

# **Local Food Wisdom: The Management for Tourism in the Eastern Region of Thailand**

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## **Abstract**

The local food wisdom of the eastern region has a unique identity and is beneficial to the management for tourism promotion, yet is, currently, limitedly used. This research aimed to (1) study the history and development of the local food wisdom of the eastern region, (2) study the current situation and problems that affect the local food wisdom management for tourism promotion in the eastern region, and (3) study the local food wisdom management for tourism promotion in the eastern region; Rayong, Chantaburi, and Trad province. A quality research approach was applied in this study with these research tools: interview and observation guides, focus group discussion, and workshops. Data were collected by documentary and field research approaches, from 21 key informants, 30 causal informants, and 36 general informants. The triangulation method was applied to investigate the information gathered in order to analyze it to achieve the research goals. Descriptive analyze was used to present this study's result.

The research results indicate that (1) The origin of the local food wisdom of the eastern region was generated from the habitation and utilization of the abundant natural resources of Chong, Chinese, and Vietnamese, including Indian and other groups living in the region, and from the intertwined ways of life which brought about cultural exchanges. These circumstances brought forth the characteristics of unique local foods with particular materials and spices and unique cooking techniques. The development of the local food wisdom of the eastern region is the consequence of economic and political development that caused changes

to the people's lifestyles, an increase in price of ingredients, and a decrease in the availability of several ingredients.

Nevertheless, the customs and use of local food materials in the eastern region; Rayong, Chantaburi, and Trad province has been adapted in a similar fashion to develop the unique characteristics: sitting round the food set and eating together, cooking strong and harmonious flavoured foods, spicy taste with seasonings and spices, and usually with the addition of sugar to meat dishes to harmonize the taste. Popular local dishes include pork curry with Chamuang (*Garcinia Cowa*) leaves, stir fried rice noodles with crabmeat, Liang noodles (noodle with herbal soup with Rew or Tavoy cardamom), crab chili paste, etc.

(2) Regarding the current situation and problems that affect the local food wisdom management for tourism promotion in the eastern region, local people continue applying local food wisdom, but likely less as the result of changes to lifestyle, and the decrease of knowhow and use of local food wisdom in local areas. As for the local food wisdom management in the eastern region, it was found that local food wisdom was applied in only a limited way for many reasons: food material availability was seasonal; the local foods had a unique flavour of local spices and herbs; local foods were not offered to tourists; packaging was not appropriate; and tourists demand prioritized seafood.

(3) To operate the local food wisdom management, the following practices should be adopted: all relevant sectors must share a mutual understanding for local food producers to make local foods with the unique identity available to tourists; the knowledge of food production processes should be passed on; the food producers must develop their production capabilities; relevant organisations must support and empower the local food producers in every way; and provincial local administrations must promote the conservation of local food materials to ensure their sustainability. The local food wisdom management in the eastern region should be operated under management principles with guideline **planning** for local food use in tourism promotion, such as making food lists and package developing plans, as well as **establishing** an organisation or unit to facilitate a systematic approach. Guiding from the government sector

and organisational leaders are vital for determining a proper approach to presenting local foods and **monitoring** the working process and consumer feedback.

In conclusion, the local food wisdom in the eastern region accumulated over generations includes food products using particular materials and distinctive cooking techniques. This local food wisdom should be supported and promoted to be applied sustainably by locals and non-locals such as tourists. The relevant public and private units must be aware of the importance of the local food wisdom and maintain them for the benefit of local people and as added value for tourism today and in the future.

