

การศึกษาพัฒนาการและผลกระทบของการท่องเที่ยวโดยชุมชน
กรณีศึกษาชุมชนตำบลอัมพวา จังหวัดสมุทรสงคราม*

**A Study of the Development and the Impacts of the Community
Based Tourism : A Case Study of Amphawa Community,
Samut Songkhram.**

Songkran Klomsook**
Hiranya Klangnurak**
Wilipda Thavarom***

บทคัดย่อ

อัมพวาเป็นชุมชนตลาดน้ำขนาดใหญ่ ที่มีอายุราวพุทธศตวรรษที่ 18 อยู่ห่างจากกรุงเทพฯ ราว 80 กิโลเมตร ชุมชนอัมพวาเริ่มเป็นที่รู้จักของนักท่องเที่ยวในปี พ.ศ.2547 และกลายเป็นสถานที่ยอดนิยมในช่วงสุดสัปดาห์ของนักท่องเที่ยวจากหลากหลายพื้นที่ ไม่ว่าจะเป็นคนไทยหรือแม้กระทั่งชาวต่างชาติ ชุมชนอัมพวาถือว่าเป็นต้นแบบของการอยู่อาศัยเป็นชุมชนไทยดั้งเดิมที่สามารถถ่ายทอดจากรุ่นสู่รุ่น ตั้งแต่อดีตจนถึงปัจจุบัน ไม่ว่าจะเป็นด้านการพาณิชย์ การศึกษา สังคม ตลอดจนวัฒนธรรม ประเพณี ที่ยังคงรูปแบบเดิมไว้ได้อย่างเหนียวแน่น นอกจากนี้ยังถือเป็นรูปแบบของชุมชนริมน้ำที่แสดงออกถึงการใช้ชีวิตริมน้ำ การใช้ที่ดิน และการใช้ชีวิตร่วมกับธรรมชาติได้อย่างลงตัว ซึ่งยากที่จะพบเห็นได้ในสังคมปัจจุบัน ด้วยเหตุนี้เอง ทำให้

ชุมชนอัมพวาได้รับความสนใจจากนักท่องเที่ยวเป็นอย่างมาก ทั้งเข้ามาศึกษาและท่องเที่ยว จนกลายเป็นจุดเริ่มต้นของการเกิดปัญหาต่างๆ ไม่ว่าจะเป็นขยะมูลฝอย ปัญหารถติด ปัญหาราคาสินค้าที่เพิ่มสูงขึ้น ในขณะที่คุณภาพของสินค้าลดลง อีกทั้งการเป็นจุดเริ่มต้นของการเสื่อมถอยของทรัพยากรทางการท่องเที่ยวต่างๆ รวมถึงสังคม วัฒนธรรมและประเพณีอีกด้วย คณะผู้วิจัยจึงได้ทำการศึกษาถึงพัฒนาการของชุมชนอัมพวาตั้งแต่อดีตจนถึงปัจจุบัน และยังได้รวมไปถึงการศึกษาปัญหาที่เกิดขึ้นของการท่องเที่ยวโดยชุมชนของชุมชนอัมพวา พร้อมทั้งได้เสนอข้อเสนอแนะสำหรับให้ผู้อ่านได้เกิดความเข้าใจเกี่ยวกับการท่องเที่ยวชุมชนอัมพวามากยิ่งขึ้น

*Research Funded from Christian University of Thailand

** Lecturer of Christian University of Thailand

*** Lecture-Assistant of Christian University of Thailand

Abstract

Amphawa is the community of a large floating market dating from the 18th century, located about 80 kilometres from Bangkok, Thailand. Amphawa has been experiencing a revival of tourism development since 2004, and has become a popular weekend destination for urban tourists and a primary site in an emerging trend of local tourism among Thai and foreigner travelers. Amphawa community presents a pattern of living and traditional settlement identity of Thais over time. It has social significance as the representative of many association aspects in the past such as commercial, spiritual, social, educational, and cultural pattern. The riverside way of life of Amphawa community also display

an outstanding way of life, custom, land-use, function or design that is rare to see at the present. Now, Amphawa community is very crowded with tourists and cars especially on Friday, Saturday and Sunday. This caused Amphawa community is having problems from load of trashes, garbage, traffic, lack of car park, increasing price but declining quality of goods and services. More than these, the dependence of folklore, way of people's life, culture and scenery are also facing a problem. This research also provided Amphawa history, community development, and recommendations to the readers to understand the real characteristics of Amphawa community.

