

DECODING THE BODY OF KNOWLEDGE IN FOOD CULTURAL IDENTITY IN UNESCO WORLD HERITAGE FOR LOCAL CURRICULUM DEVELOPMENT TO SUPPORT GASTRONOMY TOURISM

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Abstract

Gastronomy tourism is becoming significant in the post Covid 19 because of trends of tourist interesting on food and cultural in old city. Therefore, several countries propose the new tourism experience of gastronomy tourism which integrated cultural and food in the world heritage site. Especially this paper propose the contribution of the decoding the body of knowledge in cultural identity and develop local curriculum for support gastronomy tourism in UNESCO world heritage case study Ayutthaya, Thailand. Undoubtedly, Ayutthaya was a city with multilevel as well as multiform relationships, and a number of trading areas. It has also been a city of food culture since the time of the foundation of water, the golden land, and cultural inheritance until the present time. This article aimed to (1) develop the key indicators for Thai food culture, (2) decode food set wisdom of Ayutthaya, the harbor city of the East, and (3) provide the guidelines on applying the body of knowledge for local curriculum development in Ayutthaya. Integrated methods between quality and quantitative research were used. There were (1) the results of the development of the key indicators for food identity, (2) the results of decoding food set and (3) the results to provide the guidelines on applying the body of knowledge in food identity for local curriculum development to support tourism.

Keywords: Decoding, Food cultural identity, World Heritage, Local Curricular, Gastronomy tourism.

Introduction

Food refers to cultural inheritance of people all over the world. Food basically reflects cultural identity, way of life, beliefs, traditions, and culture from generation to generation. It becomes a current key drive of cultural tourism.

More specifically, food becomes an influential soft power that creates the trend of travelling overseas all over the world for trying signature dishes in any particular countries. This creates experiences and money as a necessary economic stimulation for the post COVID-19 tourism (Suanpang, et al, 2022; Jainan, et al, 2022).

According to the trend of Thai food, ranked as the most delicious in the world, e.g., Massaman curry, Pad Thai, and spicy prawn soup, it becomes Thai food creativity that finally leads to a “soft power” to communicate long identity, way of life, and cultural origin up until current food identity as well as wisdom. Thus, it is necessary for decoding to study local food wisdom for curriculum development in accordance with the body of such knowledge. Above all, Thailand has become the top fourth destination in the world for tourists after COVID-19 (Visa Global Travel Intentions Study, 2022), particularly Phra Nakhon Si Ayutthaya Province that will also become the top fourth tourism city Asia in 2023 (Pornpailin Julaphan, 2022) among tourists who will come to try local food in the world heritage city.

The most popular UNESCO world heritage in Thailand is ‘Ayutthaya’ and this city has become a key gastronomy destination in terms of food culture and wisdom. Ayutthaya contains suitable geographic features as a source of materials and other necessary resources. This creates the variety of Ayutthaya food, identity, and prominence; particularly food influenced by Persians as a result of international trade at ports. Such variety and a very long history have made Ayutthaya food become one of dishes with creativity and popularity from Thai and international tourists. Thus, driving Ayutthaya food based on wisdom and cultural foundations is to provide opportunities for Ayutthaya to move forward as a new gastronomy tourism city using gastronomy tourism basis for future sustainability of communities.

Food cultural identity of Ayutthaya, a world heritage city with local food wisdom, has contained a very long reputable history with international acceptance, tastes, and high nutritive value. Its food was locally originated as the identity of popular food in each particular group of local people, and could be cooked from available local materials, from areas near villages, from farms, and from rice fields. This included food that had been consumed in particular areas for a long time, with continuous inheritance. Local food wisdom was originated from accumulated wisdom of ancestors for using local and natural resources as material for

cooking. It was all based on beliefs, values, way of life, and knowledge of each particular society; with gastronomy p and unique identity that should be extended for prominence and transferred to descendants for their pride in the future (Piramal Buntham, 2017). Thai food in Ayutthaya period was initially influenced by international food, mostly spread in the royal court. Then, it was spread to people. Its flavors were modified to match Thais’ tastes. Available materials in Thailand were used, along with suitable cooking procedures for preferable flavors until it finally turned into Thai food/cuisine, conforming to the perspective of M.L. Kwantip Devakula (2017).

