) The teenage group in digital age: this group includes people who create values through social media in wireless network age. Accessing ways of life of each person can visualize tourism phenomenon through social media. It can be referred to as public relations of new tourism through photography. This group of tourists focuses on sharing their photos on their social media to create space and identity of being teenagers and middle-class people in Thai society relying on the online world. Thus, this group of people opts to travel to popular and new places as a trend on social media. This also reflects the new tourism style with emphasis on sharing stories and tourism through social media.

In conclusion, middle-class people and teenagers are the target tourists for “nostalgia tourism”. Moreover, the feeling of identity crisis can happen with every generation. It means the nostalgic feeling can also happen with everybody even in the young generation who have not direct experience of the past. But the young generation can have nostalgic feeling and find their identity through the image by imagined community, inventing of tradition and also the influence of the social media, SNS etc.

In Thai society, “nostalgia tourism” is cultural tourism focusing on consumption as a trend of seeking identity or mental binding with bodily experience.

2) Supply

2.1 Community

“nostalgia tourism” often has a real basis of life; for example, using floating markets and old markets for the needs and benefit of the real local community. Even people who are not boat vendors or directly connected to them want to help each other to construct the nostalgia. The community participation cannot invent “nostalgia tourism” from nothing, so community participation is important. Nostalgia, after all, is about broad experiences, not creating a theme park.

2.2 Investor

There are numerous investors who aid in the construction of nostalgia destinations to serve the increasing demands of tourists. These kinds of constructed nostalgia can satisfy tourists who are looking for the identity they have lost amidst social strife.

Many successful investors merely copy: copying the elements of a floating market to another market can become quite successful, some of them influenced by the scenes of the film “FAN Chan” that talk about “The happiness of childhood and puppy love of the primary student.” “Muang Mulika” is a similar constructed nostalgia inspired by the past of Thai’s way of life, but for mainly business aims.

3) Policy

Based on the field work of “nostalgia tourism” as domestic tourism, the policy about “nostalgia tourism” originated as a promotion to tourism with regard to the principles of Buddhism-birth, aging, sickness, and death-or the Buddhist wheel of life. This is the truth of life or what is normal to life, as Sukhothai and Ayutthaya had deteriorated over time. Therefore, tourism promotion has similar characteristics. Some things have been brought into being, some have fallen, and some can be revived again, by reviving the stories in history and culture which have been long forgotten and to make it memorable again. People who are of working age, who are educated, tend to live in or migrate into big cities. In rural areas, only the elderly remain. Communities that had been full of life, instead of continuing to develop, remain stagnant, then deteriorate. Communities vanish or are changed due to the entrance of new technologies and the re-establishment of lands and roads.

Because of this reason, Thailand’s tourism has the idea of promoting tourism using the theme “Yearning for the Past.” “A part of life”, and “Nostalgia.” TAT pulls together resources that Thailand has, like locations which have “stories” or collections which have history, back into life. Using this, we can pull those new generations, the Gen Y and Gen Z, into looking at these stories, to interest and attract them.

For example, the Sam Chook Market: In the past, it was simply a river market and retro market with an old community, living the way of life which is long gone. People shut down their houses to work in Bangkok. However, later, tourism interests entered, to renovate and develop this place so that it was back to what it was before, to become

a river market once again. Moreover, the Thai people's way of life is deeply entwined with water, with boats. It is little surprise that the Sam Chook Market, Kao Hong Market, Baan Mai Market, and Chao Khun Market are all connected to the river.

However, now everything has changed. Technology has changed everything. Transportation by land has taken a more important role, causing the way of life to change. New communities on land emerge; making these old communities with "stories" get overlooked and lack real activities. Consequently the idea to bring these communities' wisdom and culture back into being, and develop them as a target for tourists to visit was concocted. Tourists will get to experience firsthand their stories and make these communities live again, such as in Amphawa.

TAT gathered this information into a book entitled, "15 Markets on Land, 16 Markets by the River," and created content using the numbers 15 and 16, which is a marketing gimmick. For example, people usually think of the numbers "15 yok, 16 yon yon." They are rhymed words and give an interesting, accessible touch to the book, though in actuality, there are more markets than are featured in the book. When TAT started campaigning the book by distributing, it was very popular among tourists, to the point that there were no copies left to distribute. Then we started publishing and selling. After it was widely received, TAT built on it. Then, a private company sought to capitalize on the trend, with the creation of "Plearnwan." Plearnwan was based not on a historical market, but on the behaviors of teenagers who like to visit, take photos, share them and, of course, shop. It is a commercial strategy by creating a background stage that reaches the life and interest of customers, when, in reality, there is no authentic story to it. This contributed to causing other real markets, such as the Four-Region Market and Ayutthaya Market, to fail. Plearnwan was commercialized as if it were a department store, finding storekeepers and selling products. The Sam Phan Nam Hua Hin Floating Market and many other markets sprang into being based on these ideas. However, TAT (Tourism Authority of Thailand) would prefer to support markets with real history.

Mainstream culture and Thai people have an effect on the growth of tourism that yearns for the past, leading to the birth of many floating markets in the present time. The viewpoint process of mainstream culture is another model. In other words, making it a target of interest in today's society may revolve around everyday activities of the

people today, such as buying clothes, listening to music, or even vacation activities. Water markets are part of this trend, too. Sailing a boat while watching a lotus pond, or sailing a boat while watching fireflies and glowworms, or even returning to the old way of life, by experiencing life in traditional society gives tourists an opportunity to feel nature. These are all parts of creating diversity in the paradigm of building a mainstream culture.

For the future of nostalgia in Thailand, it is possible that the government, even the TAT, may withdraw support for “nostalgia tourism”, but from my own perspective, I think the “nostalgia tourism” can be continued because the identity crisis still remains in Thai society.

Summary

The key driving mechanism of “nostalgia tourism” in the context of Thailand which highly succeeds is domestic tourism. This mechanism consists of the important key factor that is with the middle class and teenagers as demand side, and community, investor, and policy as supply side. These two are driving both policy and practice. For supply side, the policies consist of the national and local policies. For the policy of “nostalgia tourism”, it is supported by the nation which promotes the domestic tourism under the concept of “nostalgia tourism”. This policy is to respond to tourists’ demand for this new type of tourism and focusing on the presentation of the attractions for the urban middle class and teenagers.

“Nostalgia tourism” is a result of social and cultural phenomena stemming from the social change in the capitalism and uncertainty of the life in the present and future in the economy, politics, or even of the Royal Institution. There are many national policies which promote “nostalgia tourism” to be successful in the present, no matter if it is the policies from the Ministry of Tourism and Sports which spread to all provinces to support and develop the tourism, promotion of floating market tour manuals for Thai people, the increasing minimum income of graduates, or the first car policy. These increase the traveling potential of people, especially getting more income and having one’s own car which makes it significantly more convenient and easier to travel.

For the community, after the government assigns the tourism policy to provinces and promotes the domestic tourism of Tourism Authority of Thailand, especially old

markets and floating markets, the communities in the trend are enthusiastic to develop and improve their own communities which had been abandoned, to be alive again. Moreover, people in the communities get more income from this. When a community succeeds, other communities are motivated to restore and develop their own areas. For example, Khlong Lad Mayom Floating Market is developed by the idea of the community that wants to develop their market because they saw the become popular of Taling Chan Floating Market.

Besides communities, investors can see business opportunities because the trend of “nostalgia tourism” has taken off and become the new type of tourism in Thailand. Some investors develop new attractions to satisfy their own memories from when they were young. For examples, they like collecting antique items or having an antique museum for people to take photos such as Mercado de Plearnwan - Hua Hin. Some of them may acquire income from the investment directly because some attractions charge an entrance fee. However, both communities and investors develop attractions according to the concept of “nostalgia tourism” in many areas. Some have their own community history and some develop all new markets by using names for markets or attractions according to various historical periods or actors in popular movies or dramas in the past.

For the demand side or tourists, the main target group of this study is the middle class and teenagers who admire the new kind of consumption which is not limited to product purchasing but the visiting of attractions that provide a new experience for them. They might have heard about the market through word-of-mouth or social media. However, firsthand experience by themselves enables them to imagine Thainess in the past or imagine that they are part of that period. Moreover, they have the opportunity to show their identity in the society that they have experienced by having visited those mainstream attractions.

Moreover, they can show their social status by means of the social networks to others. On the other hand, the middle class who experiences themselves will feel that they are reliving happiness again when they visit those places, because the society in the present is struggling and uncertain. Therefore, people are afraid. “nostalgia tourism” is created as the semiotic to fulfill Nostalgia in Thai society by the appearance of Thainess in the past.

At the same time, it is the clear demonstration of Thainess and identity of local communities which can attract tourists to visit until they become the imagined community which illustrates the lifestyle and culture in the past as the driving mechanism. This is the artificial culture which is created to meet the needs of tourists to “nostalgia tourism” in the present.

4.4 The markets and floating markets in Thailand

4.4.1 Background of Market and Floating Market

Generally, “Market” refers to “the place for producers and consumers to exchange any types of products.” The market has developed since the days of Ancient Greece, then called the “Agora,” while later in Rome was called the “Forum”. Both places were typically located in the center of town. In Greece and Rome, the market was not only the place for product exchange, but also the place for meeting and making announcements (Natpoonwat, 1998).

In Thai society, markets are classified into three types: Marketplace, Floating Market, and Flea Market. Each type is related to the environment and the settlement of people.

Floating markets are normally found in the community in which people’s life relates to the boat and water. In the old time, it was called “Boat market” in which had changed to Floating market (Natpoonwat, 1998), later. Royal Institute Dictionary, 1982 edition defined “Floating Market” as “The gathering place to buy and sell any types of product from boats.” Floating Market originated from many factors, primarily geography. The areas adjacent to river basins, or natural or artificial canals, define the pattern of habitation and livelihood of people who reside in these areas.

Location of community is the second factor. Numbers of communities in the same area have an effect on product exchange. Moreover, if the market is located between communities, it is an influential factor of floating market expansion. Therefore, the size of floating market varies on the location and individual community that relates to the floating market.

Transportation is the third factor. Floating markets are in areas where waterways and boats are the main means of transportation. It is the lifestyle of people along the river that all activities are related to boats or water.

The fourth factor is the difference of occupations in the community. In particular, for people who make a living as farmers, when they have excess products and those products are in need by other communities, there is an exchange to acquire the products lacking unavailable in the region (Sansorn, 1990).

Nevertheless, products in floating markets are mostly available in other markets: marketplace and flea market. The only distinctive point is that products in floating markets are sold from boats, and so can be sold everywhere. With these mobile stalls, vendors can move around with them. In some situations, the vendors are the buyers because they sometimes buy supplies from other boats.

4.4.2 Floating market in context of tourism

According to the Royal Institute Dictionary of 2525, “floating market” refers to “the gathering venue for trading of various goods through waterways. In some cases, there may be some cargo vessels hauling the goods and in such places, they are called, “Tong Nam market or deep river market”.

Floating market in the past was considered to be a foremost site for trading activity, especially in the central region of Thailand, as in the past, prior to constructions of road system and land transportation like today, most communities in the central region had been using waterways and relying on the Chao Phraya River as their lifeblood.

Current floating market has been transformed into venues for tourism or commercial purposes, which in this case, can be categorized under cultural tourism, as floating markets are tourist destinations originated from and characterized by traditional patterns of life and community.

Floating market can also be divided into the following subcategories

(1) Historical tourism, which refers to traveling to an archaeological or historical attraction to appreciate and enjoy the site, as well as to gain insightful knowledge of relevant history and archeology of the local area in the basis of responsibility and preservation of cultural heritage and values of such environment where local people contribute to the management of tourism in their location.

(2) Cultural and traditional tourism refers to traveling to observe traditions at specific locations where local people organize or arrange for the tourists to enjoy and embrace

the aesthetic of arts to learn more about the local beliefs, faith, respect, and rituals, to obtain insightful knowledge and understanding on social and cultural conditions, and to gain new experiences while being responsible and conscious to help preserve such environmental and cultural heritage. Local people are involved in this tourism management as well.

(3) Rural tourism / village tourism refers to traveling to a village or rural area with a unique and outstanding lifestyle, and engaging in recreation to enjoy and learn about creativity and local wisdom as well as to understand more about the local culture.

Again this is on the basis of responsibility and consciousness to preserve cultural heritage and values of the environment where local people are involved in tourism management.

Today's floating market as a Thai tourist destination fits in all three mentioned subcategories/qualifications since floating market was originally a change from where, in the past, villager merchants who were from the community situated along the river came to trade their product surpluses from their farming business of growing vegetables, fruits, and water plants, and catching fish, shrimp and shellfish in that river. Once the produce became surplus, as mentioned, local people exchanged the goods with other people or villagers or neighbors (Natpoonwat, 1998). As time went by, however, the floating market became larger, shifting from trading the surplus to commercial production where semi-permanent shops emerged. Such development reflects the way of life of rural communities and the historical evolution of the market space. As the floating market was a place of contact or a connecting space among communities from old times, it is normal that the place develops, adapts, and evolves from time to time.

In addition, as the floating market became the connecting place of communities, this encouraged cultural influence and transition among communities. In addition to trading particular goods, cultural performances or museum arrangement were performed and displayed, becoming a site of cultural tourism as mentioned above. Nonetheless, as the floating market became a cultural attraction, it is undeniable that floating markets have also been categorized under nostalgic tourist destinations or nostalgic tourism as well, which is a form of cultural tourism that attracts tourists to numerous tourist attractions that are also cultural resources.

Nostalgia or nostalgic feeling is one of the most popular social phenomena, originally emerged in Western society (Goulding, 2001). Nostalgia refers to the state when a person feels he/she is longing for the past, which is an emotional condition of a person towards past imagery or atmosphere which the person misses. Nowadays, this term has a broader meaning as it is used to describe the phenomenon in which people escape the usually difficult daily life in the city to travel to places with a simpler or rural lifestyle along the rural areas (Watanasawad, 2013).

Clearly, each floating market has its own uniqueness that meets the needs of tourism under such concept as social and cultural development progress into city society, as people tend to get fed up with their urban city social lives. Nostalgia occurs when city members are not satisfied with their current social conditions, for example, overcrowding, working in narrow spaces, or living among polluted environment. This is why it is becoming increasingly popular for people to enjoy cultural tourism or “nostalgia tourism”. The management of floating market or the emergence of commercial floating markets occurred in response with the trend of ancient market, century market, or those tourist destinations that are called old markets where these sites are publicized in public relations related to tourism as “ancient market”, “livelihood market”, and “market of the locals”. When floating markets now become tourist attractions, there are numerous changes in today’s floating markets when compared to the ones in the past.