1. Introduction

1.1 Statement of the problem

According to the World Travel and Tourism Council and the World Tourism Organization (WTO), tourism and its related economic activities generate 11 percent of Global Domestic Product, employ 200 million people, and transport nearly 700 million international travelers per year. World tourism grew by an estimated 7.4% in 2000, its highest growth rate in nearly a decade, and almost double the increase of 1999. Over 698 million people traveled to a foreign country in 2000, spending more than US \$476

billion, an increase of 4.5% over the previous year. This figure is expected to double by 2020. However, these conclusions are based largely on arrivals statistics, which focus on international tourism and therefore hide the significance of domestic tourism. These statistics may also underestimate regional tourists traveling by land rather than air or sea. The WTO estimates that the ratio of domestic to international tourism is as high as 10:1- although this varies hugely from country to country.

It is interesting to note, especially in these times, that tourism has

วารสารมหาวิทยาลัยคริสเตียน

ปีที่ ๑๙ ฉบับที่ ๓ (กันยายน - ธันวาคม) ๒๕๕๖

continued to expand rapidly during the past half century despite a steady succession of revolutions and wars. Tourism received perhaps its strongest test after September 11, 2001, with terrorist attacks on New York City and Washington, DC; subsequent attacks in other locations such as Spain, England and Bali; the related wars and conflicts in Iraq, Afghanistan, and elsewhere; a serious global economic downturn; increased difficulty of air travel due to security procedures and high fuel costs; and disease outbreaks such as avian flu. As a result, global tourism declined by 0.5% in 2001, but in just one year the industry recovered and began to grow slightly. In 2004 global tourism bounced back further and began to grow rapidly again; in the first half of 2006, global tourism grew by 4.5%.

Thus, though the tourism industry can vary remarkably from year to year (and local communities need to be prepared for this), tourism also has repeatedly shown itself to be an incredibly resilient industry that bounces back quickly from even difficult political and economic situations. People love to explore the world and see interesting new places. As soon as people are given reasonable assurance of safety, and can afford to travel, they will travel.

1.2 Purposes of study

1.2.1 To study the community development and tourism activities of

Amphawa community, Samutsongkram province.

1.2.2 To study the impact of tourism activity to the community.

1.2.3 To study the villager's opinion about the tourism situation in the community and the desire of villagers to create a sustainable tourism.

1.2.4 To study the proper pattern and activity for Amphawa community.

2. Review of Literatures

2.1 Previous Research Papers

2.1.1 The Management of Ecotourism and Community lifestyle : A case study of Amphawa Floating Market , Amphawa district, Samutsongkram Province.

The research aimed to analyze the development of eco-tourism activities of the community before and after eco-tourism management has been set up. And found that it used to be a village of commerce-city with combination of fresh water, brackish, and saltwater. With rich natural resources, it was a small famous town where most people were farmers, living in a simple lifestyle in a quiet community. After ecotourism management has taken place, there are many changes in lifestyle of the local as well as impacts on the economics, social, culture and environment aspects within the community. Today, tourism related activities in Amphawa floating market could generate greater opportunities for employment, increase the growth of

income, turning a culture-based community into a more commercialized community. On the other hand, there are several economic and social problems such as infrastructures, dividing interests of the community, increasing crime rates, migrations, violation of privacy, including problems of pollution and degradation of ecosystems in the community (Charinphan Asitirat, 2010 : 3).