**Key words:** Local food wisdom; Management; Tourism

## Introduction

Food is what people eat to stay alive. Food is nourishing and repairing one's body, keeping it healthy. Food dishes made from materials and prepared by cooking techniques based on Thai culture are called "Thai food" (Onnompan, 2002: 1). Thai dishes are the product of inherited wisdom. There are various kinds of Thai foods, such as Thai royal cuisine and local foods made from natural materials. Local foods or local dishes are unique using different materials, cooked with spices and herbs that are only available in certain geographical locations, and distinguished according to economy, beliefs, customs and traditions. Local foods are relatively easy to cook with the use of plants and vegetables available in the local areas. The customs of cooking and eating have been passed down over generations. With an outstanding quality as one of the basic necessities for life, food is used as a medium of education, a substitute for words, and a symbol of race or nation. Food can be used to present the identity of a local community without the need for further articulation. Such qualities mean that food is an important tourism resource. It plays a vital role in attracting tourists. Outstanding food products impress tourists and support the tourism industry. Rayong, Chanthaburi, and Trad provinces have similar geographical features, climate, environment, ways of life, and local people that are reflected in the unique food culture. Currently, the use of local foods in the eastern region is applied in only a limited fashion by local people. The importance of utilizing local food wisdom has diminished and thus use of local food materials such as garcinia, pineapple spring, and zalacca has decreased. The foods are not publicized and presented to tourists and other non-locals. People in the local communities are not confident to present what they eat, and are more likely to serve seafood and other typical foods with which tourists and non-locals are already familiar. In fact, each local dish encapsulates the clever application of food wisdom appropriate to the environment of the three provinces – a wisdom that has accumulated and been passed down over generations.

The researcher found that the local food of eastern region has the potential to create an identity for the region and benefit the tourism

industry. Food culture is primary attraction for tourists who wish to experience and sample local foods. All in all, activities related to the unique local foods and local food wisdom of Rayong, Chanthaburi, and Trad provinces should be supported. A management process should be operated to promote tourism which should reflect ancient wisdom in the use of local resources befitting their way of life. For the greatest benefit to local people to whom the food wisdom belongs, as well as for the maximum satisfaction of tourists, an integrated working process must be applied to promote tourism practically and sustainably.

## **Goals**

1. To study the history and development of local food wisdom in the eastern region.
2. To study the current situation and problems that affect the local food wisdom management for tourism promotion in the eastern region.
3. To study the local food wisdom management for tourism promotion in the eastern region.

## **Materials and Methods, Area Descriptions and Techniques**

The researcher studied and analyzed documentary and field data collected from interview and observation guides, including a focus group and workshop. The data were analyzed to meet the research goals. The target areas covered communities in three provinces of the eastern region of Thailand: (1) Ban Kram communities, Klang district, and Ban Pe communities, Muang district in Rayong province; (2) Bangkachai communities, Laemsing district, and Municipality communities, Muaeng district in Chanthaburi province; (3) Nam Chiew communities, Laem Ngop district, and San Tung, Khoa Saming district in Trad province. Informants were 21 knowledgeable persons from the public and private sectors; 30 practitioners consisting of community leaders, food practitioners in the communities, and chefs or food producers from food businesses; and 30 other persons involved in the food industry. Research tools were (1) questionnaire (2) structured and unstructured interview, (3) observation, (4) focus group discussion among practitioners, cooks, and food-related

workers, and (5) workshop for food professionals. The researcher validated the data using the triangulation method and applied descriptive analysis.

## Results

### *Part 1 History and Development of Local Food Wisdom in the Eastern Region*

#### 1. Origin of Local Food Wisdom of the Eastern Region

Local food wisdom of the eastern region originated from groups of people who lived in the provinces of Rayong, Chanthaburi, and Trad. These people included: Chong who were indigenous habitants, Chinese who migrated along the shipping routes and settled in this region, Vietnamese escaping political turmoil in their country, as well as Indians and others. These groups lived and used the abundant natural resources found inland and in coastal areas. They shared resources gathered from forests and the sea and obtained by seasonal agriculture. They learned and exchange each other's food cultures. This relationship allowed cultural diffusion and adoption in terms of ways of eating and living, and generated a mutual pattern of eating with distinctive characteristics. Food materials, preparation and cooking techniques were selected and developed to adapt best to the environment. It is a pattern of application of natural resources to make food products for survival that has been handed down from generation to generation, and continue up to the present.