Operating hours or so called ‘trading hours’ have been adapted to accommodate tourism. The original hours, for example, were from 6 a.m. to 8 p.m. but in order to accommodate tourism, the market may now operate all day and night without closing.

Space management has been shifted as well. Part of the space has been allocated for tourist parking. A pier is installed to accommodate the load. A boat trip is organized and offered. River shops get arranged in order, where usable boats are required to use either needle boat, yawl, or sampan, and boats are powered not by rowing, but by engine for reliable transportation and tourism purposes.

Products that were originally offered were only those under the agricultural category including vegetables, fruits and fresh produce derived from the river and canal.

Today’s products are often rather souvenirs, and the foods often sold are ready-to-eat instead. Additional services are being offered, e.g., river cruises and riverside

accommodations for tourists. These are the promoted activities and products for commercial floating markets (Anusasananan, 2012).

Groups involved in floating markets, such as villagers, play new roles as demonstrators of community production processes, or cultural traditions, such as demonstrations of folk games to the tourists or arrangements of semi-museum setting such as an antique drugstore (Lunachai, 2011) or shops of antiquated local professions, though such profession may no longer be in actual practice.

All in all, it can be concluded that floating market is a form of cultural tourism that falls under historical tourism, cultural and traditional tourism, and rural/village tourism. Nonetheless, the type of floating market tourism as mentioned also falls under “nostalgia tourism”.

Floating market

Since the lifestyle in the past relied on water transport as the main mode of transportation, boats became an essential part of such a lifestyle.

Therefore, as the floating market strongly symbolizes the past, visiting it influences a powerful nostalgia effect on tourists. In Thailand, there are several floating markets that hold long-standing reputation, such as Damneun-saduak in Samut-songkram province, Amphawa in Samut-songkram province, Donwai and Lumpaya in Nakornpathom province, Bangnampeung in Samutprakarn province, Talingchan, Khlong-Ladmayom, Wat-saparn within Bangkok city, and Namsaiyoi, Bangkruey, and Bangkuweang in Nonthaburi province. In addition to these mentioned, there are numerous more floating markets that also greatly represent the traditional lifestyle of Thai people in the past, especially in the plains areas located around the central region.

By visiting the floating markets, tourists can experience seeing merchants rowing their boats as they sell the agricultural products. Moreover, besides traditional dishes and homemade products such as palm sugar and local sweets, visitors can also experience boat tours to vegetables and fruits gardens and enjoy various types of activities, which are different from one region to another (TAT, 2009). Additionally, in many places, there are also other establishments at floating markets that adhere to certain business models. These businesses would try to replicate and imitate the

atmosphere and structure of the actual floating markets in order to portray the traditional lifestyle of the local people. Furthermore, they also provide local products and goods markets and performances with themes such as traditional lifestyle and local cultures and customs. These businesses create options for tourists to choose to experience between the actual traditional floating market or the product built from significant representations. As they are businesses, visitors are required to pay entrance fees, providing the entrepreneurs and tourism network with direct profits.

With the booming trend of floating market tourism, there have been a growing number of new establishments of floating market in many areas. For example, in 2004, Bangnampeung was built in Samutprakarn province, followed by Bangkla in Chachengsao province and Pattaya See-park in Chonburi province in 2007, Khlongsabua in Nakornsri Ayutthaya province in 2009, Ayothaya in Ayuthaya province and Wat-Samarn in Chachengsao province in 2010, Khlong-hae in Songkhla province and Hua-Hin in Prachuap-kirikhan province in 2011, then Anek Farm in Ang-tong province and Kwan-riam floating market in Bangkok in 2012. It is safe to say that these floating markets have gained more than a satisfactory level of popularity among tourists. According to the statistics, the approximate number of visitors of Talingchan floating market between January-July 2013 was as high as 48,000 (Interview, 2014). Also, with the same time period, the approximate number of visitors of Bangnampeung floating market in Samutprakarn province was 68,000 (Interview,2014) and 42,000 at Lumpaya floating market in Nakornpathom (Interview, 2014).

The floating market, which refers to the area for selling and exchanging various kinds of goods, requires boats as the mode of transportation and relies on rivers and canals as meeting points between businesspeople, local citizens, and tourists. Moreover, each tourism activity influences nostalgia held around the area.

Due to the geography of Thailand, plains can be found in many regions. Several rivers and canals are scattered all over the country, especially in the central region, where Chaophraya River, the main river, is located. Hence, the lands are rich and most suitable for farming and agriculture. Additionally, as roads were not as conveniently available as today, these rivers and canals were used as transport routes.

As a result, with the use of boats as the mode of transportation, people could travel and contact one another, creating shipment businesses. Cargos were shipped by boats

for selling and goods exchanging. During the beginning of Krungsri Ayuthaya period, canal excavations were common in the time of every reign. The purposes of these canal excavations were to provide transport routes and also to act as defensive structures against enemy invasions. Records of floating markets have appeared in the poetry of Sunthorn Phu, who lived during the reign of King Rama 3. In the records, floating markets clearly portray the way of life in the past, such as trading on boats and rafts.

According to Sunthorn Phu, he described the image of trading activities held around Thonburi region as: “the majority of people who row boats and do trades were Thai women and Chinese entrepreneurs. Unlike Thai men who were required to be in the service in that time, the Chinese did not have to report for such duty and were granted permission to travel and do trading all around the kingdom. Therefore, the Chinese people played an important role in widening the internal market. The main products Thai women brought to sell at the floating markets were agricultural products, such as vegetables, fruits, dried fish, salt, coconut oil, and cotton. On the other hand, the common products sold by Chinese merchants were not only consumer products but also usually imported products from abroad. These imported products also included luxurious goods that came from China, for instance, tea leaves, umbrellas, papers, incenses, silks, china, and dried fruits. Moreover, found written in the historical records of the time of King Rama 3, there were also boats and rafts with specific products, like rafts that only sold silks, china, chairs, or dolls, and boats that only sold mangoes, fresh fishes, groceries, or charcoal. Later, during the period of King Rama 4 and King Rama 5, to improve the convenience of the transportation and shipping process and expand the trading routes, canal excavation work was rapidly increased. In addition, by increasing the number of canals, the rich lands alongside them that were ideal for farming also increased naturally.

Consequently, as urban areas and communities were then expanded as trading routes became more widely accessible, a large number of floating markets also emerged soon later. Many have assumed that the first floating market to have been established was the Park Khlong Talard floating market. However, as time passed, land transportation was developed and caused the change of trend from floating

markets in the canals to land-based markets, which until today, still remain the main setting for buying and selling agricultural.

4.4.3 Floating Market Management Structure

From the past until now, floating markets have been the symbol of tourism that greatly raised the reputation of Thailand. Since 1967, Tourism Association of Thailand has encouraged foreign tourists to come visit and experience the traditional lifestyle of the local community at Damneun Saduak floating market in Ratchaburi province, which was the first floating market to be organized as a lifestyle tourist attraction (Interview, 2011).

After Damneun Saduak floating market was opened for visitors, its reputation was promulgated extensively through various media sources and attracted the attention of both local and foreign tourists. Floating market managers, scholars, and tourism industry experts believe that one of the main factors that has contributed to the boom in the floating market tourism industry is their advantageous locations. Since tourists generally prefer to visit places within a 200 kilometer range of home, floating markets are ideal destinations because they are mostly located in the central region not far from the heart of Bangkok city and can be conveniently accessed by driving or using public transportation. To Thai people, the floating market is a place where they can come to relax, to spend quality time with family, and even to learn. Moreover, some people also choose to visit floating markets for nostalgia effects or hope to show their children and grandchildren the Thai traditional way of life in the past.

4.4.4 The past floating market to the modern floating market

The present state of the contemporary floating markets may raise questions as to why so many changes have been made compared to the originals. They can be positive changes or changes still in a state of transition as their impact on society and the way of life is evaluated. Floating markets in the central region, which displays the original lifestyle of the riverside community, are attempting to bridge an extreme dynamic.

They also have had the effect of endangering the modern floating markets' identity to which consumerism and tourism policy is attached. This results in some loss of the

floating markets' former identity. The cooperation of the community and other sectors has affected the floating markets' cultural change and activities proceeding, as they seek to maintain the flow of tourism income.

Table 4-1: Market's formation in chronological order

Period of time	Market's form	Factors
Before 1957	original floating market	Geography - along the river Environment - bound with the river Career - agriculture and exchange of products
From 1957	Floating market and marketplace for tourism	The support of Thai tourism agency makes it the main revenue source of the country; the promotion of floating market as Thai popular tourist destination.
During 1997	Marketplace (plaza, specialty market)	The rapid change of economy and economic crisis in 1997.
In the 10 years after 1997	New market style (mixed marketplace)	Tourists escaping the boredom of city society and lifestyle seek peaceful venues. It became the tourism style which bonded with modern culture, both capitalism and consumerism, with the trail of the past. Booming among young generation

Around 1967, Damnoen Saduak floating market was managed as a tourist destination. It was recognized by general people when Wat Sai floating market in Bangkok had indicated its decline. Damnoen Saduak floating market nowadays is an important tourist destination in Ratchaburi. It demonstrates a certain agricultural way of life in the past. With the persuasion of private sectors and government advertisement of the

Tourism Authority of Thailand (Lapluechai, 2003). It has been developed as a tourist destination since 1971. Damnoen Saduak floating market has become a significant Thai tourist locale and is widely recognized around the world.

The number of tourists and tourism activities have rapidly increased. As a result, many small businesses have opened to support these activities such as souvenir shops and boat services. They become important businesses peripheral to the growth of Damnoen Saduak floating market.

Bang Phli floating market was originated next to Samrong canal Phak Nam around 1857. It was first named Sirisophon market, with a few Chinese families residing and later expanding their households into a larger community. The conflagration in the past had ruined many ancient markets, and Bang Phli market was the only one to survive. Bang Phli floating market was attentively renovated for the “Bang Phli; Road to the past” event in 2007. This market has been brought back to life and has become famous once again (Boonpitak & Tinkarn, 2009).

Amphawa floating market was originated around 1961 in Amphoe Amphawa Samutongkram. Amphawa was actually the old farm near Mae Klong estuary which, at that time, was called “Baang Chang”. Amphawa is the name of a tree which is rarely found in present. This arable land was suitable for the Chinese raised-bed farming. Coconut and Pomelo were the top grown fruits, among others. There regularly was the local plaza to exchange and trade their farm products. Amphawa floating market was bustling around 50-60 years ago. It has become the tourism floating market for Thai tourists during public and long holidays. The day-time activities through the night lifestyle have attracted more and more tourists.

The new style of tourism has taken the place of agricultural lifestyle in the community. The Amphawa municipality office under the support of the TAT and other organizations has provided millions of Baht for land transportation routes, bridges, dams, and physical and architectural renovation to support the tourists. With these efforts, Amphawa floating market is now an attractive place owing to its Eco cultural resource, and the cooperation from government sectors with the locals in advertising and drawing tourists’ interest (Songsiri, 2013).

Thakha floating market was originated around 1957 at Punla Canal Tambon Thakha Amphoe Amphawa Samutongkram. It was a small market, filled with the color of

the riverside lifestyle. The market benefited from the tidal current. It was originally called Thakha embankment. There was a market on every second day of the new moon and on the second day of the waning moon (Tophengphat, 2000). It eventually became a large market, with boats aligning along the river for a kilometer. The market was then moved from Thakha embankment to Panla canal, so it was called Nakpanla. It is now a small market because of its inconvenient access, as the main transportation route is the river. The overall characteristic is the same as the general market, which is trading and exchanging local products. The Tourism Authority of Thailand, together with Provincial Administration Organization and Subdistrict Administration Organization have restored the Thakha market and have created tourism infrastructure such as transportation facility, pathway along the river, and tourist boats for activities such as a coconut farm visit and sugar making observation (Tophengphat, 2000).

Khlong Lat Mayom floating market was originated around 1972 - 1973. Khlong Lat Mayom community was likely an expansion from the old Bang Prom riverside community. There was originally no local temple, but the first one was built around 40 years ago (1972-1973). Khlong Lat Mayom community was originally a wide field which was connected to Tawee Wattana district. Rainfed agriculture was the main career for local people. From 1957, with the hope of the better earnings seen in other communities, the farmers changed their farming style to the raised bed farming (Anusasananan, 2012)

In 2007, Khlong Lat Mayom floating market gained in popularity upon receiving the Best Tourism Community award from the Tourism Authority of Thailand. Its fame was promoted through television programs and it became a well-known place among the people. Moreover, the tourists' satisfactory impression from their visit could also encourage more tourists.

Taling Chan floating market was established on the orders of Major General Chamlong Srimuang, the governor of Bangkok in 1987. The policy was appointed with the cooperation of Taling Chan district office to establish the new Taling Chan floating market which suited the current environment¹ as the river tourist destination. The landscape had been adjusted in the years later.

Bang Luang floating market was the old commercial community of the Chinese who immigrated to Tambon Bang Luang. The community was established around

1893. It relied on the commerce and became an important wholesale trading site along the river. Bang Luang floating market had changed itself to land market during the transportation evolution. Its symbolic and famous architecture during King Rama V era was “Baan Kao Lao Teng Mai”, a wooden two-story building (Boonpitak & Tinkarn, 2009).

Lad Chado market (100 years) was the ancient market in Amphoe Pak Hai Ayutthaya. Its history began long back in the 2nd war of Ayutthaya era around 1767. It was presumed that the floating market was developed from the Chinese commercial houseboats. This area was originally called “Baan Chakarat”. However, the probable reason it was changed to “Baan Lad Chaodo” was its riverside landscape and the fertile river full of many different kinds of fish, especially Giant snakehead fish or “Chado” in Thai. The area had developed from commercial houseboats to the riverside market, which later expanded to the land community. It received an award for Art Conservation and Excellent Architecture in 2006 (Boonpitak & Tinkarn, 2009).

Don Wai floating market and Lum Phaya floating market in Amphoe Sampran was originated around 2000. Originally, the market was wooden commercial buildings along Tha-Jeen River during King Rama 4 era. The market was declining, however, as the road, cut through Rai King temple, was constructed and most people instead went to town for their groceries. In later years, there was a restoration and media promotion which helped Don Wai back to life (Boonpitak & Tinkarn, 2009).

