

PROMOTING TRADITIONAL GASTRONOMY TO BUILD CULTURAL TOURISM AND ENCOURAGE THE YOUNGER GENERATION TO RETURN HOME: A MEDIA CO-CREATION CASE STUDY IN THAILAND

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ABSTRACT

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Co-creative media is a tool to encourage culinary storytelling about local food in Thailand. This study explored local culinary traditions and cuisine data as content in the development of innovative media. After collecting relevant data, the researcher created public media in the form of music videos to present the stories of the culinary traditions of Phitsanulok province. In the first stage, stakeholders agreed to use media to persuade the younger generation to visit Phitsanulok as a way to encourage younger visitors. The second stage sought to understand the ideas of the younger generation and what media format would appeal to them. The third stage was the co-creation process of developing a creative storyboard theme related to the content of the cuisine of Phitsanulok. In the fourth stage, the co-creative development of the culinary storytelling media included local youths and other people as participants. The fifth stage was media evaluation using quantitative techniques. The result shows that Phitsanulok has the potential to be developed into a local culinary city with an average score ($\bar{x} = 8.74$, $SD. = 0.5$). This result indicates that younger visitors would be encouraged to enjoy local culinary delights and become acquainted with local culture, providing them with an enriching experience, and encouraging people to return with their family and friends.

Keywords: Co-creative media; culinary tourism; gastronomy; Phitsanulok; Thailand

1. INTRODUCTION

The advent and increased use of social media platforms have facilitated the dissemination of travel experiences and other travel information, enabling individuals to communicate their experiences to a wider audience. Consequently, this proliferation of shared travel experiences has served to prompt others to travel more widely, often going abroad. Travel opportunities have also increased, prompted by the surge in interest in tourism and travel. Particularly with the advent of low-cost airlines and online travel intermediaries, travel opportunities have become more affordable and accessible to a broader cross-section of society. Gardiner et al.

(2014) and McKercher et al. (2020) studied tourism in Australia and China and identified the behavior of tourists from different generations when traveling. They showed that the “generation gap” is a significant factor affecting changes in tourist destinations, particularly that tourists now seek to go abroad more often, rather than traveling within their own countries. This has led to communication problems due to language differences that have tended to restrict tourists from visiting areas that are off the main tourist venues. For example, Li et al. (2013) found that senior people prefer packaged tours, while Baby Boomers look for individual travel encompassing cultural heritage sites, local festivals, and touring the countryside alone or in informal groups. Recent scholarly analysis using the Age-Period-Cohort theory applied to documents and journal papers published in Scopus and found in Google Scholar (McKercher, 2023), together with stories, narratives, and opinion pieces published in mass media, such as newspapers’ online news sources in Thailand (<https://www.bangkokbiznews.com>) concluded that Gen Z or younger generation travel as a lifestyle choice is significantly influenced by social media that facilitates the dissemination of travel information, nurturing a culture of exploration and adventure. The sharing of their travel experiences on social media platforms has inspired others to travel and share their experiences, as well.

Gen Z and younger tourists also seek the lower travel costs enabled by the emergence of budget airlines and the proliferation of online travel agencies, thereby increasing travel opportunities (Jongsuksomsakul, 2024). This greater affordability of travel has made it a feasible option for people across various socio-economic strata, fostering increased mobility and a desire for exploration. Contemporary youth have demonstrated a discernible preference for experiential pursuits over material possessions. The emphasis on travel arises from the belief that it serves to broaden cultural horizons and facilitate personal development and is also interested in eco-friendly travel, sustainable hotel practices, and contributions to local communities (Booking.com, 2019, as cited in Prayag et al., 2022). The phenomenon of gastronomic tourism epitomizes a demographic characterized by a proclivity for cross-regional travel, driven by a desire to explore. This demographic includes the diaspora of young citizens who can be motivated by a nostalgic yearning for culinary experiences reminiscent of familial breakfasts prepared by maternal figures or local culinary establishments. Such culinary diversity serves as a significant conduit for enhancing the export of Thai gastronomic products to the international marketplace and appealing to global travelers in search of authentic culinary adventures. Consequently, this influx of visitors and returnees not only facilitates economic growth within indigenous communities but also contributes to the enhancement of communal livelihoods and economic structures. The ability to market culinary offerings to tourists at a premium, whether through culinary venues or cultural events, plays a pivotal role in stimulating economic rejuvenation within localities. (Jongsuksomsakul, 2024; Wen et al., 2021; Rogerson & Saarinen, 2018). The co-creation initiative of participatory action research in the community-led media scholars to use this technique to develop and produce with the aid of young community people, community radio, community video, and other media and potential stakeholders. Ind and Coates (2013) and others in the business and branding fields described co-creation as a concept and applied it to various marketing and management fields, including strategic management (Prahalad & Ramaswamy, 2004), services and relationship marketing (Vargo & Lusch, 2004), product innovation (Nambisan & Baron, 2009), advertising (Thompson & Malaviya, 2013), retailing (Jafari et al., 2015), information technology (Chuang & Chen, 2015), consumer psychology (Martínez-Cañas et al., 2016), and branding (Jones, 2005). The significance of this research is the co-creation approach that was taken to develop innovative media content as a key strategy. In this case, co-creation meant the active involvement of many stakeholders, including local younger residents, local people, villagers, farmers, and provincial and district municipal personnel in the media development process to produce media featuring these “real” people.

