
“Shan Cuisine”

The Intangible Cultural Heritage of Shan Cuisine along the Thai Frontier

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Abstract

This research aims to study and compile features of the identity in Shan cuisine and to include this identity within the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage “Shan Cuisine” of Thailand.

The research is qualitative research with collection of data by Rapid Ethnography Community Assessment Program, Ethnography Research Methodology and Survey Research Methodology. The research tools include recording forms of Intangible Cultural Heritage, interviews both structured and unstructured, questionnaires and 7 issue of concerns in communities study.

The population of the study is the indigenous people concerned with folk food, the professional Shan food caterers and chefs who cook in the Shan’s ceremonies in Chiang Rai, Chiang Mai, Mae Hong Son and Tak. The research employed the Snowball Sampling technique.

The results of the study and collection of the identity data of Shan food offered in ICH recording forms included a total of 44 items consisting of 33 savory items and 11 dessert items. These are in the role of relationships between (1) a recipe (2) the identity (3) the (food) ethnicity (4) the local wisdom (5) the cultural values and (6) reflects the social context.

The studies of “Shan Cuisine” have “co-identities” in four areas with three main types of spices ; Tua Now, sesame and tomatoes. These are cooked by the assimilation

of the interaction of culture and ethnic groups in order to bring a sense of the sameness (Self-Ascription) of Shan Cuisine in the Shan communities. The research shows that the other side means to break the “self” from the “other” (Ascribe by Others) and from other regions and to show the other ethnic groups what “Shan Cuisine” means and to distinguish the “we” and “others” and show how the “food identity” is connected.

In addition, “Shan Cuisine” is also indicative of “(food) ethnicity”, makes for Social space and is the collective conscious of the Shan people in Thailand. This includes the “space of inclusion” that brings “outsiders” (another ethnic groups), to come forward to study, learn, taste and try “of others” the Shan Cuisine”.

Keywords : Shan, Shan’s food, Intangible Cultural Heritage, Ethnic Identity, Thai Frontier

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บทคัดย่อ

การวิจัยนี้มีวัตถุประสงค์เพื่อศึกษาและรวบรวมอัตลักษณ์ด้านอาหารของกลุ่มชาติพันธุ์ไทใหญ่ ในฐานะเป็นมรดกภูมิปัญญาทางวัฒนธรรมของกลุ่มชาติพันธุ์ เพื่อเตรียมการฐานข้อมูลสำหรับนำเข้าสู่กระบวนการจัดทำบัญชีรายการมรดกภูมิปัญญาทางวัฒนธรรม “ครัวไทใหญ่” ประเทศไทยต่อไป

งานวิจัยชิ้นนี้เป็นงานวิจัยเชิงคุณภาพที่เก็บข้อมูลภาคสนามด้วยการประเมินชุมชนแบบเร่งด่วนเชิงชาติพันธุ์วรรณา (RECAP) ร่วมกับการวิจัยเชิงชาติพันธุ์วรรณา (Ethnography Research) และการวิจัยเชิงสำรวจ (Survey Research) เครื่องมือวิจัยที่ใช้ประกอบด้วยแบบบันทึกรายการมรดกภูมิปัญญาทางวัฒนธรรม แบบสัมภาษณ์ทั้งที่มีโครงสร้างและไม่มีโครงสร้าง และเครื่องมือศึกษาชุมชน 7 ด้าน ประชากรที่ใช้ในการศึกษาเป็นปราชญ์ด้านภูมิปัญญาอาหาร ผู้มีอาชีพขายอาหารไทใหญ่ และพ่อครัว/แม่ครัวกรณีมีงานพิธีของชุมชนไทใหญ่จังหวัดเชียงราย เชียงใหม่ แม่ฮ่องสอนและตาก โดยเทคนิคการเลือกตัวอย่างแบบลูกโซ่ (Snowball Sampling)