Lum Phaya market was established with the canal construction by Marine Department during King Rama V era. The area was occupied by Mon, emigrating from Sam Kog District during King Rama III, to do agriculture and the Chinese who resided on the other side of the river engaged in commerce. The area then became a floating market (Boonpitak & Tinkarn, 2009).

The next type of market is land market. Most of them are in communities located along the street or near local residences. There is usually a daily market which may either start at dawn and finish in late morning or start at noon and finish in the evening. Some communities even have markets operating all day (Nattapoonwat, 1998). These exhibit market characteristics which show its distinct development from floating market. Land transportation has been utilized more than river transportation when the community has expanded and the land transportation has been developed.

As land markets have typically developed from floating markets, both historic land markets and new markets are normally located near the river. Its function of trading and exchanging products has not changed considerably from the past; however, it tends to include more products from various artisans and craftsmen; not only the local produce or crops.

Samchuk-100 years market. Sam Chuk district was established in 1894 in King Rama 5 era. Sam Chuk is a small district with mixed population; Thai, Mon, Chinese etc, who exchanged their trade. With the “nostalgia tourism”ive development of nearby transportation routes, the plaza, and superstores, river transportation was of little use and Samchuk market went into decline. However, local people who realized its value tried to preserve the market. Now, Samchuk market occupies the old Chinese market along Tha-Jeen River which attracts many tourists to experience its ancient atmosphere, rare products, and the community’s lifestyle (Boonpitak & Tinkarn, 2009).

The 100-year KhlongSuan market is under the shared administration of two provinces; Chachoengsao and Samutprakarn. They are in charge of their respective sides of the market divided by the bridge. It was established during King Rama 5 era by the Chinese, Asswanich family, at first only a small shop. The market was located along Pravet Burirom canal. The residence was in identical old style during King Rama V era; two-storey wooden buildings aligned along the market from one end to the other. At present, Khlong Suan market is the target of the tourists for delicious food and ancient atmosphere overwhelming in this market (Boonpitak & Tinkarn, 2009).

Tha Tien market was a large and important commercial community in early Rattanaosin period. After some years, roads were cut through to develop the community and to facilitate transportation. The roads accelerated the growth of the land market at the expense of the river commercial traffic, sending the floating market into decline. It was the river commercial hub for the cities nearby. At present, the development of the city has aided the market. Still, there are local residents who depend upon and support the commerce in this area. Most of the local products are dried seafood and souvenirs. Although it doesn’t have as many products as it had in the past, still, Tha Tien is famous for its salted fish and quality products.

Another type of land market is the plaza. Although it is not a regular market, Thai plazas have a long history. Typically there would be no set operation time for the

market but rather would be adjusted to accommodate the local residents, or could even be only a seasonal market. The largest plazas were established after World War II in numerous city centers. It was the Field Marshal Plaek Pibulsongkram's policy to build the plaza in Bangkok and Metropolitan region, and subsequently in every other province around the country in 1948 with an aim to facilitate access to fair-priced consumer products and to educate people to do commerce. The market's condition had changed after the economic recession in 1997 which resulted in the origin of many new market types such as boot sale plazas or specialty markets.

The market dynamics had been varied, especially after 1997 which could be caused by social development. It had been rapidly developed after 1957 and suffered greatly in 1997 from Thai economic crisis. In the subsequent decades, however, there have been many new commercial centers built such as shopping centers, and shopping malls associated with the city lifestyle (Chaisingkanon, 2007).

The new river markets, such as Ayothaya floating market, Toong Bua Chom floating market in Ayutthaya and Suanglum Night Bazaar Ratchadaphisek in Bangkok, were newly built for modern commerce. In some areas there may be pre-existing cultural roots, but the markets are managed mainly in terms of the new commercial style.

One interesting example of the new market phenomenon was Ancient City floating market in Samutprakarn. The building objective was to demonstrate the Thai ancient lifestyle; river, old wooden houses, and ancient places.

Apart from the commercial tourism, there is also a marked intent for "nostalgia tourism" for the tourists in the city. This phenomenon was pervasive in the tourist destination. It reflected Thai ancient lifestyle and was charming to this group of tourists. With the combination of the ancient lifestyle and the modern commercialism, the new shopping center was built with the blending of modern lifestyle, the old geography, and the modern atmosphere along with the mixture of the ancient market style and the modern mall.

Some social phenomena could cause market development distortion. The nostalgic phenomenon is one of the factors of the ancient floating market recovery. It could also develop the small ancient cultural community, which was almost engulfed with the modern lifestyle, with the capability to blend itself with modern lifestyle. There was

cultural overlapping; the rural areas were engulfed by the city lifestyle while the city areas also needed the up-country's viewpoint.

The markets in the form of the river shopping centers were built in the modern era such as; Wang Lang market, Yod Piman, Asiatique The Riverfront, and Tha Maharad, all located along the important Chaophraya river. These commercial areas were obviously the result of the new market development, adorned with the modern components of the shopping mall and selling various consumer products. However, these malls were located along the river which was related to the touch of the nostalgic memories.

Moreover, there was the floating market trend in the central region. They were not floating markets in natural rivers or canals such as Plearnwan market in Hua Hin, and See Pak floating market in Pattaya. This reflected the river market trend, which was not the original lifestyle of those areas. However, the nostalgic tourism was the main force of this phenomenon. The nostalgic tourism was a tourism management trend, which responded to the tourists' requirements. It could provide them with products along with the nostalgic atmosphere and the Thai simple river lifestyle of the locals.

These characteristics could be combined in the form of the floating market lifestyle with the sense of consumption and materialism, making for profitable commerce. Since the economic crisis in 1997, the side effects from the collapse of capitalist system in Thailand have caused many of the middle class people who used to enjoy the benefits of the economic system to lose their jobs, leading to several suicide cases of those involved in the real estate and finance companies that went bankrupt. These incidents have shown that problems may occur when following in the footsteps of western-style economic development after economic and social recoveries in Thailand. The government has promoted the philosophy that was founded by King Bhumibol Adulyadej; the sufficiency economy.

This philosophy refers to the concept of living that encourages people to search for something that used to exist in the past and restore the traditional roots, or nostalgia. As the result, many aspects have been changed, such as the restoration of old districts, the conservation of local traditions, and inspiring people to adopt the simple traditional and natural Thai lifestyle. This ideal lifestyle works as the soul anchor for the middle class people. Therefore, the wish to seek one's own identity under this circumstance is like an identity crisis in the middle of Thai cultural crisis in the globalization era.

Chapter 5
Fieldwork: Findings and Analysis

This chapter will describes the findings and the analysis of studies based on the field study questionnaire, online questionnaire with questionnaires asking tourists who visited, along with observing participants, in order to record their opinions and behaviors in the “nostalgia tourism” and the analysis of the interview of key informants.

Data Analysis

Since my aim in this study was to uncover the new concept of “nostalgia tourism” in Thailand meaning embodied in the consumption of the young generation, it was necessary to use a qualitative and quantitative approach, which offered respondents the tools to articulate their experiences in their own term which construct a particular version of an individual experience. (Moisander, Valtonen & Hirsto, 2009) In-depth interviews were used as the most appropriate method of data collection in this context to grasp the ideas, policies, and opinions regarding the management of “nostalgia tourism” widely occurring throughout contemporary society. I focused my inquiry on two research questions: (a) Why “nostalgia tourism” has been popular in Thailand and (b) How the young generation experiences and consumes “nostalgia tourism” through floating markets.

Opting to be ‘in the field’ (Sunderland & Denny, 2007) with my informants helps me to understand the ideas, policies and opinions regarding the management of “nostalgia tourism”.

Earlier studies have suggested consumption of nostalgia has been evoked through cultural products, such as film, drama, advertising and clothes (Goulding, 2001). In my study, I explore the ways in which nostalgia is associated with floating markets and retro markets.

I used a data driven analysis in order to organize the findings, focusing on the major themes that reappeared across all the questionnaires; however, I was keen to see how tourists defined the opinion and attitude of visiting tourists as well as the promoting factors to traveling, the travel experience regarding “nostalgia tourism” and the reception of unique experience in “nostalgia tourism” without having any prior direct experience. In other words, I hoped to uncover how the young generation

consumes the “nostalgia tourism” and the way in which the construction of “nostalgia tourism” manifests as “Thai identity.”

Descriptive statistics such as frequency and cross tabulation were included in the SPSS program for quantifiable survey items present in the majority of inquiries. Content analysis was employed to categorize all responses to open-ended questions.

Since this study employed a mixed method for data collection as described above, the analysis of data, therefore, was divided into two approaches, containing firstly, descriptive analysis and secondly, quantitative analysis. After the collection of field data, the researcher was able to analyze it and describe the interpretation and literature review.

5.1 The tourist behaviors toward “nostalgia tourism”

The content in this chapter describes the presentation from the field study with questionnaires asking tourists who visited, along with observing participants, in order to record their opinions and behaviors in the “nostalgia tourism” type in the form of floating market. The order of presentations is as follows: general information of tourists about their opinions, and behaviors toward this type of tourist in the central region, which is the study area as described below.

General Information of survey sample

In this section, the demographic data from surveying a sample group of 200 tourists are presented, including gender, status, age, education, career, salary and hometown.

Table 5-1: Percentage of the sample groups categorized by gender

Gender	People	Percentage
Male	72	36.0
Female	128	64.0
Total	200	100.0

According to Table 5-1 most of the sample group were female tourists more than male.

Table 5-2: number and percentage of the sample group categorized by age

Age	People	Percentage
18-24	54	27.0
25-34	65	32.5
35-44	45	22.5
45-54	30	15.0
>55	6	3.0
Total	200	100.0

As shown in the Table 5-2, the total sample group is 200 tourists. Categorized by age, the majority of tourists are ages 24-25 totaling 65 people or 32.5%, secondly ages 18-24 totaling 54 people or 27%, ages 35-44 totaling 45 people or 22.5%, ages 45-55 totaling 30 people or 15% and ages 55 and up totaling 6 people or 3% respectively., as shown on the chart below.

From this can be determined that for the average age of the tourists who come to visit the floating market (Amphawa, KhlongLad Mayom and Taling Chan floating market), the age distribution was fairly even among the sample for those under 55.

Table 5-3 :Number and percentage of the sample group categorized by hometown

Province	People	Percentage
Bangkok	121	60.50
Other	79	39.50
Total	200	100.00

According to the Table 5-3 the sample group categorized by their hometown, there are 121 Bangkokians or 60.5% and 79 people from the other provinces or 39.5% (Other).

Table 5-4: Number and percentage of the sample group categorized by career

Current Career	People	Percentage
Students	45	22.50
Employee of private companies	70	35.00
Governmental officer/State Enterprise officer	30	15.00
Business owner	39	19.50
Retired state officers	3	1.50
Others	13	6.50
Total	200	100.00

According to Table 5-4 the sample group categorized by their career, most are employees in private companies for 70 people or 35.0%; secondary are students for 45 people or 22.5%; 39 people own a business or 19.5%; 30 people are governmental officers/state enterprise officers or 15.0%; the others are 13 people or 6.5% and retired state officers account for 3 people or 1.5% respectively.

Table 5-5: Number and percentage of the sample group categorized by education

Education	Frequency	Percentage
Below high school	14	7.00
High School Diploma	21	10.50
Vocational Certificate/ High Vocational Certificate	25	12.50
Bachelor Degree	103	51.50
Master Degree	21	10.50
Higher than Master Degree	16	8.00
Total	200	100.00

According to Table 5-5, the sample group categorized by their education, the majority of tourists were well educated on average.

Table 5-6: Number and percentage of the sample group categorized by salary

Monthly Salary(Baht)	People	Percentage
Below 10000	26	13.00
10001-20000	77	38.50
20001-30000	43	21.50
30001-40000	24	12.00
40001-50000	12	6.00
> 50000	18	9.00
Total	200	100.0

According to the Table 5-6 the sample group categorized by their monthly salary, most of them earn 10,001-20,000 baht/month totaling 77 people or 38.5%; there are 43 people or 21.5% earn 20,001-30,000 baht/month; 26 people or 13.0% earn below 10,000 baht/month; 24 people or 12.0% earn 30,001-40,000 baht/month; 18 people or 9.0% earn more than 50,000 baht/month and 12 people or 6.0% earn 40,001-50,000 baht/month respectively.

Table 5-7: Number and percentage of the sample group categorized by travel duration

Number	Frequency	Percentage
1 Day	87	43.50
2 Day	69	34.50
3 Day	44	22.00
Total	200	100.00

According to Table 5-7, the mostly of those sampled were day trippers.

Table 5-8: Number and percentage of the sample group categorized by transportation method

Transportation	Frequency	Percentage
Bus	38	19.00
Taxi/Van Taxi	12	6.00
Private Car	142	71.00
Others	8	4.00
Total	200	100.00

According to Table 5-8, the sample group categorized by transportation, most people traveled by private car.

Behaviors and factors in travelling

Behaviors and factors in travelling of Thai tourists influence the business of “nostalgia tourism”.

In this section, the results of the questionnaire regarding the study are presented in order to know the factors and behaviors of tourists travelling to the floating markets in the Central region area. There are some alternative questions, order arranging, and open-ended questions. The details of the questions consist of issues of the behaviors and factors in travelling including the satisfaction with the “nostalgia tourism”.

The behaviors and factors in travelling of sample group of tourists influencing the “nostalgia tourism” help us realize the motivations persuading the tourists in traveling, frequency of travel, accompanying persons, acknowledgement of PR information, and tourist sites, as well as the activities to be done during traveling.

Table 5-9: Tourists' perception of floating market

Type of tourism	Frequency	Percentage
Community-based tourism	41	20.50
Lifestyle tourism	53	26.50
“nostalgia tourism”	47	23.50
Heritage tourism	59	29.50
Total	200	100.00

From Table 5-9 Attitudes were fairly equally divided over what aspects the floating market embodied most.

Table 5-10: Tourists 'satisfaction

Fondness in traveling to floating markets	Frequency	Percent
Fond of	186	93.00
Not fond of	14	7.00
Total	200	100.00

From Table 5-10, The majority of the sample they were fond of with the floating market, and ancient market. But some (14) of them reported that they were not fond of it.

Table 5-11: Tourists' motivation

Reasons for traveling	Frequency	Percentage
Wanting to find the tourist sites for resting / Wanting to escape from the chaos of daily urban life	97	48.50
Convenient traveling and the distance is not too far	34	17.00
Wanting to impressions of the nostalgia atmosphere/past memory	57	28.50
Fond of simple lifestyle and traditional cultures	11	5.50
Visiting the award-winning tourist sites	1	0.50
Total	200	100.00

From Table 5-11, Nearly half sought out the floating markets in order to find rest and relief, while close to one third were interested for nostalgic purposes. Convenience of location was a deciding factor for nearly one in five people.