Due to financial and time limitations, this study was confined to the city of Phitsanulok, Thailand which functions as the provincial administrative center. Despite these constraints, the city administration has outlined extensive plans to develop Phitsanulok and its adjacent regions into a prominent tourism hub shortly. This initiative seeks to offer visitors the chance to immerse themselves in local culinary traditions and cuisine, providing an opportunity to experience a diverse range of indigenous and ethnic street foods. The research focused on food as cultural capital and creating and publishing the stories of the local food history and local cuisine to inspire younger people in the local community and society in general, and to develop cultural tourism.

This paper describes this exploration of discovery as content for the development of innovative media. After collecting the data, public media in the form of narrative videos was created to present stories of the local culinary traditions of Phitsanulok province, in part to persuade and influence the younger generation diaspora to return home, as well as promote local tourism and attract both Thai tourists and foreign tourists.

2. LITERATURE REVIEW

The development of innovative video media to aid the visualization of culinary traditions and local cuisine is explained in this review in case studies presented in two sections. The videos explore: (1) The concepts of culinary and gastronomy process (2) Young Tourism and Group Persuasive Psychological Theory and (3) Co-creative gastronomic media design.

2.1 The concepts of culinary and gastronomy

The term “culinary” refers to the art of cooking and preparing food, while “gastronomy” is the study of the relationship between food and culture. Culinary and cuisine are described in (Rojas-Rivas et al., 2020; Ueda & Poulain, 2021; Lee, 2023) as the practical aspects of cooking, such as techniques, ingredients, and recipes, while gastronomy delves into the history, sociology, and science of food, as described in (Smith, 2006), who elaborate gastronomy within the context of culinary discourse, about the study and appreciation of food and cuisine, encompassing various aspects, such as taste, aroma, texture, presentation, cultural significance, and historical evolution. It delves into the intricate interplay between ingredients, cooking techniques, and cultural practices, aiming to understand the nuances and complexities of gastronomy as both an art and a science.

In academic discourse, gastronomic is defined as the scholarly exploration and analysis of food and culinary culture, encompassing sensory experiences, cultural significance, historical context, and socio-economic influences. It involves the systematic study of ingredients, cooking methods, culinary traditions, and their impact on society, identity, and human behavior.

When evaluating the significance and importance of cultural tourism for the community, residents must prioritize hospitality and service standards for visitors. This includes implementing excellent food safety practices, establishing high food service standards, and ensuring that restaurant facilities are well-developed, all while preserving the traditional local lifestyle. The value-added tourism experience should be designed to maintain traditional cultures, addressing the significant challenge of preventing these traditions from being overshadowed by modern influences. Efforts must be made to preserve and sustain local traditions and cultures amid the growing trend toward modernization.

2.2 Young tourism and group persuasive psychological theory

Cavagnaro et al. (2018) cited Richards (2006) and the United Nations World Tourism Organization and World Youth Student & Educational Travel Confederation (UNWTO and WYSE Travel Confederation, 2016) encouraging young travelers to visit local areas with low costs and leakage expenses towards local businesses. This can be positively impacted by local young people showing the area on social media. Rodrigues and Prideaux (2011) found that backpacker tourism in the Amazon region of Brazil generated significant local enterprise benefits to increase tourism income.