In the closer inspection, (1) Chong people have shrimp chilli paste (condensed), usually served with spicy herbs, such as, boiled wild ginger, raw or cooked cardamom sprout, and boiled galangal. (2) Chinese people have Liang curry with pork and fried noodle with crab meat, the noodle was specially made of highly selected rice, the noodle soup has a distinctive smell from local various kinds of spices, Katoy crab meat was only found in Chantaburi and Trad province. (3) Vietnamese people have rice plate with dip and soft rice plate, it was technically made on the top of the boiling pot stretched by a thin sheet. This food was served with dried shrimp dip as an appetizer. It sometimes was modified by getting the rice plate wrapped the seasoned green bean inside. Vietnamese Bua-loy was

another interesting local dessert; peanut and sesame were wrapped in the soft rice plate, served with coconut milk.

## 2. Development of Local Food Wisdom in the Eastern Region

Economic and political development caused changes in people's way of life after the administration revolution in 1932. Urban and rural lifestyles became integrated and as a result resources were used to their maximum level. Food resources and food materials were evaluated and estimated in terms of price. Food wisdom was applied in mass production such as making noodles and fish sauce. To illustrate this, the noodle was made of three breeds of local rice, the fish sauce was a home-made product called "Nam-koey", and special herbs and spices were added in some special menus (e.g., stir fried cardamom sprout with pork, Liang pork noodle, and beef curry). Ultimately, mass production, initially used in local areas, later spread further afield. People adapted their way of life by mixing rural and urban lifestyles and customs of eating were thus adapted in line with this change. Family members now may not eat together like they used to for every meal. Similar to the cooking process, food preparation, cooking techniques, and the custom of eating together declined to make more time for other activities. The development of local food wisdom consisted of different flavoured products available in the local areas, such as, Tavoy cardamom, round cardamom, Salak, pineapple sprouts, kumquat, etacan, olive leave, etc., which provided a distinctive smell and flavor (e.g., good odor of salac in shrimp chilli paste, pineapple sprouts in the jungle curry, Rew in Liang pork noodle). These foods were usually strong, savory and full-flavored, and also spiced with seasonings and spices.

## 3. Local Food Wisdom in the Eastern Region

Some popular local foods admired by local and non-local people were categorized according to cooking technique, listed as follows:

Soup and curry: chicken soup with Salak (good odor with the sour taste from a salak), pork curry with Chamuang leaves (in a little watery curry with sour taste from Chamuang leaves, jungle curry or hot and spicy curry with pineapple sprouts and tiny egg plant (a little watery curry with bird chilli, herbs, and spices, topped with kaffir leave), and sour soup with

giant catfish eggs (with the purpose of eliminating fishy smell, it needs to be boiled with many kinds of herbs at first).

Spicy salads: chicken salad with olive leaves (the dressing is made of fried materials and raw olive leaves, spicy fish salad (in the past, it was made from raw sea fish served with pea nut salad dressing; nowadays, it needs to be cooked before eating) , and spicy pork salad with Salak (the local ingredient which has sour taste).

Stir fried dishes: spicy stir fried dishes, stir fried pork with round cardamom, and stir fried vegetables with shrimp paste; this group of food needs local ingredients to cook for example, cardamom spring and shrimp paste.

Chilli dips: shrimp paste dip with Salak, sliced sala provides sour taste and hides the smelly odor of the shrimp paste; crab chilli paste dip, crab meat and egg are added, served with raw vegetable; and peanut paste dip, a sharp taste dip served with fermented jellyfish.

Single dishes: Lieng noodles, the noodle stock is made of local spices (e.g., bustard cardamom); stirred fried noodles with crabmeat; Fried noodle with nam-loh stock (multi-3-taste from tamarind juice and pineapple), occasionally cooked in traditional seasons in the past, but, it can be normally found in Chantaburi and Trad province nowadays.