Table 5-12: Frequency of visit

Frequency in traveling	Number (persons)	Percentage
Coming for the first time	11	5.50
1-2 times	37	18.50
3-4 times	46	23.00
More than 5 times	106	53.00
Total	200	100.0

From Table 5-12, a strong majority were frequent visitors, suggesting significant value in repeated trips and not just a one-time "experience collector" trend.

According to the results of this study, it is found that the frequency in traveling is related to the reasons in traveling; that is, the tourists want to utilize travel for finding the tourist sites for rest and recreation, and they want to escape from the chaos of daily urban life.

Table 5-13 : Accompanying persons in traveling

Accompanying persons in traveling	Number (persons)	Percentage
Alone	20	10.00
With families	87	43.50
With friends	83	41.50
With colleagues	8	4.00
With educational institutes	2	1.00
Total	200	100.00

The data agrees with that the researcher has involved in the Participant observation. It is found that most tourists travel with families. The experience of nostalgia does not

necessarily need to be by direct experience only. It can also be transferred from generation to generation through the sharing of stories, place visiting, and things to be seen in the nostalgia tourist destinations in the type of floating markets. The parents can show and tell the stories from the environment and things which the parents used to see and use in the past.

Table 5-14: Duration spent at the destination

Duration spent in tourism	Number(persons)	Percentage
Less than 1 hour	4	2.00
2-3 hours	141	70.50
4-6 hours	38	19.00
than 6 hours	17	8.50
Total	200	100.00

From Table 5-14, Most tourists stay on average 2-3 hours, although almost a third may extend their stay for far longer, especially if lodging there overnight.

Table 5-15: The highlights of the “nostalgia tourism” destinations

Highlight of the tourist destinations	Number (persons)	Percentage
Food	128	64.00
Souvenirs	23	11.50
Environment	15	7.50
Recalling to the nostalgia feeling	34	17.00
Total	200	100.00

From Table 5-15, Most tourists are impressed by the food on offer, although a substantial number also are affected by the souvenirs and nostalgic atmosphere.

Table 5-16 : The items consumed

Things making them recall the past	Number (persons)	Percentage
Houses/Buildings/ancient shops/ food/ traditional-recipe snacks	110	55.00
Ancient toys/ancient utensils	36	18.00
Lifestyles of community people /retro- photographing	39	19.50
Cruising for viewing the lifestyles	15	7.500
Total	200	100.0

Table 5-16 sought to gauge nostalgic triggers. The most popular things making the sample of the group recall the past were houses, buildings, ancient shops, food, traditional recipes and snacks. The next most popular things were lifestyle of the community people, retro-photographing. The next were ancient toys and ancient utensils. The least frequent answer was cruising for viewing the lifestyle.

Table 5-17: Tourists' favorite activities

Favorite activities	Number (persons)	Percentage
Eating food/ traditional-recipe snacks	145	37.90
Buying products / nostalgia souvenirs	70	18.30
Visiting the houses/recalling the lifestyles	74	19.30
Taking photos of places/retro- photographing	80	20.80
Cruising for viewing the lifestyles	14	3.70
Total	383	100.00

From Table 5-17 above, it is found that the activity which most tourists attend is eating food/ traditional-recipe snacks for 145 persons or 37.95%, followed by taking photos of places/retro-photographing for 80 persons or 20.8%, visiting the houses/recalling the lifestyles for 74 persons or 19.3%, buying products / nostalgia

souvenirs for 70 persons or 18.3% and the least is cruising for viewing the lifestyles for 14 persons or 3.7%, respectively.

Table 5-18: The familiarity of visiting floating markets

Previously visited Floating markets in the central region area	Responses		Percentage
	N	Percentage	
Amphawa	80	50.6	50.60
Taling Chan	16	10.1	10.10
Thaka	3	1.9	1.90
Klong Lat Mayom	26	16.5	16.50
Bangnamphung	4	2.5	2.50
Don Wai	16	10.1	10.10
Kwan-Riam	3	1.9	1.90
Pattaya Floating Market	6	3.8	3.80
Ayothaya Floating Market	2	1.3	1.30
Sam Phan Nam	2	1.3	1.30
Total	158	100.0	100.00

Regarding Table 5-18, the researcher asked from the group of tourists traveling to the nostalgia tourist destination in the type of floating markets where the tourists have visited. The research results reveal that Amphawa Floating Market is the market where most tourists have visited, by 80 persons or 50.6%, followed by Khlong Lat Mayom Floating Market for 26 persons or 16.5%, Don Wai Floating Market and Taling Chan Floating Market in the equal number of 16 persons or 10.1%, Pattaya Floating Market for 6 persons or 3.8%, Bangnamphung Floating Market for 4 persons or 2.5, Kwan-Riam Floating Market and Thaka Floating Market in the equal number of 3 persons or 1.9%, and the least is Ayuthaya Floating Market and Sam Phan Nam Floating Market in the equal number of 2 persons or 1.3%, respectively. This is probably caused by the fact that this is the most recently constructed floating market, causing the tourists to know the place less.

Moreover, according to the results of surveying the opinions of tourists on the nostalgia tourist destinations in the type of floating markets, the floating market where the tourists have visited most is Amphawa Floating Market. It may be because it was the first floating market of its kind to become widely popular in the domestic market, persuading the Thai tourists to be interested in traveling in the type of floating markets. It is a tourist destination with a long history and is the tourist place being acceptable among a wide variety of Thai tourists.

Summary

(1) Group of tourists: The tourists are more female than male, and have an average age of 25-34 years. Most of them live in Bangkok and are the employees of private companies. Their educational level is bachelor's degree, and their income is between 10,000 – 20,000 Baht. When classifying following the variables of the sample groups, the results can be summarized and the results of study can be discussed as follows:

(2) Genders: According to the results on the survey of general data of the sample group classified in genders, it is found that the female tourists are more likely to participate in give the data in conducting the questionnaires more than the male tourists. Such study results cannot be summarized to say that the female tourists have more nostalgia feeling than the male tourists. From the literature review of the previous studies (Holbrook & Hirschman, 1992), it is not found that the gender factor influences the nostalgia feeling and behaviors differently between men and women.

All genders can have the reaction to the nostalgia phenomena similarly. According to this study, the conclusion is found to agree with the conclusion of the previous studies that is the group of tourists both male and female have the nostalgia feeling and behaviors similarly. Most of them travel to the floating markets because they want to find relaxation and to escape from the chaos in daily urban life, as well as wanting impressions of the past recalling history. However, when considering the whole on the relationship of genders and the “nostalgia tourism” found in traveling, it is found that the main impression of tourists on the “nostalgia tourism” is on the food and tourist activities. Both female and male tourists are fond of eating traditional foods and snacks. When considering the two next orders, it is found that the second

and third most favorite activities of male and female tourists are different. The female tourists are fond of buying the products of past recalling while the male tourists are fond of visiting the antique houses, museums, and lifestyle recalling.

(3) Traveling factors: According to the study in the entire picture, the traveling factors can be classified as the important reasons influencing the decision-making in traveling to the floating markets of the tourists as follows:

Sensory and emotional factors are foremost in stimulating the nostalgia for the tourists. This study agrees with the concepts of the past phenomena that the nostalgia can occur when there is the stimulus to arouse the nostalgic feeling. The floating markets are located in the central region area, and are both naturally and artificially made. There are tangible and intangible resources which can arouse the tourists to recall the past or to have the nostalgic feeling.

5.2 Online questionnaire

1. General information of tourists

Here are the results of the online questionnaire via the google form for Thai tourists who visit nostalgia tourist destination, who were 35 years of age and younger. 80 visitors responded.

The sample for this study were 73 female (91.2%) and 7 male (8.8%) Thai domestic tourists, visiting nostalgia destination in the central region of Thailand. The sample of population were well educated on average. Most 63 persons had an undergraduate tertiary education, while 13 persons had graduate qualifications, with 4 persons having achieved vocational certificated/ high Vocational certificate, and 1 person had a secondary school education.

Most of the sample 41 persons were working at private companies, while 25 persons were business owners, 10 persons were government officers and 5 persons of the sample were students and undergraduates. There were 29 persons respondents who had a monthly income over 50,000 Baht, 12 persons were 10,000-20,000 baht, while 11 persons earned 20,000-30,000 baht, and there were an equal number 9 persons who had monthly income 40,000-50,000 baht or under 10,000 baht. The majority 56 persons of respondents come to nostalgia destination with family and 24

persons come with friends. There were 35 persons 2-3 times visitors, 27 persons who had visited more than 5 times, and there were an equal number 5 persons of first time and 4-5-times visitors. And mostly, 65 of the respondents were Bangkokian, 11 persons from Phetchaburi, 2 persons from Prachubkhirikhan, and 2 persons from SamutPrakarn. For the Thai tourists who come to visit nostalgia destinations, 75 persons reported that they came to travel by private car (93.8%), and only 5 persons came by rental car.

The questionnaires were asking about the reason why the respondents travel with family the most, followed by friends. The study found that a main reason was that they would like to share the weekend together. Floating market is the most suitable place to spend time together. It is the place for parents to recall the past. It is convenient to travel as it can be a one-day trip. There are varieties of food for everyone (which responds to the purpose of TAT and government policy to focus on the family tourist group).

For those who came with friends, the reason is for gathering, taking photos, checking in to identify themselves in society, and to spend their leisure time on weekends.

2 Travel behavior and factors of tourist on nostalgic tourist attraction.

(1) The first question asked about “In your understanding, what type of tourism are Floating market, 100 years market and construction nostalgia destinations?”.

Table 5-19: Tourists’ perception of floating market and old market

Type of tourism	Amount	Percentage
Lifestyle tourism	28	35.00
Community based tourism	28	35.00
“nostalgia tourism”	13	16.25
Cultural tourism	9	11.25
Historical tourism	2	2.50
Total	80	80.00

Based on the result, the respondents had differing understandings about “nostalgia tourism”. The sample thought the floating market was more representative of lifestyle tourism and community based tourism than “nostalgia tourism”.

The questionnaire asked about the reason for choosing type of tourism based on the understanding of respondents.

(1) Community-Based / Lifestyle Tourism

- Most markets have the participation of community members / managed by community.
- Learn community way of life / taste local food.
- Most markets are located in communities reflecting the identity in the past.
- Experience Thai way of life that is different from the current society.

2) Cultural tourism

- Learn and experience various cultures.
- Learn eating and living life culture.
- Places, food, and plays showing culture of each source.
- Learn culture of people in the old days.
- Experience waterfront culture.
- New constructed culture to go back to a time the tourist had never experienced.

3) “nostalgia tourism”

- Back to a more certain time.
- Ancient food and toys are distributed.
- Recall childhood experience.
- Searching for Thainess, Thai identity and origin of Thai people in the past.
- See old style house, collections, and photos via evidences.
- Dress in old style costume to recall the past.

(2) The second question of this part asked “How do you know about nostalgia tourist destinations?”

Table 5-20 : The source of tourist information

Source of information	Amount	Percentage
Word of mouth	28	35.00
Facebook	23	28.75
Advertisement media, magazine, TV,	11	13.75
TAT Public relations from TAT	7	8.75
Pantip (web board)	6	7.50
Instagram	1	1.25
others	4	5.00
Total	80	100.00

The sample answered the questionnaire about “How do you know the information of this type of tourism?” Word of mouth was the majority of source of the information. Facebook was the most effective for Thais, more than Instagram and Twitter. Web boards were more frequently mentioned than the public relations of Tourism Authority of Thailand.

(3) This question sought to ascertain “which factor motivated you to visit this kind of nostalgia destination?”

Table 5-21 : The motivations of visiting “nostalgia tourism” destinations”

Factor	Amount	Percentage
Tasting the traditional foods	32	40.00
To experience to nostalgic atmosphere / and recall the past memories	17	21.25
Recreation	16	20.00
To avoid the chaos from the city	11	13.75
To jump on the bandwagon/ show identity	4	5.00
Total	80	100.00

From the table 5-21, the responses of the sample about “What are the factors that convinced you to visit these tourist sites?”, tasting traditional food was claimed by 32

people, accounting for 65%, while 17 persons said they wished to experience the retro-atmosphere/and recall the past memories, accounting for 21.25%. 16 people or 20% said they went for recreation, 11 submitted that they wanted to avoid the chaos in the city, accounting for 13.75%, and 4 people or only 5% said they went to jump on the bandwagon/show identity.

(4) The questionnaire asked “Does travelling to floating market or ancient market cause nostalgia?”

Most feel nostalgic while some are not, as summarized below.

Yes, because when visiting this place it feels relaxing, easy and simple. You can feel the warmth of society in the past. Traditional food, snacks, and toys, whether I had experienced them before or not, are available. Ancient houses and old photos can be seen, like watching an old film. It evokes the memories of childhood when living with family.

No, because it is not complete. In the market, there are a lot of products that are not ancient. We go there to find some food and for recreation without nostalgia. Some markets are fake and lack of community identity or the original charm. We are not nostalgic but would like to see the old days only to escape from the boring routine life and show our existence here.

(5) Do you think you like, or are impressed with these places, or not? And Why? Will you come back again?

From the questionnaire, there are people who are impressed while some are not, for different reasons. Those who are impressed report that it is because they can spend time with family, have a variety of foods to taste, and can enjoy the simple atmosphere and feel the true relaxation. Also, there are many kinds of products and they can experience the old atmosphere and waterfront lifestyle. They are happy to visit these places as it helps them to recognize their identity, know the uniqueness of community and lifestyle. Respondents are impressed and affirm to come back if they have a chance, or will visit other similar places.

On the other hand, those who are not impressed think that these places are invented without identity. Although they are trying to create the proper atmosphere, it still feels artificial--they can still experience the unreal atmosphere. Too many shops and people make the place crowded.

(6) To what degree do you have related memories or past experience? If not, why did you choose to visit this place?

From the questionnaire, most do not have experience but they would love to visit because they want to learn the lifestyle of people in the past and their food, whether it is different from present time or not. They do not have firsthand memories, only hoping to find something traditional to taste. They want to see the way of life that is different from the urban life. They visit because they follow the social trends, TV dramas and films they watched, because of parent/friends, or because they want to travel by boat as they cannot experience in their real life.