2.1.2 Development and Impacts of Tourism on Local Community: A study of Two Floating Market Communities.

The research studies the impact of tourist activities in the form of floating market on two local communities near Damnernsaduak Floating Market, Ratchaburi and Talingchan Floating Market in Bangkok. Damnernsaduak Floating market had developed from an existing local market in an agricultural community to a market catering almost exclusively to foreign tourists over a period of 30 years. As the traditional floating market was in decline due to improved land transportation, entrepreneurs from outside seized the opportunity to set up tourist business on private land next to the canal in the market, exploiting the existing market reputation. (Maneewan Piwnim, 2003 : 10).

Talingchan Floating Market is a new market established in 1987 as a center for local agricultural product trading. It is managed by the Talingchan Floating Market Committee, a committee

whose members are elected from local people. The market has developed into a recreational area where local vendors sell food from small boats moored to a special float in the canal. There are also booths selling food, clothing, fruits, vegetables and other agricultural products on land. Cultural activities such as Thai classical music and dance, canal tours, foot massage and karaoke are organized to entertain the shoppers who are mostly Thai.

There are both negative and positive impacts of tourism on the communities. Tourism brings water and air pollution as well as an improvement in public utilities, roads and community landscape. Economically, tourism provides more income and job opportunity. Socially, tourism brings both co-operation and conflicts especially when profits are high as in Damnernsaduak. Overpricing of goods and services is quite common. Tourism enhances local awareness about their cultural heritage and community pride through the organizing of cultural activities to attract tourists. (Maneewan Piwnim, 2003 : 10).

Thus, Floating market has high potential as a tourist attraction because of its uniqueness and its appeal to nature and traditional lifestyles associated with canals and rivers for both Thai and foreign tourists. Communities want the market activities to continue and believe that a sustainable

development is only possible through local community participation for the benefit of the whole community. Local people and tourist operators should provide accurate information to the tourists about the passing of the traditional floating market and its present roles in Thai society. Tourist activities in the floating market should not be limited to souvenir trading but should incorporate new activities that put more emphasis on canal or river lifestyle of Thai people.

2.2 Theories and Concepts

2.2.1 Community-Based Tourism (CBT)

Community-based tourism has for over three decades, been promoted as a means of development whereby the social, environmental and economic needs of local communities are met through the offering of a tourism product. However, whilst many projects have been funded in developing countries, their success (or otherwise) has not been widely monitored and, therefore, the actual benefits to local communities remain largely unquantified. As an alternative tourism, there are very few studies of the actual. Brohman provides perhaps the most comprehensive definition of CBT:

“Community-based tourism development would seek to strengthen institutions designed to enhance local participation and promote the economic, social and cultural well-being of the popular

majority. It would also seek to strike a balanced and harmonious approach to development that would stress considerations such as the compatibility of various forms of development with other components of the local economy; the quality of development, both culturally and environmentally; and the divergent needs, interests and potentials of the community and its inhabitants.” (Brohman, J, 1996 : 60)

“The traveller is preferred to the tourist, the individual to the group, specialist operators rather than large firms, indigenous accommodation to multinational hotel chains, small not large – essentially good versus bad... Perhaps the true situation is best expressed as the good guise versus the bad guys...” (Wheeller B, 1992 : 104)

“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.” (Thailand Community Based Tourism Institute, 2008 : 10)

In conclusion, CBT is not simply a tourism business that aims at maximizing profits for investors. Rather, it is more concerned with the impact of tourism on the community and environmental resources. CBT emerges from a community development strategy, using tourism as a tool to strengthen the ability

of rural community organizations that manage tourism resources with the participation of the local people. However, CBT is far from a perfect, prepackaged solution to community problems. Nor is it a miracle cure or a knight in shining armor that will come to save the community. In fact, if carelessly applied, CBT can cause problems and bring disaster.