Jongsuksomsakul (2024) recommended that utilizing creative media intertwined with storytelling methodologies facilitates the delineation of culinary offerings tailored to the preferences of visitors, thereby fostering heightened engagement among youth cohorts within regional locales. Simultaneously, this approach facilitates the critical examination of the responses elicited from youth demographics and grassroots constituents as they disseminate narratives surrounding indigenous culinary traditions across various social media platforms. It is imperative to underscore the pervasive influence wielded by media channels in articulating citizen perspectives and narratives pertaining to societal dynamics, policy formulation, and governmental interventions.

Groups exert influence on their members through various mechanisms, including direct persuasion and indirect adherence to group norms. Direct influence involves overt attempts by individuals, subgroups, or the entire group to persuade members by means ranging from subtle requests to explicit commands backed by authority and potential consequences. (Hogg, 2001). Such influence often results in behavioral compliance without necessarily inducing underlying cognitive or attitudinal changes, as individuals may conform for instrumental reasons, such as social approval or avoidance of punishment. In contrast, indirect influence operates through social norms that dictate acceptable behavior within the group context. Normative influence leads individuals to conform publicly to obtain social approval or avoid disapproval, without necessarily altering their underlying beliefs. Informational influence, on the other hand, fosters true conformity by prompting both behavioral and cognitive changes, particularly in situations where individuals are uncertain about the correctness of their beliefs and rely on group behavior as a guide. Moreover, referent informational influence occurs when individuals align with a group and automatically adopt its norms as a consequence of self-categorization. While indirect influence typically stems from the ingroup, outgroups can also wield influence by shaping ingroup norms or employing strategies to sway group members to their perspective.

2.3 Co-creative gastronomic media design

Jongsuksomsakul (2024) referred to various scholars, e.g. Aguirregoitia Martínez & Fernández Poyatos (2015, 2017); Sánchez-Gómez et al. (2011); Segarra-Saavedra et al. (2015); Rodríguez-Monteagudo et al. (2014) and defined gastronomy as the impact of journalism and mass media in various platforms, such as journalism, news, features, game shows, animation, and interviews with political and cultural identities, as well as soft power to interest people in local food and lifestyles. For instance, Spain showed their soft power with wine and their essentially “Spanish” cuisine. Although Spanish cuisine can be found in other Spanish-speaking countries, it is usually subtly different in each region or country. This is why many countries, including Spain, attract more travelers by offering interesting and diverse food experiences. Gastronomy has gained significant attention from the media. “Gourmet” magazine was the first American publication to introduce the concept of “foodie” tourists. Furthermore, New York Times columnists Jane Nickerson and Jeanne Voltz have been known for their influential food columns since the 1960s. Media scholars assert that the concept of foodie tourists has long been a part of popular culture, frequently appearing in movies and television (Jongsuksomsakul, 2024).

This is an example of published information under the theme of the 5Fs: Food, Film, Fashion, Fighting, and Festival (Wor Thor khap khluan soft power dan a-han khong thai su we-thi lok phan sue ban thoeng, 2022; Charoengun, 2020). The choice of food thus functions as a metaphor for the shared humanity that binds individuals together, even amid societal divisions and prejudices. This interpretation illuminates the narrative’s exploration of empathy and moral integrity through the lens of gastronomic symbolism. Such an analytical approach enriches the understanding of the text, inviting readers to contemplate the nuanced complexities of human relationships and the pursuit of justice within the framework of shared culinary experiences.

3. RESEARCH METHODOLOGY

In this study, Participatory Action Research (PAR) methodology was employed, utilizing document analysis, comprehensive interviews, and the creation of supporting media. This approach aimed to investigate the discrepancies between the conceptual framework of cultural policy and its practical implementation at the local level, with a focus on the use of innovative media. The research investigated the dynamics among young individuals, local governmental bodies, media creators, and audiences within social media platforms and the broadcasting industry. Additionally, the study examined the current state of gastronomy, evaluating it concerning the support and status afforded to local gastronomy by local policies and strategies.

The study process followed a 5-stage process.