Ayutthaya is a world heritage city certified by UNESCO since 1991, a food tourism destination for people at all ages under the charming atmosphere of the combination between the past and modernity of the current world with various activities and local attractions (for solo, group, family tourism, etc.). It has been the old capital city of Thailand for 400 years, with the fascinations of culture, history, and local customs. It is also an exuberant source of food, i.e., a number of freshwater fish, river prawns, vegetables, and fresh fruits. It is the origin of authentic Thai food in different menus nowadays (influenced by foreigners, e.g., India and Persia).

Promoting learning and creating educational process at all levels are the key parts that lead to national development in accordance with the desirable direction. Educational management must consider efficiency and capability to respond to students’ needs and expectations, including expectations of the society toward the outcomes. It is also necessary to consider surrounding factors for efficient and effective educational management, particularly continuous social change and development as per the concept stating that “Education is associated with all community inhabitants. Communities are also associated with educational process. Efficient educational management must consider local communities and respond to local inhabitants’ needs. Those inhabitants must take part in decision making on instructional activities at school” (Tassana Sawaengsak, 2005: 43).

Local curriculum development about managing the body of knowledge in food wisdom identity of Ayutthaya is part of educational management to stimulate learning, particularly prominent and unique Ayutthaya food identity through education in historical, social and cultural dimensions. Learning in local curriculums drives the feeling of love toward domiciles. It is another way to extend and promote tourism for communities, particularly among tourists who are interested in stories of food culture. Learning management occurs between area owners and tourists through cooking methods, materials, and eating methods. Local curriculum development about managing the body of knowledge in food wisdom identity of Ayutthaya is part of transferring the body of knowledge, background, and income creation that can be extended to sustainable tourism at last.

Curriculum development for primary and secondary education of local schools which management design was developed to be broader, with more combination and integration of contents. To clarify, subjects with similar contents were combined into sections using process skills for student complete experiences, i.e., knowledge, process skills, attitudes, and desirable values that will lead to utilization that brings outcomes, job creation, occupational creation, and creative tourism support in the New Normal. This will also lead to extension of outcomes and to use as a show case model/prototype that can drive grassroot economy of communities. Other than these, it creates jobs, occupations, and income; along with conservation and inheritance of local as well as community resources to security, wealth, and sustainability. Curriculum development can be based on local learning sources, authentic learning, and authentic assessment. It can also be used to strengthening the roles as local guides because there are a number of fascinating attractions that facilitate deep learning and the ability to promote those local attractions to tourists. The Basic Education Core Curriculum classified education into 3 levels as follows.

1. Primary education level (Prathomsuksa 1 – 6): This level covers the first stage of compulsory education. It focuses on acquiring various skills-

-reading, writing, calculation, fundamental thinking, communication, social learning process and fundamentals of human beings, complete and balanced development of quality of life in various respects - physical, intellectual, emotional, social and cultural - emphasizing on integrated learning management. The integration of a subject about local guide can be provided so that students can feel proud and cherish their domicile.

2. Lower secondary education level (Mathayomsuksa 1 – 3): This level covers the last stage of compulsory education. It focuses on allowing learners to explore their aptitudes and interests, promoting development of individual personality, skills for critical and creative thinking, problem-solving, life skills and skills required to apply technologies as learning tools, social responsibility, suitable balance in regard to knowledge, virtue and pride in Thai nationalism, which together provide a foundation for future livelihood or further education. Also, students can be local guides for tourism recommendation.