ผลการศึกษาและรวบรวมอัตลักษณ์ด้านอาหารของกลุ่มชาติพันธุ์ไทใหญ่นำเสนอในรูปแบบบันทึกมรดก ฯ รวมทั้งสิ้น 44 รายการ ประกอบด้วยอาหารคาว 33 รายการ และอาหารหวาน 11

รายการ ภายใต้บทบาทหน้าที่ซึ่งสัมพันธ์กันระหว่าง (1) การเป็นสูตรอาหาร (2) การเป็นอัตลักษณ์ (3) การเป็น (อาหาร) ชาติพันธุ์ (4) การเป็นภูมิปัญญา (5) การมีคุณค่าทางวัฒนธรรม และ (6) การสะท้อนบริบทชุมชน

ผลการศึกษา “ครัวไทใหญ่” ทั้ง ๔ พื้นที่มีอัตลักษณ์ร่วมคือเครื่องปรุงหลักสามชนิด ได้แก่ ถั่วเน่า มะเขือเทศและงา หากแต่แต่ละพื้นที่มีวิธีการปรุงแตกต่างกันไปตามการกลืนกลายทางวัฒนธรรมกับกลุ่มชาติพันธุ์ที่ปฏิสัมพันธ์ด้วย ควบคู่ไปกับการปรับเปลี่ยนไปตามบริบทชุมชนด้านต่างๆ เครื่องปรุงหลักทั้งสามจึงเป็นอัตลักษณ์ร่วมที่นำมาซึ่งความรู้สึกเป็นพวกเดียวกัน (Self-Ascription) ของไทใหญ่ ในขณะที่อีกด้านหนึ่งคือการแบ่ง “ตัวเอง” ออกจาก “คนอื่น” (Ascribe by Others) ที่เป็นไทใหญ่จากต่างภูมิภาครวมถึงกลุ่มชาติพันธุ์อื่นด้วย นั่นแสดงว่า “ครัวไทใหญ่” หมายถึงสิ่งที่ทั้ง “เรา” และ “คนอื่น” รู้สึกว่าเป็น “อัตลักษณ์ด้านอาหาร” นั่นเอง

นอกจากนี้ “ครัวไทใหญ่” ยังเป็นสิ่งบ่งบอกความเป็น (อาหาร) ชาติพันธุ์ที่ใช้ในการสร้างพื้นที่และสำนึกทางชาติพันธุ์ไทใหญ่ให้เกิดขึ้นในประเทศไทย รวมไปถึงการเป็น “พื้นที่แห่งการเชื้อเชิญ” (space of inclusion) ให้ “คนนอก” (กลุ่มชาติพันธุ์) มา “ศึกษา/เรียนรู้/ชิม” อาหาร “คนอื่น” (ไทใหญ่) อีกด้วย

Keywords : Shan, Shan's food, Intangible Cultural Heritage, Ethnic Identity, Thai Frontier

บทความวิจัยฉบับนี้ ตัดบางส่วนของวัตถุประสงค์จากโครงการวิจัยเพื่อรวบรวมและจัดเก็บข้อมูลมรดกภูมิปัญญาทางวัฒนธรรม “ครัวไทใหญ่ : มรดกภูมิปัญญาทางวัฒนธรรมกลุ่มชาติพันธุ์ชายแดนไทย” โดยรับงบประมาณสนับสนุนจากกรมส่งเสริมวัฒนธรรม กระทรวงวัฒนธรรม ประจำปีงบประมาณ ๒๕๕๘ ซึ่งดำเนินการวิจัยโดยดุจดี คงสุวรรณ, เลห้ลา ตริเอกานุกูล, ภัทรีพันธุ์ พันธุ์ และศุภรา ติววงศ์

1. Introduction

With the idea that “Human food” is used by humans as part of social organization and as a tool to maintain human species, such as how Leslie S. Lieberman (1987, pp. 225-258) explains that human consumption of protein (meat, eggs, milk and blood) from animals is a source of essential nutrients for the body, and the culture of humans makes man have a variety of food.