2.2.2 Sustainable Tourism

The World Tourism Organization (WTO-OMT) reviewed about 100 books and more than 250 articles on sustainable tourism. Despite these sustained research efforts and irrespective of the approach adopted, the merits and usefulness of such analyses are not yet fully clear and their findings remain under-utilized. This is, in part, because the concept itself is far from being consistently used. The WTO-OMT defines sustainable tourism as follows :

“Sustainable tourism development meets the needs of present tourists and host regions while protecting and enhancing opportunities for the future. It is envisaged as leading to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems.” (WTO, 1987)

The idea of adopting the sustainable development concept in the area of tourism appeared in the early

’90s, which generated sustainable tourism – an area that quickly gained importance both in academia and research, and in tourism practice/activity/industry.

Sustainable tourism dissociates itself as a matter of principle from mass tourism and partially associates to alternative, contemporary (post-mass) tourism forms. In other words, sustainable tourism is primarily the opposite of mass tourism.

This is defined as a positive approach intending to reduce tensions and frictions created by the complexity of interactions between tourism industry, tourist, natural environment and the local communities as host of tourist.” (Journal of Sustainable Tourism, 1993)

Tourism Concern 1992’s Beyond Green Horizon defines sustainable tourism as : tourism and associated infrastructures that, both now and in the future: operate within natural capacities for the regeneration and future productivity of natural resources; recognize the contribution that people and communities, customs and lifestyles, make to the tourism experience; except that these people must have and equitable share in the economic benefits of tourism; are guided by the wishes of local people and communities in the host areas. (Tourism Concern, 1992)

In conclusion, sustainable tourism is a form of alternative tourism

which are minimizing the negative impacts of tourism activity on the environment, culture/traditions/customs of the local communities and maximizing the economic benefits of the local population as a result of developing tourism by focusing on education, preparation, and information to the local residences.

2.2.3 Ecotourism

Ecotourism is defined as “responsible travel to natural areas that conserves the environment and improves the well-being of local people.” (TIES, 1990)

Ecotourism is ‘Responsible Travel’ in areas containing natural resources that possess endemic characteristics and cultural or historical resources that are integrated into the area’s ecological system. Its purpose is to create an awareness among all concerned parties of the need for and the measures used to conserve ecosystems and as such is oriented towards community participation as well as the provision of a joint learning experience in sustainable tourism and environmental management. (The Tourism Authority of Thailand, 1997)

Ecotourism is a form of tourism involving visiting fragile, pristine, and relatively undisturbed natural areas, intended as a low-impact and often small scale alternative to standard commercial (mass) tourism. Its purpose may be to educate the traveler, to provide funds for ecological conservation, to directly benefit the economic development

and political empowerment of local communities, or to foster respect for different cultures and for human rights. Since the 1980s ecotourism has been considered a critical endeavor by environmentalists, so that future generations may experience destinations relatively untouched by human intervention.

From above various definitions, Ecotourism is about uniting conservation, communities, and sustainable travel. This means that Ecotourism aims to minimize impact, build environmental and cultural awareness and respect, provide positive experiences for both visitors and hosts, provide direct financial benefits for conservation, provide financial benefits and empowerment for local people, and raise sensitivity to host countries’ political, environmental, and social climate.

2.2.4 Community Participation

Community participation is key to building an empowered community. The term is used so widely that its meaning is often unclear. To understand community participation, it is useful to look at the two words separately:

The term *Community* is commonly used to refer to *a group of people on the basis of geography and common interest, identity or interaction.* (David Breuer, 2002 : 9). And the term *Participation* is *as to take part, be or become actively involved or share.*

Community Participation can be defined as the involvement of people in

a community in projects to solve their own problems. People cannot be forced to participate in projects which affect their lives but should be given the opportunity where possible. This is held to be a basic human right and a fundamental principle of democracy. (WHO, 1999 : 177)

In conclusion, community participation means some form of involvement of people, with similar needs and goals, in decisions affecting their lives. Also the local community should be given an active role in programs and improvements directly affecting them that brings people together in creating and making decisions about their environment.