Snacks: steamed rice dumplings, and deep-fried doughsticks with sweet and sour dipping sauce; they are all appetizers, in case, they are served to the Buddhist monk before lunch, it would be called ‘a middle lunch meal’.

Desserts: sticky rice steamed in banana leaf, and Vietnamese sweet rice balls, Kanom Banduk, Kanom white piak poon topped with syrup and coconut milk plus crushed pea nut (all of them originated in Vietnam) in addition, Sala (Zalacca) in syrup, Kanom Bobbab, Smashed pumkin, and Kanom Chan from red lac.

## ***Part 2 The Current Situation and Problems that Affect the Local Food Wisdom Management for Tourism Promotion in the Eastern Region***

1. The current situation of local food production of the eastern region

Recently, natural materials used in local foods, both fisheries products (e.g., giant catfish, giant cockle, green mussel) and herbs (e.g., Chamaung, Rew, Rai coriander, Rabbit chilli, pepper) have decreased in availability. Scarcity and higher prices for food materials were found during the festival periods. The Chamuang tree, an important food source, is planted for household use. There are numerous methods of food preparation and cooking for the same ingredient. Present lifestyle is a factor that indicates the custom of food preparation: to prepare for certain meals, to make simple dishes, and to buy prepared materials from sellers. Foods that require complicated procedures and take time to cook are usually made only on special occasions, for example, Chamaung curry with pork (1-2 hours to boil), stir-fried noodle with crab meat (many process of making noodle sauce with rare Kratoi crab), Liang pork noodle (various ingredients). The foods usually have a strong flavour and full taste. Also, sugar must be added, all meat dished became a bit of sweet taste. These foods are served in the food set together with “salted chilli sauce” (or seafood sauce) for seasoning which is added to the food. For the religious rites, food sets will be precisely prepared with high quality of material selection, cooking process, and decoration technique. It was found that people in the agricultural sector still consider breakfast as the most important meal. On the other hand, meals are prepared for people in urban areas whenever family members are ready to eat. Regarding food packaging, local foods made for consumption in the local areas are kept in simple packages such as plastic bags. Due to changes in people’s lifestyle, ready-to-eat foods sold to local people are increasing, especially in urban areas.

## 2. Problems of Food Production Process and Local Food Wisdom Management for Tourism Promotion in the Eastern Region

Regarding food preparation for tourists and non-local people, only typical dishes which tourists are already familiar with will be served (popular central food). Generally, seafood materials are in demand and tourists expect high quality seafood. However, local foods are rarely offered to tourists. Cooking preparation, such as slicing pineapple sprouts, must be done by an expert; the position of the food preparation person is

therefore important. It was found that these days sellers usually prepare food materials in ready-to-cook form which are rather carelessly packaged and cost more, jungle curry chilli paste, for instance. Food producers had to consider the demand of non-local consumers. Local food presentation must be considered whether the taste is acceptable or 'delicious' for non-local consumers. Therefore, original local foods were not distinctly presented to tourists. Moreover, the desire of tourists to consume seafood and seasonal fruits has diminished the role of local foods. Furthermore, local foods are usually seasoned with a sweet taste that tourists might not be accustomed to, for example; Chamuang curry with pork and crab meat fried noodle. Decoration with fashionable materials is more with dishes served to consumers, which compromises the identity of local foods. Food packaging (both to be served and to be a take-home package), used to contain foods and protect them from insects, and for convenience, generally involves simple containers or storage materials. It was also found that food packages for sale to tourists are more readily available and seem more appropriate. Local foods are not sold widely; being sold mostly among local food producers, because of inadequate marketing strategies and too strong odor of local spices. There are few dishes that the tourist feel accustom with; Chamaung curry with pork, stirred fried noodle with crab meat, crab meat paste, jungle curry, soft-rice pancake, and Vietnamese bua-loy.