Stage 1: Definition of objectives: The researcher, together with 120 local representatives from 9 districts in the Province, collaborated to develop social media and promotional material to influence younger tourists to travel to Phitsanulok and to use social media to encourage word-of-mouth promotion of a new travelers and tourists group (see Figure 1).



Figure 1: Data gathering from the field

Stage 2: Understanding the audience: The ideas and content style of the new generation were identified. Three groups comprising 30 key partners were formed. The first group included representatives from the Phitsanulok provincial government, local government agencies, district councils, the Chamber of Commerce and other business associations, social clubs and social enterprises, and officers from the local Army Command. The second group included village elders, spiritual leaders, community leaders and sage villagers, and group 3 included representatives from national and international tourism-oriented organizations.

The target audience identified included tour groups, individual tourists, and adventurous tourists who are looking for exotic experiences; Nature, ethnic lifestyles, customs, culture and food. Specific attention was paid to tourist families and elderly tourists who presented special needs and facilities. Significant use of social media, such as TikTok and other media generally termed VLOGs would be used to “spread the message.”



Figure 2: Youth and community participation in media production

Stage 3: Co-creation: The media design process was characterized as Collaborative Co-Creation and Participatory Action which involved the researcher, 58 university students, and 90 residents in the local communities (see Figure 2). This highly interactive and participative approach was successful in the development of the creative theme for the social media content of local culinary experiences, local food culture and ethnic diversity of Phitsanulok. Gastronomic narratives were developed by local participants who also starred in the media as narrators and actors. It was felt that this authentic input would engage and stimulate the interests of the target audience.



Figure 3: Youth and community participation in media production

Stage 4: Production: Storyboards were created, and scripts were developed using the "Story Spine" storytelling technique (Memon, 2022) as a model for constructing narratives. This technique enables the development of a compelling story with a clear beginning, middle, and end. Personal stories that elaborate on typical experiences, incidents, events, or actions provide a setting for the media production (see Figure 3).

Stage 5: Assessment: Evaluation of the resultant media was undertaken using questionnaires and data collected from social networks using Google Forms and Facebook portals. Descriptive statistics were used to analyze this data and feedback based on a 10-item Likert-type scale with assessment scores from 1 to 10. The final score was calculated by taking the mean score of all the items in the scale to predict dependence. An alpha level of 0.05 was used to determine statistical significance for all analyses, which were completed using SPSS version 27. The American Customer Satisfaction Index (ACSI) (Morgeson III et al., 2023), which uses a ten-point numerical scale as shown in the bar chart in Figure 4, which is based on human experiences and customer satisfaction, was used. The ACSI provides an easier and simpler way to track changes over time and detect differences between samples. The criteria for interpretation are explained and illustrated in Table 2.

Extremely disagree			Disagree		Agree		Extremely Agree			
0	1	2	3	4	5	6	7	8	9	10

Figure 4: Barometer for video satisfaction assessment

4. RESULTS

When defining the objectives of the project, in Stage 1, the business problems facing the development of tourism in Phitsanulok province were identified and discussed. Of major importance was the fact that Phitsanulok is not on the main route from Bangkok to the north of Thailand; Chiang Mai, Chiang Rai, Mai Hong Song and other tourist-oriented places such as Sukhothai. Another problem identified was that there is no obvious cultural clarity, dress cloth, or food identity readily identifiable in Phitsanulok. Travel between tourist attractions and communities is also difficult as public transport is limited and there are few "tourist stops" with amenities, such as toilets and picnic spots. In addition, vendors and proprietors only speak Thai, an obvious problem for foreign tourists. Significantly, there is a current lack of communication channels to provide

information for foreign tourists and information is only available in Thai, clearly limiting the reach of any information service. Well-known locally, but not nationally or internationally, is the Southern Market Narrative which is a Facebook portal that provides culinary and restaurant information for local businesses, but in Thai. Many other videos can be found that are relevant to Phitsanulok but are all in Thai, and none have any audience reach beyond Phitsanulok. They are unsupported by any official or business organization and are therefore ineffective in promoting tourism generally, particularly food and cultural tourism in the Phitsanulok region.