3. Methodology

In the research the primary task is to acknowledge history and the development of Amphawa community through time. Therefore, the author has applied qualitative research to explore tradition, architecture, ethnic group, ritual, and way of life of Amphawa people. Research instruments used are questionnaire, general checklist, interviewing key local informants and key external informants, and empirical research. The study also uses both primary data and secondary data in gathering Amphawa evolution.

3.1 Document Research by using the related papers, previous researches.

3.2 Field research and collection data by observation and interview basis in Amphawa community and floating market. By observing and interviewing, researcher was talking with the tourist and local people.

4. Results and Analyses

4.1 Background of the community

Amphawa is located in Amphawa district, Samut Songkhram province, Thailand, about 18 kilometers from the estuary, and 80 kilometers west of Bangkok. Amphawa literally means a mango grove which denotes a location associated with the Lord Buddha's Life, formerly known as Bangchang (means a village of elephants) has a long history as a water-based settlement documented since the reign of King Prasat Thong in the late Ayutthaya period in the mid 17th century. (Siriwan Silapacharanan, 2010 : 2)

It was once a town of residence of King Rama I and the birthplace of King Rama II in the 18th century. In the 19th century Amphawa was once the largest community center in the Mae Klong basin. In the 20th century, with the advent of railways system and vehicles, its original social and economic importance was phasing out. In 2000, Amphawa was a small community with its housing mostly in a state of dilapidation, some of which was uninhabited. Most of its residents are elderly and children. Young and



Figures 1-2 : Amphawa community and Amphawa floating market

active people have migrated to other provinces. Nonetheless, Amphawa still retains its identity as a waterbased community with beautiful temples, traditional wooden Thai houses and row houses, all reflecting the local architectural wisdom to live in harmony with the tide which rises and ebbs twice a day. As a result, vegetation that thrives in brackish water such as cork trees and Nipa trees appear along the water way where fireflies live which produce splendid scenery at night. Coconut trees and mixed orchards with ditches and raised beds from the beautiful landscape where wooden houses on stilts line both sides with landing steps along the Amphawa canal. Life of the locals continues to be associated with water; thus aptly lending Amphawa to be known as the “Venice of the East” with mixed orchards of tropical fruits, such as coconuts, lychees, pomeloes, mangoes, water apples, oranges, areca nuts, breadfruit as well

as rare varieties of tangerines and camias. (Siriwan Silapacharanan, 2010 : 2)

The communities along Amphawa canal and its vicinity boast typical architecture. They are wooden row houses, traditional floating houses, traditional Thai style houses, traditional local houses in the orchards, residences of wealthy people, schools and government buildings. Consequently, Amphawa communities were awarded “the 33 Best Conserved Community” in 2002 by the Association of Siamese Architects under the Royal Patronage. (Siriwan Silapacharanan, 2010 : 3)

A field study was conducted in Amphawa community and floating market in April, 2013. The data was collected using questionnaires with simple random sampling and interview. In-depth interview were conducted with 350 Thai tourists and 50 foreigners in order to understand the destination and the tourism impact of community-based tourism (CBT).

General Information	n	%
Sex		
Male	130	32.40%
Female	270	67.60%
Total	400	100.00
Age		
Lower than 20 years	8	2.00%
Between 20-30 years	79	19.70%
Between 31-40 years	230	57.40%
Between 41-50 years	72	18.00%
More than 50 years	11	2.90%
Total	400	100.00
Education level		
Lower than graduate	73	18.20%
Graduate	286	71.30%
Post-Graduate	41	10.50%
Total	400	100.00
Marital status		
Single	147	36.70%
Married	228	56.90%
Divorced	25	6.20%
Others	1	0.20%
Total	400	100.00
Occupation		
Government officer	45	11.20%
Businessman	93	9.00%
State Enterprise officer	36	23.20%
Business owner	97	24.20%
Freelance	19	4.70%
Others	110	27.40%
Total	400	100.00
Monthly income		
Lower than 5,000 Baht	62	15.50%
Between 5,000 – 10,000 Baht	62	15.50%
Between 10,001 – 20,000 Baht	175	43.60%
Between 20,001 – 30,000 Baht	65	16.20%
Between 30,001 – 40,000 Baht	36	9.00%
More than 40,000 Baht		5%
Total	400	100.00