Preparing Food is a culture as Levi - Strauss (1968) explains that humans use the natural objects as for ingredients of “food” and not remain natural at all because of this cooking method called “patterns of culture”. Food serves as a valuable

precedent reflected through cultural activities that occur during the preparation of food are the symbols such as symbol for life, the conscious/unconscious, the danger, the power, the (food)ethnicities, the social boundaries and the symbol of the other. In every society there are restrictions on food. Diet plays a role in rituals as well as being an indicator of class and caste. So the food is so controlled by thought rather than not only a specific object.

Shan ethnic people are parts of the population in Northern Thailand for a long time after moving from Yunnan, China in order to settle down in Shan State, Myanmar alongside with distributions are common in Southwest China's, Yunnan Province, Northern Laos, Assam in the East of India and Thailand in Tak, Mae Hong Son, Chiang Mai and Chiang Rai.

In this study we address "Shan Cuisine" with "Food and Nutrition" as Intangible Cultural Heritage in the field of knowledge and practices concerning nature and the universe. This is one of the seven branches of the intellectual property. (Intangible Cultural Heritage, <http://ichculture.go.th/index.php/tc/ich/categories>, 2015) "Shan Cuisine" as cultural values, represents wisdom, the unique taste, cooked in a unique way, a nutritional and medicinal property which represents the identity of the Shan. Hence the "Shan Cuisine" is not just the way of daily food only but also is a tool for understanding the holistic cultural system of the ethnic group which transmits to others. Because of, looking at food as local knowledge that reflected the relationship between man and man, man and the nature and man and the supernatural (Keawdeva, 2010, p. 31).

The culture of "eating" is important as mentioned above. Therefore, our staff conducted a study and compiled the data of "Shan Cuisine" ranging from the selection of raw materials, the source of raw materials to cook, the food table gear both regular and formal, the system of beliefs, religious, narratives, legends, myths, attitudes, perspectives, wisdom, socialization and social control over the expression in communication of "Cuisine Identity" of Shan. The research has the purpose to study and to compile the identity in food as an Intangible Cultural Heritage of the group. In order to use the database usefully a prepared list is made of Intangible Cultural Heritage called "Shan Cuisine of Thailand". This is important because it will help to understand the way of life of a particular ethnic group on Thailand's border area.

2. Research Objective :

To determine the identity and cuisine of the Intangible Cultural Heritage of Shan in Chiang Rai, Chiang Mai, Mae Hong Son and Tak.

3. Research Methodology :

1. Population and sample

1.1 Population is the Shan's (Tai Nai—the Shan's whose social status in the study area is higher than the Tai Nok).

1.2 The samples of the study include indigenous people with folk food knowledge, the professional caterers of Shan ethnic food and the chefs who cook in the Shan's ceremonies of Chiang Rai, Chiang Mai, Mae Hong Son and Tak by Snowball Sampling technique. (Piyaphimonsit, http://www.watpon.com/Elearning/res_22.htm, 2015).

1.3 Scope of the study area

(1) Chiang Rai Province (a) Mae Sai at Bann Pa Mued, Bann Piyaporn, Mai Lung Khon fresh market (b) Mae Chan at Si Kham sub-district, Ban San Na Yao (c) Mae Fah Luang district at Bann Therd Thailand (d) Mueang District at Bann Sun Pa Kho (Shan).

(2) Chiang Mai Province, Mueang District, Chang Phuenk at the Shan's community behind Pa Pao temple, the Society Education and Culture Association of Shan, Wat Ku Tao and Kruow Krue Tai Restaurant.

(3) Mae Hong Son Province (a) Mueang District at Shan community, Shan's food store, Shan Education Institute, the Community College of Mae Hong Son, the Grand Opening Muang Tai festival and (b) Pai District at Ban Mae Hei.