To understand the potential audiences, the activities in Stage 2 were focused on identifying and understanding the demographics, interests and lifestyles of potential tourists: young tourists travelling alone, as well as other special interest groups who would enjoy visiting various towns and cities in the region. The events, accommodations and facilities necessary to support these tourists could then be identified.

The strategic planning undertaken in Stage 3 was focused on the production of media illustrating the culinary creation activities of local people and food entrepreneurs, including restaurateurs, chefs and suppliers of the raw materials and ingredients for cooking. Ingredient and food quality, such as being chemical-free, the facts about the food logistics from farm to dish, cleanliness and other sanitary factors relevant to the cooks, the premises, clean places, safe tourist attractions and tourist safety and security were the many factors to be presented in the media. A scenario of tourists promulgating the message "I want to come back and visit again" was developed.

The Communication Chain was built by individuals, groups, clubs, associations, programs, and other storytellers, linked by coordinators to the media to spread news stories that have a social impact, including images of religious groups, stories promoting road safety, presenting travel narratives etc., as well as news stories about enhancing tourist services, and providing information regarding food hygiene and safe lodgings. Enhanced communication services for tourists included an agreed system of romanization of Thai province names, town and city names and names of places of interest to ensure the common spellings in English. It was also considered essential to ensure travel convenience and safety for tourists visiting tourist destinations, including, perhaps the provision of special tour buses and free shuttle buses to service regular routes to different tourist destinations. There was support for special training for tour bus drivers to have communicative competence in English and other European languages, thus facilitating easier communication with visitors. Budgeting was an important aspect of the discussions as money would be necessary from government and private sources. Additionally, the local private businesses operating in the tourism sector, while self-funded by their profits, still needed support, particularly because they consistently provided employment. The necessary international reach of information about all of these aspects of local tourism was discussed and tentative plans for the promotion of the local tourism industry were also high in the minds of the decision-makers and storytellers.

Through this cooperative and collaborative approach to the co-creation of the scripts and videos, the views of government officials, representatives of the private sector, and the people of the province were incorporated into the tourism planning and promotion activity.

The key message, however, was that gastronomic tourism emphasizes the cultural and culinary experiences that a destination has to offer, and highlights the unique and diverse food and beverage traditions, the use of local ingredients, and cooking techniques. It is these factors that give visitors a unique dining experience and enable them to observe something of the local culture. It also helps the local people by enabling them to benefit economically as they produce ingredients and prepare the food.

The production in Stage 4 was divided into 3 processes.

4.1 Pre-production

The overall message was crafted to ensure a concise, clear, and focused presentation. Jargon and confusing language needed to be strictly avoided. For the videos, the choice of narrators as youthful and vibrant speakers and musical artists was essential, and local musical instruments and music should be authentic, and of interest to the target audiences. The engaged musicians played a diverse set, including modern genres like rap, traditional Mangala folk instruments, and a unique fusion of the two, as depicted in Figure 5.

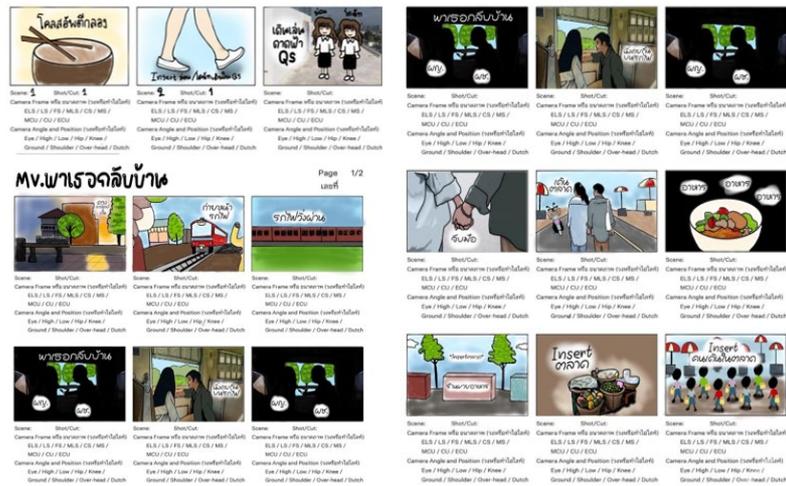


Figure 5: Samples of storyboards

4.2 Production

The production of the media was a highly collaborative activity engaging local youth who jointly provided music, lyrics, and melodies that are popularly performed in Phitsanulok City (see Figure 6). The theme being promoted for a visit to Phitsanulok was a “Home Coming” for all visitors who had been well introduced to this music by the promotional videos and so were already familiar before they visited this new “home.”