At present, the passing down of local food wisdom has diminished. Girls are not always at home with their families since they have to study and do other activities outside the home. Thus food knowledge acquisition is no longer a traditional expectation. As a result of learning outside, other cultural cues have been increasingly adopted. Experienced persons responsible for passing on knowledge are not aware of the importance of their role. As for publicizing food wisdom, it was found that it is more profitable to introduce such foods in other areas, for example, by running a restaurant in non-local areas and embracing the system of One Tambon One Product (OTOP). Eastern local foods have become better known to consumers. However, the following imitations should be noted: availability of seasonal materials; unusual smelling herbs used in foods; and the habit

of adding relatively too much sugar to taste. Regarding dish decoration, foods were likely to be decorated with fashionable materials in an unacceptable manner and food producers often considered only the convenience and fashionable appearance of the foods. Anyhow, technology used in the food production process also provided convenient, fast, and standardised production. According to the food services for tourism, tourists wishing to try seafood rarely took the opportunity to sample the local foods on offer. In cases where seafood was not specifically demanded, local and typical foods were served together, in the same way as locals enjoyed their meal. As a result, local foods were indistinguishable and did not attract the interest of tourists as much as they could. Therefore, the prominent features of good taste and quality materials should be used to tempt tourists to sample local delicacies more.

### ***Part 3 Local Food Wisdom Management for Tourism Promotion in the Eastern Region***

Local food wisdom management was presented using 4M's management principles and consumer behaviour analysis, as shown below.

1. To develop the food production process, producers must research on ingredient sources in the local area, and also secondary sources, such as, Chamaung, Rew, Rabbit chilli, and seafoods. Materials from perennial plants for food materials must be planted for sustainable use. Government units must control material prices. Current lifestyles have seen a reduction in the transmission of food preparation and cooking techniques and knowledge, and the newer generations have little access to local food wisdom. The study showed that several local food wisdoms; crab meat fried noodle, pork curry with Chamuang leaves, and soft crispy rice plate. Thus, government units must raise awareness and develop a better understanding of the need to preserve local food wisdom. So far, seasonal local food materials are still used for daily food preparation. Foods with complicated methods of cooking are usually made only on special occasions, for example; Moo-cha-moung (long time boiling), crab meat fried noodle (long process of making sauce), and Kanom Mud Tai (fried pork and peas covered by sticky rice, then get through 1-2 hrs boiling). Local foods have strong flavours, and are usually sweet. Relevant public

units must provide local producers and consumers, including non-local consumers with a correct understanding of local foods, while health knowledge on food consumption must also be provided. As for the problem that food producers usually modify food materials and distort the foods' original form, relevant organizations must advise and provide opportunities for producers to learn the best way to exploit food wisdom. The true characteristics of local foods must be immediately promoted among food entrepreneurs. Recently, very basic packaging is used to contain food, so the government must educate and encourage options for producers to use alternative, safe wrapping and containers. Producers must establish a network and cooperate with government agents to explore proper channels and locations at which to sell local foods.

2. The Local Food Management for Tourism Promotion, presented with management principles are as follows:

2.1 Planning – To implement a systematic operation, a preparation plan must be done with food producers, preparing them to provide local food services. All relevant sectors in communities and local areas must be informed. They should participate in planning the local foods application for tourism and coordinate with relevant units and organisations in the short and long terms.

2.2 Establishing an organisation – An organisation or unit should be established to work mainly on co-ordinating the participation of local people, food producers, and other service providers with relevant organisations, including tourists and non-local people.

2.3 Guiding – Relevant policies should be devised to encourage the operation of local food wisdom management for tourism promotion. Leaders or organisations must demonstrate effective leadership, focusing on the success of local food wisdom management for tourism promotion.

2.4 Monitoring – The application of local food wisdom should be monitored. Data should be collected from tourists who have tried local foods for use on further occasions and with other local food services.