From the table above, the sample had an undergraduate tertiary education, for this study consisted of 67.60% female and 32.40% male, 36.70% of whom were single and 56.90% married. 71.30% of interviewees were well educated, 18.20%

with 10.50% having achieved higher education or post-graduate qualifications. Most of interviewees, 27.40% are students (other) and the majority. Most of

วารสารมหาวิทยาลัยคริสเตียน

ปีที่ ๑๙ ฉบับที่ ๓ (กันยายน - ธันวาคม) ๒๕๕๖

interviewers are from Bangkok, 55.60%, and 23.70% from Nakhon Pathom, and the rest of interviewers are from several provinces included Samutsongkran and Samutsakhon. 87.00% came to Amphawa with family. The age distribution was fairly even among interviewees in their 57.40% between thirty-one to forty, 19.70% between twenty-thirty.

There were 82.30% of visitors who came to Amphawa more than three times, 17.50% for twice and 0.20% were first time. Most of interviewees, 47.40% knows about Amphawa from television program, 34.90% from internet. 82.30% traveled to Amphawa with their own car and 12.70% with public transportation. And 87.00% were one day trip in Amphawa.

The first questions of the semi-structured interview aimed at discovering the relative significance of

different elements and aspects of Amphawa in motivating tourists to visit and in satisfying their expectations.

The first question asked respondents to “the reasons why you have come to Amphawa”. More than 50% agreed that they came to Amphawa because they want to buy local products, and next reasons are learning culture, visit relatives and friends.

Another question, “have you ever been to another place similar to Amphawa”. Most of respondents have traveled to Ratchaburi or Damnernsaduak floating market, 52.20% and 30.40% went to Talingchan floating market, 17.50% went to Donwai floating market. The important question for this part is “what is the most enjoyable activity in Amphawa”, 65.30% referred to the local products, 17.50% enjoyed the culture and folklore.

Impacts		Strongly impact	Most Impact	Average Impact	Slightly Impact	Less Impact
1.	Trashes	79.10	13.70	7.00	0.20	-
2.	Traffic	81.00	13.20	5.50	0.20	-
3.	Price of product increasing	56.40	27.90	15.70	-	-
4.	Reclining quality of goods	82.50	11.00	6.50	-	-
5.	Decadent of scenery	70.60	19.20	10.20	-	-
6.	Decadent of culture/folklore	66.80	23.70	9.40	-	-
7.	Decadent of environment	63.30	32.80	3.90	-	-
8.	Increasing of outside entrepreneurs	30.40	64.60	4.00	-	-
9.	Tourist was taken advantages	15.70	80.50	3.70	-	-
10.	Bodily damage/crime	17.50	82.30	0.20	-	-
11.	Stolen things / properties	17.50	64.80	17.50	0.20	-
12.	Shop derangement	15.30	61.30	23.40	-	-
13.	Crowed tourists	16.00	59.40	24.60	-	-

The last part of interview concerned about the level of destination and the tourism impact of community-based tourism in Amphawa community. There were 12 topics to asked interviewees with 5 categories: strongly impact, most impact, average impact, slightly impact and less impact. The first group was the strong impact, with trash/garbage at 79.10%. Traffic and lack of car park 81.00%, Increasing of price 56.40%, reclining of products and services quality 82.50%, decadent of scenery 70.60%, decadence of culture/folklore 66.80%, decadence of environment 63.30%, The second group was the most impact, 80.50% of tourist was taken advantage, 82.30% crime, 64.80% stolen properties, 61.30% derangement of retail stores were also the much impact to the Amphawa community and crowded tourist 59.40% were also included in the first group, 73% of the respondent agreed that stranger entrepreneur more than villager had an average impact to Amphawa community.