Figure 6: Co-creative media production with youth

In the development of promotional material, it is always necessary to identify and highlight the Unique Selling Proposition (USP). In this development, the USP was the resident returning to Phitsanulok from their labors elsewhere, but with limited time for relaxation. The actors who played these roles were authentic representatives of Phitsanulok people who are living outside Phitsanulok, were of the younger generation who always dreamed about their home-made local food, prepared by a loving parent. This is a message emphasized and narrated by Lyrics Take You Home. “A unique style, boiled, stir-fried, curry, fried, it still exists.”

4.3 Post-Production

Following on-site and studio production of the videos, this material was edited for clear and good footage, and compiled into a story, guided by the storyboards and the plot. Sound was incorporated with appropriate narration and accompaniments to the images compiled from the recorded videos. Unwanted or poor-quality material was cut. The final step was for the researcher to add infographics to the program. The video and infographics were edited using Adobe Premiere Pro CC 2020®. See Table 1.

Table 1: The script and pictures that are captured from the show

Sound	Content	Video/Picture
Mangala musical instrument 10 seconds	Mangala music Fade under CG: Home Coming	
Hip hop music Mr. Jessada Poomsaard	Fade in New – School Hip hop Fade out Mangala music	

Table 1: The script and pictures that are captured from the show (continued)

Sound	Content	Video/Picture
Male voice	<p>“Hey, do you have anything to recommend? Because lately, I’ve been thinking about the same things. It would be nice if something made sense. It made me feel like I didn’t lose my appetite. Ask for something new. A unique style, boiled, stir-fried, curry, fried, it still exists”.</p>	
Male voice	<p>When you said it, I was ready to go. I will go with you to the far reaches of this land.</p>	
Female voice	<p>There are many foods that you have probably never eaten. But I can guarantee that you will be satisfied.</p>	
Male voice	<p>This place is interesting and even if you don’t know anything about it, it is still interesting. I want you to take me to eat something that both of us would like. Even though I never answered, she told me, and I liked it too. Whether it’s rain or shine, I’ll go with you and you have nothing to fear if you go with me. It is not far. It is in Phitsanulok province. We are going together. We have fun and we have each other.</p>	
Rap music style	<p>I think you and I should come home. After entering the capital, encountering hardships, returning home, and meeting parents.</p>	
Male voice V.O. Mom voice	<p>When I came back to sit and eat, I missed my father and mother. <i>Conversation style:</i> “How are you today, my son?”</p>	



Figure 7: Facebook of local media shared music video

Authenticity is paramount in the messages being presented. Authentic popular local cuisine experience must draw tourists seeking experiences with local, ethnic foods and interesting cultural events that ensure that visitors will continue to view Phitsanulok as a popular tourist destination well into the future and recommend the area to friends and on their web pages where they describe their adventures for a long time, not just for a short while, and then pass on to another city.

Following the release of the media, it was subjected to extensive evaluation using metrics and analytics to track the responses to the published media. This enabled the researcher to evaluate whether the message is achieving the intended outcomes which is the potential of developing Phitsanulok as a cultural city with healthy local food. The business model prepared by 7 academicians, 3 media experts, 3 tourism entrepreneurs, and 60 social network users, shown in Table 2, illustrates these responses.

Table 2: The indicators of the potential for using local food for the development of gastronomy through storytelling through the media