They do not have past memories of the markets, but they are happy when they visit here. Moreover, it is convenient to travel.

Those who have memories and experiences of the past explain that they are people from other provinces who had moved to live in the city. When they visit this place, they recall the beautiful past when they had hung out with friends. When they see food or toys, they recall their childhood memories.

(7) The question about “Will these tourist attractions grow?” and “Why?”

Most respondents agree that it will grow because Thai society has changed rapidly with advancing technology. Thus, people recall for the past and the culture that is the root of Thai people. It can grow if its identity and community are preserved with the support from the relevant agencies. Moreover, these tourist attractions are good places for spending time with family. They are convenient to travel to, and have photo shoot spots that appeals to social media. Furthermore, they are a good learning opportunity for foreign tourists as well, not only for Thai tourists.

The last question was asking about “Do you think the media is important to promote and encourage tourism?”

All respondents agree that media is significant for encouraging and promoting tourism. This is because media is the most important factor of public relations. Not only TV programs but also social networks, blog reviews or web pages benefit from real experience, and photographs sharing on social networks. All these are key to encouraging tourism.

5.3 Interviews

This section reports data collected from my field survey between 2014 and 2016, and the questionnaire survey of 200 participants in August 2016. Since the study employed qualitative and quantitative methodology, assigning key informants as the population for the study must be classified.

I went to the nostalgia destination in the central region by searching from the guidebook of Tourism Authority of Thailand “15 TARAD BOK 16 TARAD NAM” listed a total of 31 places, but I chose 10 places to visit as follows;

- 1) PlearnWan, Prachuap Khiri Khan
- 2) Samchuk market, SuphanBuri
- 3) Khlong LatMayom Floating Market, Bangkok
- 4) Taling Chan Floating Market, Bangkok
- 5) Pattaya Floating Market, Chon Buri
- 6) Don Wai Floating Market, Nakhon Pathom
- 7) Bang Nam Pheung Floating Market, Samut Prakarn
- 8) ThaKha Floating Market, Samut Songkhram
- 9) Bangnoi Floating Market, Samut Songkhram
- 10) Amphawa Floating Market, Samut Songkhram

and the other nostalgia floating markets that were mentioned by the Director of Central Region of Thailand Tourism Authority, and nostalgia destinations that were trendy at that time, for example HuaHin floating market, Sampunnam Floating market in PrachuapKhiri Khan province and Muang Mulika in Kanchanaburi province. All included were 13 places. I interviewed the leaders of Khong Lad Mayom Floating market, Amphawa Floating Market, Bangnoi Floating Market, Bang nampung Floating Market, PlearnWaan, Huahin floating Market and Sampannam Floating Market, as I was able to arrange contact and appointments there.

Table 5- 22 : Social profile

Interviewee	Total Amount
Tourism Authority of Thailand (Director of Region)	4
Tourism Development, Ministry of Tourism and Sports (Officer)	1
Academician of Tourism	2
The Bureau of Arts and Culture (Director)	1
The community leader	4
Investor	3
Representative of Merchant	5
Representative of Tourist	5
Total	25

I interviewed 25 participants from all categories. For these interviews and questionnaire, I used Thai language to communicate with the interviewees. The interviews were conducted in about 20-40 minutes.

Interviewees were categorized into 3 main groups:

(1) The academic specialists and the people involved in “nostalgia tourism” management. A form of question guidelines was prepared in advance to facilitate the interview to cover the ideas, policies and opinions regarding the management of “nostalgia tourism” that has widely occurred throughout Thailand modern society, focusing on the middle class, and young generation.

(2) The representatives of people in the study field. For this group, the questions for interview were conducted to understand the ideas of the community themselves and the investors, to learn about the history of the markets, and the process of nostalgia management of the markets and floating markets and the target tourists they were expecting.

(3) Population concerned with “nostalgia tourism”. The representatives were sellers/merchants in the Amphawa floating market, Khong Lad Mayom floating market and Taling Chan floating market. The tourists were the people who frequently visit nostalgia destinations. The questions were targeted toward their opinions toward markets and floating markets as “nostalgia tourism” destinations.

Among the interviewees, 25 people or 40% were engaged in the population concerned with “nostalgia tourism”, 32% were engaged in the academic specialists and the people involved in “nostalgia tourism” management. 28% were engaged in the representatives of people in the studied area.

1 Elements of the place

The interview aimed at discovering the relative significance of markets, floating markets and others in how constructed nostalgia destinations became the main mechanism of Thailand domestic tourism.

The first question asked of the interviewees was “Please let me know what is the meaning of “Hooi Ha A deed” (Nostalgia)”. Responses to this question can be categorized into 5 groups

- (1) The happiness of the past
- (2) Missing home, for people who have left their hometowns to work in the capital
- (3) Relationship and love, such as photos of the family or gifts.
- (4) The bodily experience of the past such as toys, taste of foods or desserts.
- (5) Entertainment such as songs, films

Another question sought to ascertain why old market and floating market is the destination to promote domestic tourism under the concept of nostalgia and who are the targets. Responses to this question were as follows:

(1) Thai people have a deep bond with the rivers and canals, especially in the central region of Thailand.

(2) The cultural resources of the market and floating market and waterfront community can identify the identity of Thai people. “Being Thai” is a meaningful value and has been highlighted in the nostalgia phenomenon recently. The nostalgia condition in Thai society comes from two important reasons: new nationalism and self-identification.

“First, The “nostalgia tourism” using the reviving story of the community, history, cultural resource and livelihood. For instance, TaradRoi Pee Samchuk (100 years Samchuk market) is the market that was voted as the tourist attraction that has a developed way of life. For this, it was the first to be promoted to be a nostalgia

destination which did not create the new things, but only restored the original resources it had. (A:interview, 2014)

(3) Created from tourist behavior

“It is a trend created from the tourists’ needs. Recently, the young generation and the middle class are interested in “the way of life” and they would like to enjoy the experience of the past. So they want to go back to the past. Even now they are in the digital world. But then they would like to learn about the process of how to grow rice or how to cook the traditional Thai food as a first-person experience from the first step. (B: interview,2017)

And next are various responses to of “Who are the targets of nostalgia as the domestic tourism? Based on the interview, most of the interviewees responded to this question that all of tourists can meet nostalgia needs of tourist pleasingly from the experience, appealing also to and also can respond to the tourists who had no previous experience.

(1) ‘Baby boomers’ refers to people over 45 years of age. They have enough money for traveling.

(2) Over 60 years old: this group has both time and money to spend and they have the nostalgic feeling of the past with their own experience.

(3) Generation X, or working age 25-45: they search for information via Google. This group does not have strong feelings about nostalgia, but they go to the places recommended to visit. This group can be defined to be the new middle class because they tend to have stable work and high education.

(4) Generation Y, ages 14-25. This is a group that helps Tourism Authority of Thailand, the community and the investors to promote because this group loves to take photos and share them on social networks. Also, this group is highly trend-conscious. (C: interview, 2014). In addition, some of the generation Y also travel with their families. Even though they don’t have their own experience, but they get new information both from the visit and from their parents’ recollections of how the past was. Some of them had the nostalgic feeling from a story they had heard or the photos they had seen, but some of them would like to search for their own self -identity. Overall, the main targets of the policy site were Gen X, Gen Y and family groups.

2 The community and investor

The response of the community and investor site “Of the tourists who come to visit our place, 80 percent were either Thai tourists who come with the family, Gen X (25-45 years) or generation Y (14-25 years). They are mostly Gen X and Y who come with their friends (interview, 2014).

“The main tourists of Khlong Lad Mayom Floating market are Thai tourists. Most of them are Bangkok people and the middle class. (E: interview, 2014)

“The main tourists of Amphawa floating market are the company workers and teenagers; they come here on the weekend. Some of the tourists come on Friday and stay overnight, but most of the tourists make day trips because this spot here is not far from Bangkok. (interview, 2014)

Based on the responses, the main tourists were the urban people, the middle class and also the young generation.

The question also asked about “What is the motivating factor for the tourist to come to visit?

Responses to this question can be categorized into 5 themes.

- 1) Experience
 - 2) To experience traditional and cultural way of life
 - 3) To experience the environment of the place
 - 4) Saw it on TV, SNS, read the novel and would like to experience it.
 - 5) Bodily Experience by 5 senses
- (2) Attraction
 - 1) Tarad Roi Pee (100 years market)
 - 2) Floating market
 - 3) Man-made constructed nostalgia places
- (3) Learning
 - 1) Historical significance
 - 2) Curiosity
 - 3) Learning by doing
- (4) Social
 - 1) Show family / friends

- 2) Show on social network “social status”
- (5) Consumption
 - 1) Food
 - 2) Souvenir
 - 3) The place
 - 4) By the image of the nostalgia by sign / semiotic

This part presents study results from field data collection by interviewing stakeholders, including policy issuer- Tourism Authority of Thailand, academicians, and relevant people in the community, such as business owners, merchants and tourists. The first issue is the context of determining policy in promoting and managing “nostalgia tourism” especially in types of floating market by analyzing factors affecting such tourist attractions that have been widely expanded and highly popular among tourists and middle-class people in cities. Meanwhile, the second issue will present authenticity and inventive culture, or what is made without history of a community toward “nostalgia tourism” management in central region. The third issue is the result of examining attitudes and behaviors of tourists toward current nostalgia tourist attractions as follows.

According to the analysis of tourist attractions in the categories of floating market, old market and markets whose environment is created to look like the past in central region, it becomes apparent that while nostalgia is certainly a significant motivation for many tourists, other major factors also impact their decision on where to visit.

With documentary study and field data collection, essential factors making “nostalgia tourism” in types of floating market and community-based markets successful and popular among tourists are as follows;

(1) Local community

“nostalgia tourism” in current Thai society benefits from government policy (Tourism Authority of Thailand), stakeholders from community groups, and/or local residents such as in Ladmayom Floating market which is an example of tourism management originated from driving force of local community as the main mechanism.

“I start everything with myself because I want villagers to have an area for selling things and creating jobs. If a market exists, people in the community will keep it

clean. Initially, when people in the community helped, everyone would collaboratively improve this market until it became successful as you can see right now”;The leader of Khlong Ladmayom floating market. Furthermore, Ladmayom Floating Market has been sponsored by the government also.

Policy as Domestic tourism campaign

The government’s policy is a policy created and proposed by Tourism Authority of Thailand to the government.

“Nostalgia is a policy corresponding with the government under the concept of “Discover Thainess” which is created from examining research studies of various institutions. The study result revealed that behaviors that were mostly paid attention to were way of life, curiosity, desire to have mutual experience so, they wanted to get back to the past although in fact, they are in the digital society” (G: interview, 2017)

Resource base for “nostalgia tourism”

Stimuli are essential factors that motivate feeling of nostalgia. Floating markets, old markets and one-hundred-year markets are become popular stories of “nostalgia tourism” arrangement because they preserve both tangible cultural resources and intangible cultural resources well. These can be utilized as a resource base in “nostalgia tourism” management.

The past is vital: opinions from the interview indicated that cultural resources that were employed in tourism management still retained the original physical characteristics of the buildings, livelihood and riverside community.

Promotion of “nostalgia tourism” starts from reviving stories of the community, history, houses and livelihood such as Samchuk One-hundred-year market, which was voted as a tourist attraction containing authenticity of the community and it is their way of life which is not newly created but only restored. The local people are charming when they speak and they could talk about anything only with small things. They could talk about the way they are and what they are proud of. Apart from this, Kaohong Market is another place where people travel by water. In the past, Thai

people travelled by water, so resurrecting this way of life can make you see stories and histories through beautiful scenery” (H: interview, 2014)

Apart from the above issue, it also revealed that cultural resources of old markets and floating market in many areas could respond to nostalgia needs of tourists linked to pleasingly from experience and memory in the past. That is to say, tourists visit such markets because some parts of them contained experiences or memories connected with the cultural resource base in those places as in the following statement.

“I am a country man, but I have to work in Bangkok. I have to encounter with traffic jams every day and everyone is in a hurry. Products are expensive and people do not usually have close relationships. You can see nothing else besides only buildings. When holidays come, although I do not return to my hometown, I still visit Lad Mayom floating market. This place reminds me of my hometown and my grandparents, and it makes me think of the environment of my home where I used to live. Even when I see ancient desserts, I feel relaxed. When I talked to merchants rowing boats, I felt like I already returned to my hometown in upcountry” (I: Interview, 2016).

(1) Tangible cultural resources in floating market, one-hundred-year markets and nostalgia-type tourist attractions have tangible cultural artifacts such as

1) Ancient postbox in Samchuk Market is a valuable postbox that has existed since the reign of King Rama VI and it is deemed to have historical value. Amphawa Floating market has an ancient postbox too but it was not clearly specified when it was created. However, tourists can truly send mail through this postbox. After observing tourists’ behaviors, the researcher found that most tourists liked walking to the point where the postbox is located, writing postcards and taking pictures.

2) Old-style wooden house, riverside house, and bridge across the canal are local architectural characteristics where visitors can sightsee; for example, around Amphawa Floating market, Bangnoi Floating market, and Samchuk One-hundred-year market, old buildings are used as residences and some houses are open as shops. The features are hinged doors/ windows with latches, and signs at most shops are made of wood and/or written in Thai mixed with Chinese.

3) Nostalgia museum: such old markets play a role as not only spaces for training products, but they are also the places where culturally important objects are collected and exhibited to be useful for education and enjoyment; for instance, in Samchuk

Market, there are living museums along the conserved way according to cultural resource management for community-based tourism policy exhibiting background of Samchuk one-hundred-year market as well as utensils. Ladmayom Floating Market has museum parts that display stories and ways of life of people in the community too.

4) Consumer good shop: inside nostalgia tourist attractions consisted of many shops distributing consumer goods. Some shops open only on weekends while many may open every day to provide services for people in the community also. According to the observation, various products distributed in the community are linked with memory in the past or childhood memory such as food carrier, galvanized-iron toys, piggy bank and recordings etc.

5) Traditional Thai food and dessert: wisdom in cooking of people in the community, products of people in the community, OTOP Products, coffee, herbal juices etc. existing in these markets attracted many tourists to travel to “nostalgia tourism” spots. With issues of tourism promotion supported by Tourism Authority of Thailand as shown in tourism guide book “15 land markets and 16 floating markets”, it suggested that “a number of ancient foods and desserts along with ancient toys remind people of childhood memory again”

6) The origin of the name of this guidebook is from early 15 and late 16, meaning that we should look back to the time when we were 15-16 years old to enjoy life and live happily as if we were young again when we travel to tourist attractions of such kind (J: interview, 2014)

7) Ancient Toys are products imported from other area to be distributed in the markets to remind of childhood memory before 1977 such as cork gun, Hoo Hey Haw, galvanized iron toys, and plastic robots. These toys are mostly imported from China. (K: interview, 2010)

(2) Intangible resources

When considering proportion of cultural resources in nostalgia tourist attractions, the researcher found that the intangible cultural resources are sailing to sightsee the local way of life, sailing to see fireflies, sailing to see lotus pond and sailing to make merits etc.