5. Conclusion and Recommendations

Now, Amphawa is crowded with people and cars from Fridays-Sundays. Amphawa community is going to change and its integrity is threatened by tourism.

However, this community still has living, thriving entity to interpret for, and present to, visitors. It is in effect an outdoor living museum and cultural landscape. It represents living history with all its attractions for visitors which is full of cultural collective things related to Amphawa people and the prosperous time in the past. The issue facing the community is that of encouraging tourism and change without destroying or overwhelming the heritage value of what is there. The inclusive and cooperation of the local community is vital in future planning

Recommendations in this research could be a sustainable optional way and guide for involving stakeholders, especially historic site manager, to manage their cultural property and protect it in the proper way, creating more cultural activities concerning Amphawa, providing information for local guide and related stakeholders such as local children as guides would be a good public relations exercise for the Amphawa community. All commercial activities and all business related to tourism facility should be operated by the local people in Amphawa community.

Bibliography

- Amphawa District. (1997). *Opening ceremony of Amphawa District Building*. Samutsongkhram.
- Angsunantawiwat W.(2001). *Samutsongkhram : a visit to the local Thai lifestyle*. Anusarn Or. Sor. Tor. 41(11) : 73-86.
- Christ, Costas, Oliver Hillel, Seleni Matus, and Jamie Sweeting. (2003). *Tourism and biodiversity, mapping tourism's global footprint*. Conservation International and UNEP, Washington, DC, USA.
- DeLyser, D. (2005). *Ramona memories : Tourism and the shaping of Southern California*. Minneapolis : University of Minnesota Press.
- Evrard, O. and Leepreecha, P. (2009). *Monks, monarsh, and mountain folks : Domestic tourism and internal colonialism in Northrern Thailand*. Critique of Anthropology. 29(3) : 300-323.
- Fitzgerald, L. (1996). *Hard men, hard facts and heavy metal : Making histories of technology*. Making histories in museums, London : Leicester University Press
- Gammon, S. (2002). *Fantasy, nostalgia and the pursuit of what never was*. Sport Tourism : Principles and Practice, LSA Publication (76) : 61-72.
- Janiskee, R.L. (1996). *Historic houses and special events*. Annals of Tourism Research, 23(2) : 398-414.
- Koumelis, T. (2007). *Thailand's domestic tourism figures shoot above target*. [Online]. Retrieved August 20, 2012, from:<http://www.traveldailynews.asia/news/article/7656/thailand-s-domestic-tourism-figures-shoot>.
- Maneewan Piwnim, (2003). *Development and impacts of tourism on local community : A study of two floating market communities*. Bangkok. The Thailand Research Fund.
- Silapacharanan Siriwan. (2002). *Amphawa : Saving its spirits of place*. Bangkok. Faculty of Architecture Chulalongkorn University.
- Silapacharanan Siriwan. (2006). *Amphawa : Balance between cultural conservation and development*. In Research Conference Proceeding on Asian Approaches to conservation.
- Siriporn Lerkweerawattana. (2010). *Management plan of historical site for case study of Amphawa Community*. Bangkok. Silpakorn University.
- Samutsongkhram province. (2004). *Samutsongkhram Siam lifestyle in Thailand*. Bangkok : Prasanmitr Publishing.

- Siripul K. (2004). *Visiting Thai Temple in Samutsongkhram province*. Bangkok.
- Taylor K.(2004). *Cultural heritage management : A possible role for charters and principles in asia*. International Journal of Heritage Studies. 10(5) : 165-181.
- Wantanee Suntikul, (2013). *Nostalgia-motivated Thai Domestic Tourism at Amphawa*. Macao. Institute for Tourism Studies.
- . (2002). *Amphawa now*. [Online]. Retrieved Augeust, 20, 2012 from : <http://www.nationmultimedia.com/page.arcview.pnp>.