Indicators	\bar{x}	S.D.	Means
1) Key activities			
1.1 This video shows a teenage tourist group experiencing life in the city that they are visiting. They are spending, saving, relaxing, and traveling with their savings, while focusing on field trips designed for young people.	9.05	0.05	Strongly agree
1.2 This video raises awareness of the importance of food for social and family relationship of younger people to return home.	9.46	0.04	Extremely agree
1.3 This video raises awareness of the importance of food for social and family relationship of younger people to return home.	9.46	0.04	Extremely agree
1.4 Phitsanulok city has Thai food with many alternatives and a variety of food tastes in local restaurant and from easy-to-find street food vendors.	9.33	0.62	Extremely agree
1.5 Food presentation is enhanced through creativity and enjoyment, ranging from food tasting to the incorporation of local music instrumentals and the storytelling of local tales.	9.77	0.12	Extremely agree
2) Value proposition			
2.1 The exhibition showcases cuisine mirroring the lifestyle, preferences, and culinary trends of indigenous populations across different historical epochs.	9.08	0.55	Strongly agree
2.2 The media incorporates music and theatrical performances of the young generation in local areas to influence the audience to seek information and to travel in the same city.	8.92	1.64	Strongly agree
2.3 The media reflects returning “back home.”	9.00	0.89	Strongly agree
2.4 To facilitate the dissemination of narratives entrenched in local culinary traditions through the utilization of economically sustainable food practices and indigenous ingredients.	7.65	1.72	agree

Table 2: The indicators of the potential for using local food for the development of gastronomy through storytelling through the media (continued)

Indicators	\bar{x}	S.D.	Means
2.5 Foods shown in the music videos, songs, and traditional folk music serve as mediums that reflect experiences with food, evoking nostalgia for childhood memories and a desire to return to one's hometown.	7.76	1.31	agree
3. Customer segmentation and locally sourced ingredients			
3.1. The video delineates the geographical nuances of individual regions by showcasing indigenous street food, with a particular emphasis on Phitsanulok. Here, the culinary offerings encapsulate the diverse gastronomic landscape that can also be observed throughout Thailand.	7.91	0.34	agree
3.2. Phitsanulok's unique foods and beverages, like boat noodles, dried bananas, and grilled bananas, are emphasized in media. Other regional dishes also contribute to Thai cuisine's diversity.	9.23	0.46	Extremely agree
3.3. The media conveys that Khao Lam, or glutinous rice roasted in bamboo joints, noodle fried or Pad Thai, and grilled black sticky rice are traditional delicacy indigenous to Phitsanulok province in Thailand.	9.35	0.96	Extremely agree
3.4. Tourism in secondary cities of Phitsanulok province is characterized by local cuisine suitable for young travelers.	8.48	0.52	Strongly agree
3.5 Access to local symbols, representing the local culture, economics, society, and politics, is important for understanding the community.	8.50	0.55	Strongly agree
3.6. The media illustrates Phitsanulok province as a destination for cultural, archaeological, and religious tourism.	9.62	0.74	Extremely agree
4) Storytelling			
4.1 The media contains stories about local foods and ingredients.	6.33	.07	Agree
4.2 The media informs visitors of the aims and aspirations of younger people.	8.83	0.58	Strongly agree
4.3 The use of appropriate promotional channels in the media is crucial for reaching target audiences.	8.34	1.03	Agree
4.4 Creative content, good pictures, sharp and pleasant sounds, beautiful music, and clear sound images create a compelling viewing experience, especially when the music complements the storytelling.	9.45	0.22	Extremely agree
4.5 This video clip encourages the promotion of local food.	8.67	0.33	Strongly agree
Total average score	8.67	0.68	Strongly agree

Note: Criteria interpretation shows range where 9.10–10.00 means extremely agree, 8.20–9.09 means strongly agree, 7.30–8.19 means agree, 6.40–7.29 means maybe agree, 5.50–6.39 means unsure, 4.60–5.49 means minor disagree, 3.70–4.59 means disagree, 2.80–3.69 means disagree very much, 1.90–2.79 means strongly disagree, and 1.00–1.89 means extremely disagree.

Table 2 presents the indicators of the capacity of regional cuisine, as depicted in the video, to establish Phitsanulok as a gastronomic city using storytelling as a means. The indicators were rated between “agree” and “extremely agree,” suggesting that Phitsanulok province possesses the potential to develop into a gastronomic tourist destination. The province's potential was evaluated with an average score of 8.67 (SD = 0.68) based on the business model canvas framework, indicating promising opportunities for development via cultural tourism.

It is highly recommended that the produced media be available in multiple languages and that a broader variety of local cultural foods be showcased in the promotional materials. The aim is to attract visitors by highlighting the province's culinary offerings and hosting events featuring music and other performances with a local cultural emphasis, encouraging tourists to explore and enjoy the unique experiences Phitsanulok has to offer. Continuing efforts must be made for the message to stay relevant and timely. Importantly, the story must meet legal and ethical standards and avoid anything that may be deceptive or misleading.