Apart from the issue of authenticity that is used in “nostalgia tourism” attractions in Thai society, inventive culture is exercised as a part of promoting and strengthening

“nostalgia tourism” to be more attractive to tourists. According to the interview of relevant persons, inauthentic culture of inventive culture, if considering inauthenticity or inventive culture in nostalgia tourist attractions, happened to support changes of city society that emerges rapidly and much differently from societies in the past because the old structure could not respond to such changes. Therefore, new tradition and culture is created as a replacement (Inmuean & Chitbandit,2002).

According to the study, inventive culture happening in nostalgia tourist attractions is raising symbols or stories that are popular in each area and in each period as recreation focusing on revival as in the statement

“Invention of culture in nostalgia sources, if considering another aspect, could appeal to tourists without memory because young generation people have experience from literature, retrospect dramas and movies so that they can imagine what the old era or the past must have looked like such as Malika Town in Kanchanaburi Province- a place filled with environment in the reign of King Rama V and definitely, nobody in current era was born in that period of time. However, tourists can access it through literature, dramas and movies making them able to imagine what way of life people in that time had, like in movies” (Interview: 2017)

If considering perspectives of “nostalgia tourism” of floating market, the principle of inventive culture is used as in the statement

“Currently, we look at floating market differently from the past; in other words, current people determine formats of current floating markets to have trading in boats near the river leading to the setup of culture referred as to “preventive culture”. It is the use of cultural capital to respond to tourism needs such as environment of eating, and food near river. In fact, these areas have never been floating market but the setup could make people to sense traditional ways of life. If considering the creation of inventive culture for current people to visit, eat and take sightseeing or to sense environment, floating market is another that can be brought up to promote Thai-way tourism. Actually, the places where people buy things are not just floating market but other kind of markets such as bazaars, land markets or markets in building but they are not brought up for promotion because their environment are not facilitating. The reasons why floating markets are taken into account are because they reflect Thai

way of life in the past that become amazing for tourists and finally Thai people will get back to sense this environment again” (K1: interview, 2017)

The study result showed that inventive tradition has ongoing influence to provide that ancient material is always raised to create interesting and remarkable stories. What happens indicates that inventive culture is employed in “nostalgia tourism” for economic, social and political benefit according to the statement

“Nostalgia originates economic creation such as Plearn Wan in HuaHin where bicycles, bistros, barbers, toy shops, and images of temple festival are used in tourism aspect. It is the application of inventive culture in nostalgia form to motivate or remind of something. Furthermore, in case of HuaHin market, it is just invention relying local style; all of this is mixture and combination of local and global aspects.

This is creation and it is the area to show identity of middle-class people especially people that have purchasing power leading to the activities responding nostalgia feelings” (Interview:2017)

The Thai middle class is limited in its available resources for creating or revitalizing business. Therefore, duplication, reproduction, and mixture are the methods middle-class people employ to create things such as floating markets which can amazingly impress tourists. However, new things that happen are interesting and always mentioned in a global context through social media. “nostalgia tourism” that is newly created without stories such as Plearn Wan, Malika Town, Bangrajan Old market, Hua Hin Floating Market, and Samphannam Floating Market can respond to the behavior of young people who like taking photos.

Nostalgia tourist attractions through invention of culture are suitable for teenagers that follow trends without common experience. This group of people is interesting as they do not overly enjoy doing nostalgia activities, but they do relevant activities such as dining, shopping in somewhere different from their routine life and doing activities suitable for them such as taking photos and uploading them on social network so that other people will respond to what they are doing. Furthermore, it is the way to show their identity in the society relying on tourism context as the components of “travelling with knowledge”; they can do activities although they do not have common experience.

If considering the perspective of the researcher through interview and participatory observation, the researcher agrees that nostalgia tourist attractions in Thailand

consists of both authentic places which are rich in historical background and culture of the community, and tourist attractions as a result of cultural invention. However, these places are exercised in the context of tourism development to drive economic growth according to national policy about tourism after financial crisis

“Tom yam Koong” and after the government’s policy in 2001. This made communities together with Tourism Authority of Thailand collaboratively adjusting old communities to be tourist spots which are the origin of ““nostalgia tourism” in Thai society”. Charms and uniqueness of the communities are applied to attract tourists.

When this kind of tourist attraction is successful, commercial nostalgia tourist attractions will be subsequently created. The latter group will be the local and global mixture of creation to respond to social trends in globalization, which is unabashedly technological, and to respond to middle-class people whose lives are attached to the world of working and capitalism. These people need to get away from the monotonous life in big city and they need peace, tranquility and traditional life, undoubtedly including seeking of truth and original ways of life which is seeking the environments from the past. This is transmitted through the new pattern of tourism referred to as “nostalgia tourism” such as floating markets and old markets.

In conclusion, middle-class people and teenagers are the target tourists that affect “nostalgia tourism”. In Thai society, “nostalgia tourism” is cultural tourism focusing on consumption as a trend of seeking identity or mental binding with recognition of authenticity.

Chapter 6

Conclusion

For this section is demonstrates the key mechanism of “nostalgia tourism” in Thai context. As it was demonstrates in the figure 3 which has enjoyed and become popular in domestic tourism. As can be noted, the mechanism consists of 2 important key factors: the demand side and supply side.

The supply side started from the national policy after 2001, when the “nostalgia tourism” campaign began to be promoted for domestic tourism. The policy is in response to the concept of imagined community and invented tradition, which invented “nostalgia tourism” and widely spread as local communities and local investors joined hands in constructing “nostalgia tourism”. For the local community, after government assigned the tourism policy, the local communities were enthusiastic to develop and revitalize their own community. Beside the communities, local investors can see business opportunities because of the clear desires of the tourists. Some investors have exclusively business purposes, but some investors constructed the “nostalgia tourism” destinations” to serve their own conceptions of nostalgia.

For the logic of the supply side, “Nostalgia tourism” in Thai society is to enhance political legitimacy and to create the national identity. The policy of Nostalgia tourism was the result of economic problems and political instability. People found something to realize although it was not clear. In 2001, this policy was launched to make Thai people relax and stimulate the domestic economy.

Then, Nostalgia tourism policy was started in Thailand. Political legitimacy was applied in Thai society because Thailand was affected by significant issues which not limited only the economic problem. However, Monarchy crisis was counted as the importance to enhance political legitimacy because Thai people have the deeply relationship with the Royal institution. His majesty is the center of the Thai people especially His Majesty King Bhumibol Adulyadej who is liked the farther of Thai people. When His Majesty was sick, Thai people concerned about the Royal institution and afraid of loss. This impacts the mind of Thai people and this also is a cause of the creation of nation identity. Another factor is political unrest from the breaking up of Thai people. Therefore, to create National identity, the government sets the policy of Nostalgia tourism to make people agree together by the theory of imagine community and invented tradition.

For the demand side, this phenomenon is in response to the urban middle class and young generation because of the social change in the capitalism and uncertainty of life in the present and future. The feelings of lost rurality or the uncertainty surrounding the Royal institution (monarchy crisis) since King Rama IX grew ill became an identity crisis.

Moreover, when looking closely at the urban environment home to the middle class tourist, it was clear that such areas have experienced and continue to undergo rapid development. Living life there has in fact become somewhat accelerated. The middle class and young generation who admire the new kind of consumption might be influenced by SNS, novels or dramas. They also can show their social status by using the social network to show their travels to others. So the tourist who consumes nostalgia by his bodily experience will feel that they have recovered an identity, and may rediscover happiness when they visit the nostalgia destination in contrast to the uncertainty of modern society.

To understand the reason of “Why nostalgia become popular” as a means of escaping multi dilemma that challenge their identity, Thai people in the present especially the middle class have the Identity crisis from the following factors;

1. Sense of loss is the identity loss and life insecurity in the present because of many factors such as the concern of the Royal Institution which is the center of Thai people, economy, and politics.
2. lost of rurality from the rapid movement of people in the society and they do not have the clear memory to hold as the past. Although people used to want the civilization, people found that it is not what they want. Therefore, people want to return back to their roots such as they want to back in the society which people communicate with each other, learn Thai lifestyle, and bring something alive again.

This can be done by consuming the image or symbol to be happy again. The tourism is used to response the need of escaping from the rush, chaos, and competitive society. Visiting the places likes old markets or float markets is away from the stress, anxiety, and chaos of the urban society to be happy again.

Therefore, “nostalgia tourism” is “constructed nostalgia” by the national policy, local communities and local investors to fulfill the desire of Thai tourists who have an identity crisis and consume images to become the imagined community which illustrates the nostalgia as the driving mechanism.

This study can analyze Thai society through explaining the present situation of tourism, also contributed deepen understanding of the modern Thai society.

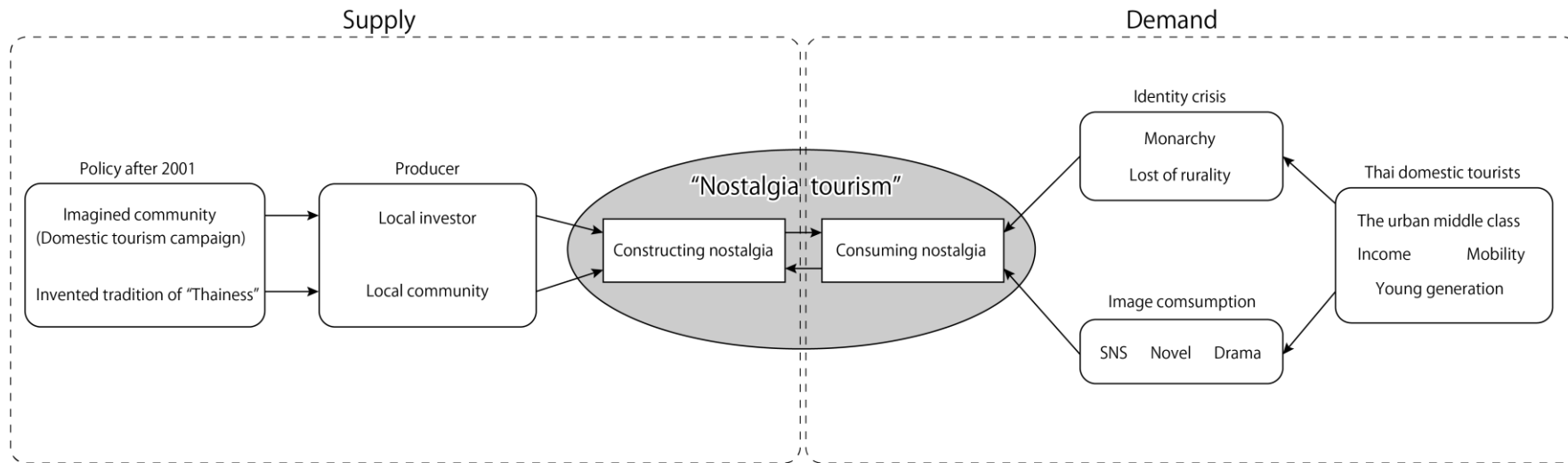


Figure3: “Nostalgia tourism” in Thailand

6.1 Supply side of key actors

It was after 2001 that many communities started to adapt themselves to be “nostalgia tourism” attractions. This was a critical turning point of tourism in the country and it became a mainstream of economic development of Thai society since the floating markets and old markets were perceived as a fertile cultural resource for Thai domestic tourists where they can bodily experience “Thai way of life”. It is to restore something already existing and to reapply histories to be extended to tourists to witness stories and way of life of Thai people.

To capitalize on and encourage “nostalgia tourism” in the central region, the government, communities and investors collaboratively constructed tourist attractions in form of markets including old markets and floating markets that present images of the past by reviving deserted old communities and recreating it as Construction Nostalgia. It included stories of happy period and moment in the past and even application of characters or personages as selling points in constructing tourist attractions as “imagined community” and invented tradition.

At the local and provincial policy level, it comes with the participation of people in the community to contribute to driving conservation and raising awareness of values and importance of cultural resources in collaboratively reviving and developing the community as a tourist attraction to promote “nostalgia tourism”. They would jointly present unique features of the community to look charming and attractive to tourists along with stakeholders in “nostalgia tourism” management that drove “nostalgia tourism” to be successful. In addition, each tourist attraction, especially community-based ones, is supported by relevant entities such as educational institutions, government sectors and independent organizations.

Furthermore, events that show Thai identity and local identity are organized in these areas. Even the palace opens for retrospective activities, for which people dress in Thai traditional style to visit with shuttle service. In addition, people dress in Thai traditional costumes and visit historic places on holiday. The community markets in different provinces are newly constructed and that is why the researcher supposes that the trend or phenomenon of nostalgia in Thai society will continue and expand to

lower-class people, elderly people and other groups if after this a supporting policy from the government is pursued.

It was not just the National policy but the local investors who also joined in for inventing “nostalgia tourism”. After the “nostalgia tourism” campaign appeared in a travel magazine entitled “15 TARAD BOK, TARAD NAM,” it was used to highlight the strengths and originality of local people’s lifestyles to attract the nostalgic middle-class and urban audience, especially those in the capital who are fed up with consumerist society, to fulfill their nostalgic needs and feelings. In addition, the article was also created to attract the teenage group who desired to explore their identities and have uniquely new experiences they had never had before. Nostalgia destinations such as old markets and floating markets are therefore well-suited for domestic tourism. When nostalgia markets were successful promoted by the Tourism Authority of Thailand, the development widely spread to other communities.

As a result, a number of groups of community members joined hands and constructed man-made retro markets. The markets were created in a form of new atmospheric creation, designed and visualized retrospectively, which may have been built by investors for commercial purposes or non-commercial purposes in the form of living museums, for example, Plearnwan in Hua Hin, Prachuap Khiri Khan Province.

There are also destinations designed specifically for photo shooting photo spots, in response to middle-class and teenage consumers’ behaviors as these groups of consumers popularly use smartphones as cameras and instantly share the photos taken to social networks. Man-made nostalgia has become popular among tourists who seek originality, uniqueness, and old ways of life with a nostalgic touch, which appeal to those who are tired of modern lifestyle filled with traffic congestion, condominiums and semiotic or image consumption.