(4) Tak Province, Mae Sot district at Mae Sod Nar Dann Temple.

2. Research Tool

Recordings forms of Intangible Cultural Heritage (ICH recording forms), interviews both structured and unstructured, Questionnaires and 7 issues of communities' study which adapt from Juengsathiansub K. (2002). Authenticity and approval by local wisdom experts and tried out with sample groups.

3. Research Methodology

3.1 Rapid Ethnography Community Assessment Program (RECAP) to find the capital and the potential of “Shan Cuisine” in the study area by 3 ways data is collected (1) to observe (2) in depth interviews and (3) focus groups. (Nonthabuth et.al., 2013, p. 7).

3.2 Ethnography Research Method to describe and interpret social attitudes, feelings, beliefs, culture, and human behavior and the portrayal of life in any society or culture. (Podhisita, 2005, p. 34).

3.3 Survey Research Method is a methodology that focuses on the study data to find the facts or events occurring already without creating a situation (Survey Research, http://hq.prd.go.th/plan/ewt_dl_link.php?nid=2284, 2016).

4. Research results :

1. The cultural context of Shan's

1.1 The researchers found that the original settlers in the Shan State, Myanmar, or “Muang Tai” (Mung Tai) consisted of 33 cities with each city ruled by the appointed Prince and having independence for several thousand years, until the reign of King Burengnongin 1807. During the King Alaungpaya period, the Shan State was colonized and power of the ruling Shan Prince was depleted. When the UK expanded its influence, and the Shan State became a colony of Britain in 1885. Finally, it was annexed by the United Thai States in 1942 and gained freedom in 1946. In 1947, they signed a treaty “Pang Laung” with Burmese and other ethnic groups as a condition sought independence from Britain. And one year later a federal Myanmar was violating the treaty it brings Shan to an ethnic state of Myanmar continued to the present. That is the political reasons which pushed the Shan refugees to Thailand. Partly, because of the freedom and well-being and the proximity to cultural and linguistic traditions.

1.2 “Yah Si Sib Song”: 12 zodiacs of Shan. Lifestyle of Shan's commitments on agriculture, coupled with the belief that the foundation of the ritual and tradition 12 months, with “Shan Cuisine” is the common element is called “Yah Si Sib Song”. (for more detail see Kongsuwan, D. et.al., 2016)

2. “Shan Cuisine” as the (food) ethnicity.

“Dietary” is shown as the ethnic identity and ethnicities of Shan according

to the view of the research team. Food consists of sweet and savory items, including 44 as mentioned below ;

2.1 Savory condiment usually have three major kinds of Tua Now (Tua Now Sar, Tua Now Cap, Tua Now Mue, Tua Now Song Krueng), sesame (rounded or GhaKei Mon and white) and tomato, as the interview of indigenous people of Mae Hong Son showed that ;

“... As a force of tomatoes brothers Shan, Shan is not the lack of tomatoes. Is there has not tomatoes in the kitchen it's like to be a lack of anything. You have to put tomatoes out virtually everything we do with cooking oil other tomato not be absent” (Pradit, interview, 2015).

The cooking of “Shan Cuisine” has a range of types such as Nam Prik, Gang, Oop, Sar, Sarnapp, Abb, Nam Sod, Jor, Go, Kho, Tang, Tom, Hung, Oorb, Oon, Oong, Nonk, Jae, Tum, Hum, Pun, Tung, Khue, Kew, Nueng, Mok, Jock, Lham, Phow, Ping, Jei, Hang, Khua, Lu, Mueb, Dong, Mug, Yaen, Tek and Mob, as below;

(1) *Nam Prik*, The main component are chili, salt and Tua Now Cap, may add flavor with grilled pork, fish or shrimp. There are several kinds of Nam Prik, like Nam Prik Dand, Nam Prik Ong, Nam PrikNok, Nam Prik Kho, Nam PrikOop, Nam Prik Ong is eaten with boiled or steamed vegetables and fresh, depending on the type of vegetable and Nam Prik.