2.5 Trad province – a prince of local seafood. It has been widely known that Trad is the remotest province of the Eastern region where is plentiful of natural resources. Trad is moreover established to be a special economic area connecting neighborhood countries. There are many interesting tourism sites; island, beach, mangrove forest, waterfall, temple, ancient town, the navy monument, and local border market. Also, local food is one of the best things tourists should never miss;

“Fried noodle with crab meat”, a fine taste noodle served with fresh cucumber

“Garcinia curry with pork”, a special dish available just only in special occasion

“Jungle curry”, in its local name ‘Santung’

“Spicy dip of Shrimp paste”, taste of sour from zalacca

“Tom Loe”, taro boiled in coconut milk

“Kanom Bundoak”, sticky and chewy dough topped with condensed sugar cane syrup, pea nut, and coconut milk

## Conclusion

For a complete picture of local food management, all relevant organisations must encourage pride in possessing local food wisdom by building correct understanding and positive attitudes towards local foods. Pride and confidence would energize the presentation of local foods to tourists. Government units must stimulate an awareness of local food benefits with entrepreneurs and recognition of their importance. This would stimulate an active presentation process to tourists, adding value to the food materials. This might be done by developing food fusion recipes, presenting seasonal foods, and including local foods in tour packages, as well as connecting the wisdom with the use of other resources in the local areas such as fruits, jewelry, etc.

Because local foods are processed from valuable local resources, their value in terms of tourism promotion should be supported through “3S” process: Support, Stimulate, and Spend the Opportunity. All relevant sectors must cooperate in terms of policy and practical actions to increase the incorporation of local foods into tourism strategies in the future.

## Discussion

1. Local food wisdom of the eastern region originated from the groups who have long lived together in the three provinces. These people include Chong, Chinese and Vietnamese, as well as Indians and others who have lived and utilized the abundant natural resources both from the inland and coastal areas. They practiced their own cultures and, at the same time, learned from others. Therefore, local foods in eastern region are strongly influenced by the food cultures of all and have syncretised into the unique food experience one can observe today.

According to the findings, the researcher found common geographical features shared by different groups of people in local areas was a factor that encouraged the sharing of resources based on traditional knowledge. For example, particular types of resources, such as Malva nuts, were used mutually. The Chong added them to curries, and Chinese took them as medication to reduce bodily heat. Products produced from food wisdom such as Chinese noodles could be enjoyed with Vietnamese sauce. In conclusion, the relationship between local people's lifestyles had brought about a pattern of application of particular local materials that served as the basis for local food forms in the eastern region. Food materials were used experimentally and traditional applications and cooking techniques were developed, learned, and exchanged between cultures. The knowledge had been passed down over generations up until today.

The study result is compatible with Rogers' Cultural Diffusion Theory

(Santasombut. 2005: 35), that most social changes are caused by cultural diffusion from other cultures rather than domestic invention. Niyapan (Ponwattana) Wansiri (1997: 93) added that a culture spreads under the following conditions: geographical factors or few physical obstacles; economic socializing; social factors such as migration, marriage; and transportation factors. This backs up the historical influence of different groups of people on Thai cuisine. According to Santi Sawetwimon (1999: 45) and Kaset Pitakpraiwan (1991: 6), Chinese people probably traded with Thai people from the Sukhothai to Rattanakhsin periods.

It is believed that the cessation of relations between Thailand and Western nations at the end of Ayutthaya period created an opportunity for Chinese food to play a vital role in Thai society and become part of Thai cuisine today.

2. Local food wisdom of the eastern region influential today includes dishes such as: soup and curries such as pork curry with Chamuang leaves; spicy salads such as spicy fish salad; chili dips such as shrimp paste with Salak dip crab paste dip; single dish meals such as stir fried rice noodles with crabmeat; and snacks and desserts such as steamed rice dumplings and sticky rice steamed in banana leaf.

Based on the findings, the researcher considers that the common geography, natural sources, and the particular groups of local residents, were the key contributing factors in the mutual practices of resource application and the variety of applications of the same materials. For example, Chamuang leaves can be used in two different ways, either fresh or light-heated. This may be inferred that these three provinces share a similar food culture.