In addition, when looking at it from a perspective of conserving the local culture, some local floating markets such as Amphawa Floating Market, Sam Chuk Century Market, Taling Chan Floating Market, and Bang Noi Floating Market had been restored to organize activities or to revive communities with history once more, allowing for the practice of traditions to conserve their local communities, maintain their environment, and promote their local products. However, at the same time, some

markets in the central region were created for competition, with little connection to traditional lifestyles. Some areas are not even near the waterfront, while some others had never been markets before, but were constructed as tourism products anyway.

The local investors who copy one type of floating market to another market often enjoy become popular. Some of these are inspired by the scene of the film “FAN Chan” that talks about “The happiness of childhood and puppy love of primary students.” “Muang Mulika” is another constructed nostalgia that references images from the past of Thai’s way of life for business purposes.

6.2 The crisis and the escape towards nostalgic imagined community

“nostalgia tourism” has become highly popular in Thailand because of the increased need to seek “Thainess”. This has occurred for many reasons, for example, the transformation of agricultural society to industrial society, religious deterioration, or concerns about the Royal institution, especially the uncertainty and fear of losing our beloved King Rama IX to sickness.

“nostalgia tourism” is the representation of signs or simulation that occur in the periods of variance, especially amidst identity crises in which people are in transition for ways of thinking, tastes, and expressions through consumption. Simulation of reality creates the time-dimensional culture as Nostalgia. The example of this is returning to the value of the past of media such as publishing the stories of memory, impression, and happiness in the past, presenting movies which reflect the beautiful past.

If considering postmodernist perspective, the concept of people in postmodernism will have the perspective of seeing backward, or “nostalgia” which, according to Kitiarsa (2003) is the way to value a human experience by focusing on the imagination, emotion, and feeling of people in the present to the past. Nostalgia is the imagination of what we lost while the remnant is only memories and experiences we remember. We seemingly will be able to communicate with the world which used to be real when we used “imagination” from life experiences and cultures. In other words, humans can sense their lost identity again by creating the reproduced simulation and past experiences again.

If considering the construction of nostalgia markets in Thai society context, renovating, repairing, and developing markets to be familiar to Thai people but that tend to be gone in the present is making them appealing to visitors. The development

of floating markets, retro markets, and 100-year markets is a part of the policy to stimulate the economy and promote Thai people to travel in the country. This policy is highly successful because it can respond to the demand of people in this country in the present. This is because people have the crisis called Identity crisis and need to find what Thainess is. Identity loss does not occur only in Thailand but in every developed country. However, nostalgia in Thailand and its widespread become popular are special.

People are looking for Thainess and co-experiences through the simulation of past events no matter whether it is consumption, image, event simulation or even immersing oneself in the past experience. In the present, “nostalgia tourism” has a very good feedback from customers. Moreover, World Tourism Organization (UNWTO) identifies that world tourism trends have swung back to retro travel for real relaxation, with many seeing tourism mainly as travel for knowledge and experience. The important target group is the middle class, the world’s most numerous, (Designated Areas for Sustainable Tourism Administration, 2013) especially youths who have never directly experienced the past.

The tourism of floating market and retro market can meet the demands of the urban middle class who have time, money, and mobility to access this type of tourism conveniently. Moreover, identity crisis can affect every gender and age. However, this study will focus on youth who have never directly experienced the past. Nostalgia consumption for youth is the result of image, imaging community and inventing traditional consumption and influenced by Social media, SNS, group of youth consume “nostalgia tourism”.

However, nostalgia consumption in Thai society continues to expand because of the increasing demand of tourists. In the beginning, it starts from tourism promotion. The policy of the country and Tourism Authority of Thailand made a tourism manual called “15 land markets and 16 floating markets” by gathering retro markets which have interesting histories, lifestyles, and value for conservation and sightseeing in one manual for tourists to sense the simple lifestyles, taste old fashion foods, buy local products, listen to stories from adults when they were young, and be a part of Thai identity preservation. These connections help realize and revitalize Thai roots. It starts from the cooperation of communities seeking interest from business owners.

Then, they develop empty land to be “nostalgia tourism” destinations by illustrating the story of each era or famous characters in movies or novels in the past.

From the policy and tourism promotion of Tourism Authority of Thailand, floating markets, retro markets, and 100-year markets are popular and have become the trend in Thailand because they respond to the needs of identity seeking and Thainess which has nearly been lost. The characteristics of floating markets, retro markets, and 100-year markets are the area, location, shops, and other components designed to evoke the past including antique stuff, billboards, foods, snacks, old fans, and old-fashioned coffee shops. All of these are especially conducive to the objective of taking photos.

Taking photos is a popular activity among middle class and youth in Thailand in the present. After the resurrection of floating markets, retro markets, and 100-year markets, “nostalgia tourism” in Thailand is widespread. Communities in many areas in the central region renovate their markets in the area. Finally, they reach the next level of retro market design and construct.

Construction “nostalgia tourism” can occur without the limitation of the old markets area anymore such as Plearnwan market, Pattaya Floating Market, and Hua Hin Floating Market. They are increasing in number and expanding into many areas. This Construction “nostalgia tourism” raises the tourism activities and lets tourists participate more such as wearing an old-fashioned costume, taking photos, and eating foods with various containers from different ages.

Nostalgia can happen by reading books, watching movies, simulations, sign consumption, artificial culture, or hearing stories and retro decoration. Moreover, there are scenes for taking photos. Therefore, it attracts tourists to visit, and social media is a factor which reinforces the trend due to tourists uploading photos to their personal social networks when they visit. When their friends see these photos, they tend to visit to sense the retro experience, learn, and find the root of Thainess and older identity.

From the study, “nostalgia tourism” expands and is popular among tourists in Thai society, especially middle class and youth who are the target group of this study. Moreover, “nostalgia tourism” of floating markets, retro markets, and 100-year markets are continuing to grow because tourists in the present want and consume “nostalgia tourism” continuously. Thai people in the present also campaign for the

wearing of Thai costume when visiting attractions or temples, or participating in Thai traditions.

Government departments encourage their staff to wear Thai costume on Fridays, as well as schools, The Royal Cremation of His Majesty King Bhumibol Adulyadej. From this, even if there is no “nostalgia tourism” support policy, “nostalgia tourism” and identity as well as Thainess demonstrations will continue because most Thai people still feel there is an identity crisis remaining in Thai society. Moreover, sign consumption by media and social networks still continues.

For investors, they continue their investment by constructing attractions of Constructed “nostalgia tourism” because they see the demand of tourists and profit from the investment. Therefore, even without direct government support, nostalgia in Thailand still develops.

Some may think that construction of retro markets without artifacts of the old market or construction “nostalgia tourism” is man-made and that there is no difference from theme parks. However, for this study, Thai nostalgia consumption in the present is not the construction of theme parks but it is “nostalgia tourism” through direct experience by using five senses which consists of sight, hearing, taste, smelling and touching, enabling visitors to participate and learn experience-based tourism through simulation and imagination.

6.3 Demand side of key actors

The consumption of urban middle class and young generation

Today, nostalgia is a frequent reaction of people consuming and living as consumers amidst rapid change. This reaction can be evoked by technology as well as communication. (Koumelis, 2007) Nostalgia is growing in Thailand after implementing the campaign to promote domestic tourism. Aside from the campaign, other elements of the program include tax credits and cheap loans for tourism, income up to 15,000 baht for those who graduated from undergraduate, etc.

The campaign has been successful in boosting Thai domestic travel. In 2012, the number of Thai tourists increased by 54.8% from the previous year, with an average expense of 2,694 baht per trip (Chaichalearmmongkol, 2013). People’s current way of

life in Thai society differs greatly from the past, owing to development in several aspects. Thai in this kind of society no longer consume or exchange things mainly based on their values, but rather are influenced by signs, symbols, and semiotics instead, including nostalgic value. Consequently, people find reduced space to express themselves in society because differences have dwindled due to the focus on consumption. That is the reason why people yearn for the past as a space to show themselves as well as ground their identities.

When considering the effects of “nostalgia tourism” on Thai society in the globalization era, it was found that nostalgia markets were created as tourist destinations to serve the postmodern consumption behavior. The employed strategy was to adapt or revamp what was formerly popular. The creation could be an intentional simulation with some integration of modern technology, as long as such an artificial creation can still retain the past charms which remind the tourists of the old days. The process involves creating shared experiences extended from original experiences each individual possesses. The recreated shared experiences, nevertheless, are actually new. Old markets and floating markets are used as the connector of experience as if the markets are the virtual representation of the past that can drive nostalgic emotion.

Kittiar-sa, 2003, stated that experience from living a life, especially from the past, is a strong base. A similar context was mentioned by Michel Foucault. Therefore, today's fast-paced atmospheric creation in modern Thai society can well meet the needs of today's consumers. The transformation of the roots of culture and lifestyle into a new form of tourism has become an accepted product that can meet the needs of people in current Thai society, especially those in the middle class. Modern media such as television, internet, and applications in mobile phones or smartphones are used and sponsored by the Tourism Authority of Thailand to help stimulate the hype.

Some places were named after literary characters, for example, Kwan Riam, a story of a couple of young lovers, of which a spirit house was symbolically constructed to remind people of them. Some localities use ages or eras to name their markets and decorate such markets accordingly to the respective age themes, and the same goes for the sellers' dress codes as well. Visiting tourists do not usually realize the fact that realistically, none of these markets are authentic. What they consume are just the

images, as seen on media like TV, Internet or in movies. Some tourists, especially the teenagers, simply follow the market trends to find good places, to eat good dishes and to take good pictures symbolically showing their acquaintances that they have visited the place. At present, most tourists control either a blog, online diary, or an account of a social network, and they would write in details on their impressive encounter with accompanying photos.

Marshall McLuhan(1964) presented the concept of “car’s rear –view mirror” to explain the direction of television and other media creating a particular perception of history to people which could take us back to the past. McLuhan also emphasized the “power” of images presenting in television to create perspective and procedure of events in the past. The movies, songs, period dramas and also photos will take the image being projected as a collective representation, so the teenager will take the image as a reference point rather than his own personal memories. This suggests that consumption of “nostalgia tourism” is not about personal nostalgia.

It must, rather, be embedded in the broader social context, because lots of circulated images themselves are not about tourism, a film, a movie, drama, popular culture, or a project of the monarchy is not specifically about tourism but in all these are created important signs, symbols, and semiotics which can be used in the consumption of “nostalgia tourism”. These images are multifaceted in that they reflect not only tourism but other dynamics in other domains of life.

When looking closely at the urban population, it was clear that such areas have experienced and continue to undergo rapid development. Living a life there is somewhat accelerated. People feel tense from work and depressed from the chaos of modern-day capital traffic.

Consequently, there emerges a nostalgia trend. Nonetheless, negligence of understanding of authentic origin or identity of local community in conjunction with media influence, image consumption, and imaginative visualization for media consumption of urban people have led these particular groups of people to choose “nostalgia tourism” for their vacation, to find something good to eat instead of dining in the mall, in which they then also take a photo and share into a social network just to prove that their trip was not a waste but rather to help conserve the good culture of Thailand and to discover the identity of Thai people. The communities themselves

also use invented traditions to adapt and transform historic stories into tourism products, aka retro marketing.

The community's perception of the past heritage leans toward the ecstatic experience, extending to media and connectivity where one can see how it fits into the society we live in.

The way in which tourists perceive leisure and holiday is determined by the social fabric that surrounds them. This is what (Urry, 1990) has called the tourist gaze, namely the way in which tourists seek and manipulate the context in which they find themselves to identify and satisfy desires. (Urry, 1990) also utilized (Foucault, 1989)'s argument that society creates a framework of reference when reviewing social change of holiday making. These postmodernist associations are embedded with modern tourism, and are undertaken with reference to such issues as authenticity, in this instance, managed by social and personal constructions of authority.

In Thailand, the quest for leisure mobility has been boosted by nostalgic feelings. These sentiments have their root in the tremendous industrialization and urbanization processes in the last quarter of the 20th in which the balance of economy and society shifted from the rural to the urban areas (Baker & Phongpaichit, 2014), at ever-increasing speed.

The Local community participation cannot invent "nostalgia tourism" from nowhere, so community participation is important. The policy or the tourism campaign cannot invent "nostalgia tourism" without an effective story or uncommon bodily experiences. In several instances, the sample who answered the open-end question extolled that the floating market provided experiences that could not be had in the city, which could be seen as an overarching theme bringing together nostalgia, nature and relaxation.

Emotion or nostalgia of middle-class people happened when self-hesitation occurred and they tried to seek their roots to show their position, growing attached mainly to objects in the past because of the influence of the working world and capitalism.

Consumerism reflects the same culture as well as ways of thinking and objects they have until they are merged together. Nostalgia is a part of fashionable culture.

Analysis of Nostalgia Phenomenon in Thai contemporary period films.

City people when they are sick of monotonous life in the big city, they would like to seek some places peaceful and tranquil filled with traditional way of life. Hence, seeking the past and beauty of way of life may be a perfect answer for middle-class people.

Accordingly, “nostalgia tourism” has become a new tourism format that can undoubtedly respond to the needs of middle-class people in Thai society.

According to the second objective “To examine the concept of ‘the consumption of “nostalgia tourism” in the case of Thailand”, it can be concluded that “nostalgia tourism” is cultural tourism covering sub-sections of:

Historical tourism; that is to say, tourists can visit and enjoy places with knowledge and understanding about local history along with responsibility and consciousness of preserving cultural heritage and environmental values.

Cultural and traditional tourism is travelling to participate in traditions arranged by local villagers, to have knowledge and understanding about social condition and culture and to have new experiences.

Finally, rural tourism is travelling in villages and rural areas filled with ways of life and local wisdom, to understand local cultures based on responsibility. Floating markets and one-hundred-years market in present days are the tourist attractions that completely embody such 3 attributes.

However, according to the policy of the government and Tourism Authority of Thailand, tourist attractions like floating markets, old markets and one-hundred-year markets are classified as cultural tourist attractions that promote nostalgia or are referred as to “nostalgia tourism”. Nevertheless, tourists who visit such tourist attractions do not fully understand the floating markets, old markets and one-hundred-year markets or other spots where having atmosphere of the past are “nostalgia tourism”. Each person defines this term differently such as tourism, community, cultural tourism, or livelihood tourism. The reason is that tourists that visit such places lack knowledge and understanding about tourism categories; they just visit there because they need to relax and find some recreational place. Moreover, they travel to acquire new experiences different from their routine lives without recognizing what type of tourist attraction they visit.