(2) There are two types of local curry ; fried with oil and nonoil.

(3) *Oop* or baking is a way to cover the container, set over low heat depending on the time and materials used. The name of the food depends on the raw material used such as chicken Oop, eggplant Oop, fish Oop, egg Oop and so on.

Such kind of Oop takes a long time, and mostly uses meat called “Oop A Si Pian” (referring to the baking takes time until the water evaporates. Bake until a change in the taste water to the flavor of the oil (A Si)).

For “Hunglei” it is a kind of Oop, as in Burmese “HilLae” from the data provider.

“... Not of the kidney directly. It is taken from the cooking method of Burma” (Pradit, interview, 2015).

(4) *Sar* or salad, eaten fresh or raw. The raw materials used to cook the minced meat is with ingredients, such as SarJin (minced meat), Sar eggplant (eggplant

salad) and so on.

(5) *Sar napp* is the salad and garnish with the cooking procedure similar to *Sar*. Most of the materials used to make this include citrus fruits such as carambola, mango, *Maprang*, olive condiment consisting of dried onion, garlic, chili, sesame or peanut paste and *Tua Now*. (Pradit, interview, 2015)

(6) *Abb* is the material that is used to cook and is sliced, chopped or pounded and mixed with spices. Wrapped in banana leaves, grilled at low heat until cooked. This includes fish *Abb*, *Bon Abb* and so on.

(7) *Nam Sod* or slurp soup is boiled with fish, canned fish or dried shrimp and shallots. Sliced onions and vegetables are added to it, and if you want to balance tamarind to make it sour or vegetables that are more sour.

(8) *Jor*, is simmered until tender. It is flavored with molasses or sugar, tamarind and tomato and if you have it sweet it is called “*Jor Jems*” or if you make it sour it is called “*Jor Som*” and uses cabbage *Jor*, glory *Jor*.

(9) *Go*, is a simple salad. It is eaten quickly because the time is limited and the food is not kept long. The flavors change the main component of “*Go*” which is *Nam Prik Phong*. (*Tua Now Cap* is then pounded with salt and chili), fish, dried shrimp or canned fish. Mix with shrimp paste, tomatoes, salt, onion, vegetable oil, materials of “*Go*” which is mostly young shoots of plants, fruits and vegetables, such as the mango, tamarind shoots plants in the forest, and is always named after materials such as at the top of mango trees *Go*, top of tamarind trees *Go*, etc.

(10) *Kho* is fried vegetables which is added with *Tua Now* such as *Puck Kho Lang Kher*

There are also foods that are cooked and eaten as a side dish or instead of rice like *Khaw Sen*(rice noodles) and *Khaw Ram Fuen*.

2.2 Sweet dishes include *Peng Hmong*, *Suay Tha Minah*, *Ha Lha Wha* and *Ha La Wha Jung*, all four food groups are stirred in flour or rice and cooked with coconut milk and sweetened, added with salt, then it is poured into the pan. This is followed by baking it.

“*Shan Cuisine*” still has many kinds of sweet foods like *Khanom Dao*, *Khanom Pae Jor*, *Khanom Gha Khaw Khum*, *Khaw Lam Nam Oyi*, *Khaw Fuen Whan*, *Khaw Pook Gha*, *Khaw Yha Goo*, etc.

5. Discussion :

“Shan Cuisine” both sweet and savory are the key factors that distinguishes Shan’s identities with other groups. This indicates the ethnic identity of the “same” or “different from the other”. Two issues are now discussed.