5. DISCUSSION

The research program was initiated to identify the factors that could contribute to the development of Phitsanulok province as a desirable tourist destination. Information was sought from community representatives in each location regarding the possibility of their local cuisines attracting tourists. This included the authenticity demonstrated by the long traditions implied in the local cuisine, and the uniqueness of the food culture in various ways. The real potential value of the development of food and cultural traditions

is to enhance the income and economic well-being of the villagers, including the providers, growers, and makers of the local natural ingredients that include palm sugar, vegetables, Bon curry, dried banana, river fish, black sticky rice grilled that make up the local cuisine. The nostalgic effect of participating in, or returning to, the local traditions, rituals, and beliefs, and the assimilation of people into the community, or the reunification of people in communities scattered over different places but now reunited and sharing a meal; breaking bread in the western concept of hospitality and friendliness. The meal is a reminder of past generations.

Local food is synonymous with local culture and shows the success of local sub-district culture in their areas. Local cultures are unique and can drive those factors as shown in Table 2. The transformation of innovative media, as a new technique of storytelling in the form of video and film productions broadcast on a digital platform, can play a significant role in promoting soft power to a global audience.

This video portrays a group of teenage tourists immersing themselves in the urban life of the city they are visiting. Their activities encompass various aspects, such as expenditure management, leisure pursuits, and traveling on a budget, all while prioritizing educational excursions tailored for young individuals. Through this depiction, the video highlights the significance of food in nurturing social and familial bonds among the younger demographic, prompting reflections on the importance of returning home and reconnecting with cultural roots.

The exhibition of local food production underscores the integral role of culinary traditions in Phitsanulok's society, depicting how food serves as a conduit for expressing respect and care for elderly family members within the household. Moreover, the video emphasizes the diversity of culinary offerings in Phitsanulok beyond traditional Thai cuisine, showcasing a plethora of alternative tastes and dining options available in local restaurants and street food stalls. The creative presentation of food, complemented by local musical accompaniments and narratives, further enhances the sensory experience and storytelling aspect of the culinary journey.

In terms of value proposition, the video integrates music and theatrical performances by the younger generation within local communities to inspire audience engagement and encourage exploration of the featured city. By incorporating narratives rooted in local culinary traditions and sustainable food practices, the media seeks to foster a deeper appreciation for indigenous ingredients and cultural heritage. Through mediums, such as music videos, songs, and traditional folk performances, the video evokes sentiments of nostalgia and hometown pride, prompting viewers to reflect on their own culinary experiences and cultural connections.

Furthermore, the portrayal of Phitsanulok as a destination for cultural, archaeological, and religious tourism underscores its multifaceted appeal beyond just its culinary offerings. The video showcases the city as a repository of historical and cultural treasures, inviting travelers to explore its rich heritage and vibrant community life. Through a nuanced portrayal of local symbols and traditions, the media reinforces Phitsanulok's identity as a hub of cultural diversity and significance in the Thai tourism landscape.

6. CONCLUSION

This study examined the possibility of developing media that could be used to promote Phitsanulok as a choice destination for local and international tourists. The promotion of local food is beneficial as many of the ingredients are locally sourced, meaning that the economic benefits include the producers of such ingredients as well as those preparing and selling the food.

Future research is necessary on the practical side in attracting younger visitors to the northern part of Thailand. It is hoped that they may enjoy local culinary delights and thereby become acquainted with local culture. This should enable younger visitors to enjoy an enriching experience that will persuade them to return bringing family and friends. A solution to the language problem experienced by foreign tourists is the training and appointment of tour guides with the necessary credentials to work with local and foreign visitors to tourist sites. The tourism sector must provide local tour guides who are competent in various languages. Volunteers should include retired people and others who have time available. The existing knowledge of elderly people who have lived in the area all their lives could be utilized in various ways, including training in English and other languages if they so wish. Another way in which elderly local people could be involved is to enable them to use their culinary knowledge to provide local dishes for tourists. It is also possible for local people to work through interpreters; thus, their traditions, food, and stories could become part of a rich tapestry of experiences for visitors, both Thai and foreign.

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