From the study of the past and floating market in chapter 4, the present state of the contemporary floating markets has been compared to the original. They can be either positive changes, or changes still in a state of transition as the impact on the society and way of life is evaluated.

The original floating market (before 1957) is the authentic floating market along the river. The environment was bound with the river and the local people's careers were agriculture and exchange of products. Since 1957, however, floating markets have become primarily tourist destinations with the support of Thai tourism agency marketers, and a main revenue source of the country. With the persuasion of private sectors and government advertisement of Tourism Authority of Thailand (Lapluechai, 2003), Damneon Saduak floating market became a significant Thai tourist locale widely recognized around the world.

After 1997 and the rapid change of economic crisis, a new style of tourism has taken root, the promotion of Thailand domestic tourism by government policy, Tourism Authority of Thailand and local communities.

The analysis from the interview regarding nostalgia and authenticity of the rearrange floating market reaffirmed (Tuffin,2010) the Thai domestic tourism preference of tourism destinations in which they can experience the traditional way of life within an environment setting that still retains the story of the place. These modern, Thai middle class who are generally well educated, high income, automobile-owning urban people are living in the world of the internet, a phenomenon that has simultaneously grown incredibly rapidly, faster than any previous technology and with huge impact throughout much of the world. Since 2001 there are worldwide more mobile phones than landlines.

The old markets and floating markets can provide experiences that could not be had in the city, which could be seen as an overarching issue bringing together nostalgia, authenticity and relaxation.

In terms of nostalgia (Boym, 2001), the resurrection of floating markets such as Amphawa floating market, Samchuck, or Talingchan floating market play on both retroactive nostalgia and reflective nostalgia for Thai domestic tourists.

But in the 10 years following 1997, after the boom of nostalgia destinations, some investors saw the opportunity to capitalize on the trend, attempting to construct tourist

destinations by using the theme of nostalgia. The new market style or constructed nostalgia have become magnets for the tourist escaping the boredom of city society lifestyle, yet are still bonded with modern culture, both capitalism and consumerism with the trail of the past.

These new style of markets are constructed by using the name of a novel of the past, a period of the past or the name of an actor in a period drama by using the imagined community concept. The construction of nostalgia is booming among the young generation. Because the images projected by the culture industry are the primary source for conceiving the past beyond one's living memory, it enables the construction of the past within the tourist's mind.

Thus media representation can be seen as supplying images through which Thai people can feel an identification with an idealized version of the time in their country history that they may not have personally experienced (Stern,1992). From this regard, the media images that simulate antiquated daily life such as movies, period dramas, songs, or TV programs can show just a part of the real life, but the floating market can give a more real experience.

The construction of "nostalgia tourism" reflected the floating market under the concept of nostalgia trend, even though these markets were not the original lifestyle of those areas.

However, the "nostalgia tourism" was a tourism installation constructed to meet tourist demand. It could provide them with products along with nostalgic atmosphere, and give them the real experience-based tourism.

Middle class people and teenagers are the main target group seeking "nostalgia tourism" and driving its expansion, because apart from Bangkok and central region, "nostalgia tourism" expands to upcountry in local communities making it more convenient to visit.

As evidenced from the rise in "nostalgia tourism", it is obvious that nostalgia continues to manifest as a social phenomenon in Thai society. Most tourists are middle-class people in cities and teenagers that want to be away from chaotic society and identity crisis and these tourists have the ability to pay for tourism.

6.4 Experiencing “nostalgia tourism”

“nostalgia tourism” in Thailand is constructed from imagination, not limited to the actual past experienced directly, but rather the social mutual imagination that a certain period in the past was the golden age of happiness, prosperity and beauty. Such imagination has been transmitted from media in daily life such as movies, dramas and others and galvanized by a national policy to support, promote and improve community areas to have “nostalgia tourism” in forms of old markets and floating markets. However, “nostalgia tourism” in Thai context is not constructed to be a theme park but the imaginary community combined with Thainess. Atmospheres in these tourist attractions still resemble the picture of a routine life of Thai people that can rehabilitate the condition of insecurity towards current crisis in Thai society and despair in Thai society toward the future such as concerns about the monarchy, economic condition, politics and identity crisis.

The construction nostalgia resources can be incorporated in theoretical part about experience. The image is informed and affirmed, by image of the old market and floating market and the construction nostalgia destination of Thailand’s past, invented tradition, and imagined community circulated through the popular media. The image takes on multiple appearances, including social media as a vehicle in which all kinds of images are being created, as well as sating the desire for satisfying the 5 senses through bodily experience

The experience of consuming “nostalgia tourism” when the tourists come to visit old markets or floating markets was aimed at finding out the extent to which young generation visitors believed that nostalgia destinations provide an accurate experience and experience base of tourism of Thai identity or Thainess.

Based on the survey of Thai tourists visiting “nostalgia tourism” destinations, wherein 200 tourists from Amphawa Floating market, Khlong Lad Mayom Floating Market and Taling Chan Floating market were asked about their impression of the nostalgia tourist attraction, 64% of the 200 sample were impressed with the food. When asked about their favorite activities at nostalgia destinations, the majority reported that eating food and learning about traditional food and snacks were the most favorite activities. The responses can reaffirm that, senses are the core of how the

human body collects information and are used as the foundation for developing meaning wherein “our bodily states actions, and mental stimulations are used to generate our cognitive activity” such as attitude, behavior and memory(Ghimire, 2001).

In the context of tourism, when people explore the place, they see, hear, smell, touch and taste in combination with their own thought and prior experience simultaneously inside their bodies (Csordas,1994). Thus, it is a traveler’s body that senses, and therefore, meditates the relationship between the place and the meaning (Tuan, 1977). Since our emotional and cognitive responses of the place can also be explained by embodied experiences, understanding this process holds the key to ‘designing meaningful touristic experiences’ So a feature of “nostalgia tourism” is very much bodily experience to the tourist. They can go there to eat, taste foods and can see and touch the procedure of cooking food or desserts.

From an ethnographic point of view there are features of 1) familiarity and 2) bodily experience.

The sense of image must be embedded in a bigger social context, because most circulated images themselves are not specifically about tourism but all these created and important signs, symbols, and semiotics can be used in consumption of “nostalgia tourism”. So therefore the point of image and its multifaceted nature is the construction of “nostalgia tourism”.

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ชน).

Appendix

แบบสอบถาม พฤติกรรมและความพึงพอใจของนักท่องเที่ยวต่อการท่องเที่ยวโหยหาอดีต

แบบสอบถามนี้จัดทำขึ้นเพื่อเป็นส่วนหนึ่งของการศึกษาหลักสูตรปริญญาตรีบัณฑิต มหาวิทยาลัยศรีนครินทรวิโรฒ เพื่อสำรวจถึงพฤติกรรมและความพึงพอใจของนักท่องเที่ยวที่เดินทางมาท่องเที่ยวตลาดน้ำ ทุกความคิดเห็นของคุณจะเก็บเป็นข้อมูลและนำเสนอในรูปแบบภาพรวมของการศึกษาเท่านั้น

ตอนที่ 1 ข้อมูลทั่วไปของผู้ตอบแบบสอบถาม (ถูกหน้าข้อความต่อไปนี้กรุณาทำเครื่องหมาย)

1. เพศ

ชาย

หญิง

2. อายุ (ปี)

18-24 ปี

อายุ 25-34 ปี

อายุ 35-44 ปี

อายุ 45-54 ปี

อายุสูงกว่า 54 ปีขึ้นไป

3. ที่อยู่ปัจจุบัน (จังหวัด)

.....

4. อาชีพ

นักเรียน / นักศึกษา

พนักงานบริษัทเอกชน

ข้าราชการ / พนักงานรัฐวิสาหกิจ

ธุรกิจส่วนตัว

ข้าราชการบำนาญ

อื่นๆ (โปรดระบุ).....

5. วุฒิการศึกษา

- | | |
|---|--|
| <input type="checkbox"/> มัธยมศึกษาตอนต้น | <input type="checkbox"/> มัธยมศึกษาตอนปลาย |
| <input type="checkbox"/> ปริญญาตรี | <input type="checkbox"/> ปริญญาตรีโท |
| <input type="checkbox"/> สูงกว่าปริญญาโท | |

6. คุณเลือกแหล่งข้อมูลท่องเที่ยวจากที่ใด (สามารถเลือกตอบได้มากกว่า 1 ข้อ)

- | | |
|--|--|
| <input type="checkbox"/> ประสบการณ์ส่วนตัว | <input type="checkbox"/> หนังสือพิมพ์ |
| <input type="checkbox"/> นิตยสารท่องเที่ยว | <input type="checkbox"/> อินเทอร์เน็ต |
| <input type="checkbox"/> โทรทัศน์ | <input type="checkbox"/> อื่นๆ (โปรดระบุ)..... |

7. โดยปกติลักษณะการไปท่องเที่ยว คือ (สามารถเลือกตอบได้มากกว่า 1 ข้อ)

- | | |
|---------------------------------------|--|
| <input type="checkbox"/> ไปคนเดียว | <input type="checkbox"/> รัวไปกับครอบครัว |
| <input type="checkbox"/> ไปกับเพื่อนๆ | <input type="checkbox"/> อื่นๆ (โปรดระบุ)..... |

8. ระยะเวลาของการมาท่องเที่ยวในแต่ละครั้ง

- | | | |
|--------------------------------|--------------------------------|---|
| <input type="checkbox"/> 1 วัน | <input type="checkbox"/> 2 วัน | <input type="checkbox"/> 3 วันหรือมากกว่า |
|--------------------------------|--------------------------------|---|

ตอนที่ 2 ความรู้ความเข้าใจเกี่ยวกับตลาดน้ำและการท่องเที่ยวโหยหาอดีต

1. ตลาดน้ำในความเข้าใจของท่านคือการท่องเที่ยวประเภทใด

- | | |
|---|--|
| <input type="checkbox"/> การท่องเที่ยวชุมชน | <input type="checkbox"/> การท่องเที่ยวเชิงวัฒนธรรม |
| <input type="checkbox"/> การท่องเที่ยวเชิงวิถีชีวิต | <input type="checkbox"/> การท่องเที่ยวโหยหาอดีต |

เพราะเหตุใด.....

2. ท่านชอบการท่องเที่ยวประเภทโหยหาอดีตหรือไม่ (อาทิเช่น ตลาดน้ำ, ตลาด 100 ปี, เฟลีนวาน เป็นต้น)

- | | |
|------------------------------|---------------------------------|
| <input type="checkbox"/> ชอบ | <input type="checkbox"/> ไม่ชอบ |
|------------------------------|---------------------------------|

เพราะเหตุใด.....

3. ท่านเดินทางมายังแหล่งท่องเที่ยวประเภทไฮยาดดีมาแล้วกี่ครั้ง

มาเป็นครั้งแรก 1 – 2 ครั้ง 3 – 4 ครั้ง มากกว่า 5 ครั้ง

4. แหล่งท่องเที่ยวใดต่อไปนี้ที่ท่านเคยเดินทางไปท่องเที่ยวมาบ้างจงเรียงตามลำดับ 1 - 5

.....ตลาดน้ำอัมพวาตลาดน้ำขวัญเรียม
.....ตลาดน้ำตลิ่งชันตลาดน้ำสี่ภาค
.....ตลาดน้ำท่าคาตลาดน้ำอโยธยา
.....ตลาดน้ำคลองลัดมะยมตลาดน้ำหัวหิน
.....ตลาดน้ำบางน้ำผึ้งตลาดน้ำสามพันนาม
.....ตลาดน้ำดอนหวายตลาดน้ำดอนหวาย
.....ตลาดร้อยปี สามชุกตลาดเก้าห้อง
.....เพลินวาน	

5. จากแหล่งท่องเที่ยวข้างต้น (ในข้อ 2) ท่านประทับใจในแหล่งท่องเที่ยวใดมากที่สุด

.....
เหตุผล
.....
.....
.....

6. ท่านประทับใจสิ่งใดในแหล่งท่องเที่ยวประเภทไฮยาดดี

อาหารการกิน ของที่ระลึก
 การเดินทางสะดวก รู้สึกย้อนความรู้สึกกลับไปในวันวัยเด็ก

7. สิ่งใดที่ทำให้ท่านสัมผัสได้ถึงความรู้สึกไฮยาดดี (อาทิเช่น ของเล่น, ขนม, ของตกแต่ง, บรรยากาศของแหล่งท่องเที่ยว)

.....
.....
.....
.....

ตอนที่ 3 ความพึงพอใจในการให้บริการในแหล่งท่องเที่ยวประเภทโฮมสเตย์ (กรุณาทำ
เครื่องหมายถูกหน้าข้อความที่ตรงกับความคิดเห็นของท่านมากที่สุด)

รายการ	มากที่สุด (5)	มาก (4)	ปาน กลาง (3)	น้อย (2)	น้อย ที่สุด (1)
1. ด้านการให้บริการของผู้ขาย					
1.1 ให้บริการด้วยความยิ้มแย้มแจ่มใส					
1.2 ให้คำแนะนำและตอบข้อซักถามอย่างชัดเจน					
1.3 ให้บริการด้วยความสะอาด รวดเร็ว					
1.4 ดูแลเอาใจใส่ กระตือรือร้น เต็มใจให้บริการ					
1.5 พุดจาไพเราะ สุภาพและเป็นมิตร					
2. ด้านสถานที่และบรรยากาศ					
2.1 มีการอนุรักษ์ศิลปสถาปัตยกรรม					
2.2 เป็นแหล่งสังคมแห่งการเรียนรู้ต้นแบบ					
2.2 มีการฟื้นฟูและพัฒนากิจกรรมและแหล่งท่องเที่ยว ของชุมชน					
2.3 ทำให้รำลึกถึงอดีต					
3. ด้านสิ่งอำนวยความสะดวก					
3.1 สถานที่ให้บริการสะอาด เป็นระเบียบ					
3.2 มีที่นั่งพักสำหรับผู้มาติดต่อ					
3.4 มีโทรศัพท์สาธารณะให้บริการ					
3.5 มีห้องน้ำที่สะอาด					
3.6 มีสถานที่จอดรถเพียงพอ					
4. โดยภาพรวมทั้งหมดท่านมีความพึงพอใจอยู่ในระดับใด					

ข้อเสนอแนะ

เพิ่มเติม

.....

.....