1. “Shan Cuisine” as “cultural identity”

Cultural of eating in Shan’s is unique, long live and distinguished as the findings of the research presented above. Namely Shan’s food illustrates “identity” through the sense of being the same. (Self-Ascription) of Shan’s, in the four study areas, while the other side was used to break the “self” from “others” which “others” in this case refers to “others” either, Shan ethnic groups from different regions and other ethnic groups (This is often discussed in the Burmese) that shows that “Food identity” means that “others” have a feel of Shan and “not they” (the others - Ascribe by Others). Because identity is an effort to establish clear boundaries party, in this ethnic group, Shan (Tai Nai) which living in the study area answer the question. “Who are we? and How different from the other?” with “Shan Cuisine” as Fuengfusakul A. (2003) mentions “identity” as it is. Also clearly identifiable that “Who are with us? Where we are? How are we our stance? How we have a relationship with anyone? Or how we relate to others? Which was interpreted the definition of “Shan Cuisine” in two aspects for both the similarities and the differences. This is consistent with findings in flavor tastes “Shan Cuisine” from each area has a different food that is Southern Shan State have it most of the food is fried or curry, while Shan State North and southeast eat sip of water, season to taste with salt and beans rot is.

They also found differences between ethnic groups as well, “Shan Cuisine” and “Burmese cuisine” such as Shan eat freshwater fish but Burmese eat sea fish. Shan eat insects but the Burmese do not like to eat, etc. The “Shan Cuisine” and “Lanna Cuisine” found that some foods have the same name but different ways to cook while some foods are cooked the same way but have different names and so on.

The identities that are the most obvious include that of Tua Now. The study clearly identified this as a major component of the “Shan Cuisine” but if the data from both studies showed documents and related research. Including collection of field data (The outside study area) found that Tua Now is popular in ethnic group like Tai Lue, Tai Yai (Shan), Tai Yon (Yuan) Tai Khuen, Burmese, Japanese, Nepal, Indian,

Korean or the hill tribe ethnic groups as Akha and Pa-O. Hence the Tua Now were identified “as a principle” in the “Shan Cuisine” as the “identity of Shan” of the four studies that show that the sample must be described as a series of specific cases as well as the series description, tomato and sesame. (See details in Kongsuwan D. et.al., 2016), which are associated with the social context in relation to an inherited identity and such according to think in symbolic interaction theory said “Identity is what happens in the process of social interaction and believed that the individual is a social phenomenon that cannot be separated” (Sundhornbhesus, 1997). While in line with the identity described by postmodernism believes. “The individual was highlighted as a process of social identity rather than as the core of certain features that resemble the stereotype” (Fuengfusakul, 2003), there was a “Shan Cuisine” as identity cuisine has been shaped and subjected to the position of the society and “the (food) ethnicity” even if the migration of the position (Dislocation) from Shan State, Myanmar towards a settlement of the ethnic group or Thai Frontier.

2. “Shan Cuisine” as the (food) ethnicities

The researchers cited studies “Shan ethnic food: the cultural politics of taste in Chiang Mai City” (Lertchavalitsakul, 2009) as a portrait of Ethnography in order to understand the emergence and recognition of people with Shan’s food in context and to guide the discussion, study and collection of data on the identity of the Shan as the field of relationship building and better understanding of local Shan cuisines in the Thailand border areas. This includes taste fragrance and flavoring which is important aspects of their culture and a way to preserve the identity of ethnic foods as Pierre Bourdieu (Prasongbunthit, 2010) called the “taste of necessity” This is indicative of ethnic identity cuisine passed down to the Shan ethnic groups in the area and creates a sense of ownership in their culture. Shan in Thailand is also “the space of inclusion” to “outsiders” (the other ethnic groups) to “study/learn/tasting” food “of others” (Shan), such as the collection of field data of the research team at the Grand Opening Muang Tai festival and Kruow Krue Tai the Shan famous Restaurant in Chiang Mai. It is confirmed that Shan’s food not only reflects the life style of daily eating but also gives better understanding of the local wisdom and shows “their ethnicity”. This is expressed through the holistic cultural way of life of the Shan people including such things as food culture in a Shan wedding ceremony when the groom prepares for the ceremony by presenting raw eggs, rice, tea and salt which is given to the bride and also when on the wedding day the groom prepares

chicken meat, rice, tea, bananas, sugar cane liquor, the eggs and marinated fish which he gives to the bride.