The research result supports Obchoei Wongthong (1999: 56) who suggested that geographical features were a factor of differentiating consumption customs in local areas. This points to what residents would likely use as their main foods. Other factors are seasons, economy, social and psychological aspects, religion, and technology. This agrees with Thitiporn Pengwan's (2006: 101-104) study of "*Nutrition, Consuming Behaviour, and Nutritious Quality of Local Food Recipe: Case Study of the Basin of Hauy Rang-Khlong Peet, Trad Province*". The research result reveals that local vegetables are overwhelmingly used to cook in local food recipes.

3. Regarding food packaging, food producers must use proper packages. Organisations in the food business and tourism development must provide knowledge, support, and advice and participate in the product packaging and logo design process, including quality assurance.

The researcher believes that food package design is very important in the food production process. The application of knowledge and proper

technology is not only the way to standardise products, but also to create the primary attraction of local foods for customers.

This result correlates with Aesthetics Theory in which Channarong Pornrungrot (2003: 17) explained that elements of aesthetic experience included aesthetic objects, aesthetic quality, and the individual. He added that humans are surrounded by beauty and non-beauty and those things affected the subjects' emotions, thoughts, and perceptions through the five senses.

4. Local food wisdom management is presented in accordance with 4M's management principles. Consumer behaviour analysis features food materials, preparation, cooking techniques, serving and eating, packaging and sales, together with local food wisdom management for tourism promotion. These are presented according to management principles such as planning guidelines for promoting tourism, food lists, and package development, as well as the establishment of an organisation or unit to facilitate systematic operation. Support from the government sector and business leaders is vital for proper direction in presenting local foods and monitoring the work process and consumer feedback.

In the researcher's opinion, systematic management operation would lead to the effective presentation of local food wisdom with a standard quality. At the same time, tourists would have an opportunity to try the local foods which communities and locals have selected to present. This process would show the application of the 3S approach: Support, Stimulate, and Spend the opportunity.

This result concurs with Coltman's (1989: 204-206) study which revealed that cultural tourism development guidelines consisted of these practices: awareness of the importance of tourism to the economy should be promoted to local people; tourism development must be conducted in line with community goals and needs; appropriate food advertisements should be designed; and cooperation between public and private sectors should be boosted. Tourism development plan should not have a negative impact on local people, capital, and workforce, and these in control must be locals themselves. And events and festivals conducted at tourist

locations should reflect the local history and way of life, and provide opportunities for communities to participate in the activities.

## **Suggestions**

### **Suggestions** for further application:

1. Households, local communities, and food producers should recognize the importance of the local wisdom of food production process and passing on knowledge. Relevant units should build correct understanding and good attitudes with respect to local food culture as a matter of urgency.
2. Educational units should participate in the process of local food knowledge building to extend the application of local wisdom now and beyond.
3. Local administrations and community organisations should support and promote the application of the local food wisdom by developing short and long term policies.
4. The provincial organisations of Rayong, Chanthaburi, and Trad should perceive their food cultures being common; they should build a food culture network to help implement the application of the food wisdom, to benefit tourism, etc.
5. Tourism units should use these findings to make a practical and continuous action plan for tourism, underling the food identity along with the local community identities in other aspects.
6. Government and tourism units should support, in terms of policy and implementation plans, actioning the application of the local wisdom that would positively benefit the local way of life.

### **Suggestions** for further study

1. Further study of unique local foods in other areas that are presently applied in the local areas, such as ethnic groups' foods, should be carried out to use for tourism promotion.
- 2 .The local food wisdom should be studied further to apply to other activities such as, to develop economy, to promote health, or to prepare the country for the entering to ASEAN.

3. Local foods in the eastern region should be studied further in other dimensions and apply to the government's administrative process, such as, the community product standard.

4. Proper preservation and packaging designs should be studied to apply with local food products.

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