In the funeral, the hosts will arrange biscuits, sweet tea, lemonade, milk for presentation. And there is the burial of food offerings at lunch with the preparation of rice, tobacco, and tea, which are placed on the ground around the grave site in order to merit.

Concerning the gender and socialization process associated with “Shan Cuisine” the researchers found that the duties involved in managing a household is the responsibility of women. The girls learn domestic functions from the female elders. In a similar way the boys learn about cultivation or gathering food from male elders. Additionally it was observed that in certain ceremonies, the man (which in normal times would not be involved with the cooking) will be honored as a cook to prepare curry dishes that is the most important showcase crafts and culinary skills of the Shan man.

The social order, it can be passed “Gastronomic culture” as well, that is usually the whole family to eat together unless at the time a guest visits men eat first lady.

Shan people also like to eat meat, wild and exotic animals, and they like drinking gravy made from meat or fish marinated in water rice. Also they enjoy eating sour food (fermentation). The staple food is sticky rice served with curry with vegetable ingredients and fruits with a sour taste are often eaten after a meal.

In summary, the presence of the (food) ethnicity known as “Shan Cuisine” is shown in Figure 1.



Figure 1 : “Shan Cuisine”

Source: Adapted from Kongsuwan, D. et. al., 2016.

6. Conclusion :

“Shan Cuisine” is a “part” of the Intangible Cultural Heritage and indicates the identity of the Shan people. This identity is expressed through the meanings in various dimensions, both in terms of taste and tasteful style. Lifestyle is demonstrated through “a (food) ethnicity” and the particular traditional food remains faithful to itself the homeland reminder of their past heritage and origins (migration from Keng Tung and the Shan State in Burma) and which reflects the unique taste and is considered “genuine” and “Shan Cuisine”.

The identity of ethnic groups is a research study through holistic culture approach following the “Who I Am?” and comes from the interaction between us and others. This contributes to the respect for cultural diversity and human creativity that are shown to each other.

7. Recommendations:

1. Local Shan ethnic groups

1.1 Local Shan ethnic communities should be better aware of their own unique social capital by using elders to teach about cuisine culture to the young generation.

1.2 They should develop social networks among their Shan communities in order to disseminate their unique cultural heritage for sustainability and awareness.

2. ASEAN communities

2.1 They should incorporate Shan cuisine awareness in their educational curriculum to create greater understanding.

2.2 They should establish policies to promote ethnic cuisine studies at ASEAN schools throughout the region.

3. Utilization of Research

This research attempts to assist in changing attitudes regarding cultural diversity in the border area and is important for the dissemination of ethnic information that helps to better understand different ethnic identities within the mainstream culture and the increasingly influential global culture. Therefore, the research has filled a small gap in ethnic understandings which too often causes conflicts, bias interpretations, confusion and misunderstanding between the ethnic majorities and ethnic minorities in Thailand.

The researchers hope to strengthen mutual understanding in a multicultural phenomenon. People have the ability to determine their cultural identity which is relative for their times. Everyone has the responsibility to accept others and exchange perspectives and points of views with each other in a harmonious and civil way. Inter-cultural communication can take place and result in constructive criticism and acceptance of others. Hopefully this will lead to the ability to create cultural norms and people can live together peacefully in spite of differences and diversity. With greater understanding of the Shan ethnic cuisine we can bring together and celebrate the diversity of the “ASEAN Community”. With this in mind it is suggested that further study include the following;

3.1 Targeting other Shan ethnic communities for further study and comparison.

3.2 Studying other ethnic groups within the Thai border areas or among minority groups nearby.

3.3 Researching possible models for training the young generation on aspects of Shan Cuisine Intangible Cultural Heritage.

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