3. Upper secondary education level (Mathayomsuksa 4 – 6): This level focuses on increasing specific knowledge and skills in line with capacities, aptitudes and interests of individual learners in regard to academic and technological application, skills for high-level thinking process, ability to apply knowledge for further education and livelihood, and self-development and national progress in accordance with students' respective roles, as well as ability to lead and offer community services in various respects. Students can work as local guides.

According to the research gaps, the review of the needs in the area, the significance of Ayutthaya food obtained from particular literatures, and disappearing recipes, there are still authentic and healthy Ayutthaya food recipes for utilization to create outcomes, job creation, occupational creation for local people, and tourism support. They can be used for driving grassroot economy of communities; creating jobs, occupations, and income; along with conservation and inheritance of local as well as community resources to security, wealth, and sustainability; including

applying the body of knowledge for local curriculum development to support tourism.

The aim of this paper is (1) To develop the key indicators for Thai food (2) decode food set wisdom of Ayutthaya, the harbor city of the East and (3) provide the guidelines on applying the body of knowledge in food identity for food identity curriculum and wisdom curriculum development to support tourism.

LITERATURE REVIEW

According to literature review for building the conceptual framework by extracting the body of knowledge, there were the related documents and research papers as follows.

2.1 Decoding theory

For the geographic characteristic, Ayutthaya is a river basin surrounded by 3 rivers, i.e., Chao Phraya River, Pasak River, and Lop Buri River. This shaped Ayutthaya as an island with exuberance as a result of minerals swept by the rivers before moving to the mouth of the Gulf of Thailand. It is also a key source of food from natural resources around the river basin. For these reasons, the way of life among Ayutthaya people mainly relied on water, i.e., occupations, trading, and strengthening international relations by sea and land, particularly agriculture and fishery. Besides rice as a key product of Ayutthaya, there was also fishery in rivers. There were also wild products. Thus, most local food sets contained fish and vegetable that could be found in the nature. A French diplomat coming to Ayutthaya in the reign of King Narai the Great recorded in the archive that there were a number of fish in rivers. Ayutthaya people mainly ate rice and fish by boiling and making curries, including dried and salty fish with dipping sauces and fresh vegetables from swamps or edges of forests. They rarely ate terrestrial animals, i.e., wildlife or pets such as cattle, pigs, and chickens, particularly cattle because they were animal labour for agriculture. However, in the middle of Ayutthaya Period with prosperity as the harbor city for trading with different countries since the Suphannaphum Dynasty, particularly in the

reign of King Narai the Great, there was communication with a number of foreigners, i.e., the Japanese, Persians, and Muslims, resulted from maritime trading around the eastern harbor with merchants from the Bay of Bengal. This was a key factor influencing cultural spread of each race in Ayutthaya because of the modification international food coming in that period, i.e., Thong Yip, Thong Yod, and Foi Thong (Jala Mas) from Portugal.

2.2 Identity in food culture of Ayutthaya

Ayutthaya people had simple food consumption using available materials in the nature until there were some Thai sayings “Kin Kao Kin Pla (Eat rice eat fish)” and “Kub Kao (Food to eat with rice).” Or the word that could describe a natural characteristic for food consumption was “Kin Tam Nam (Take the usual),” referring to cooking materials from rivers to eat with rice or so-called Kub Kao Kub Pla (Food to eat with rice). These describe food consumption of Ayutthaya people. However, when considering key materials for cooking as per the statement “rice was necessary food,” the two indispensable kinds of food until they were traded in a large amount were salt and fish (Anthon Reid, 2005). Apart from cooking with various materials, common cooking methods were also found among Ayutthaya People, e.g., grill, roast, boil, make curries, and bake. As for cooking influenced by China using pans as cooking equipment, it was found since the early of Ayutthaya Period (La Loubere, Simon de, 2014). The identity of food consumption of Thais since the ancient time and was the same in all regions was “food sets.” Despite the difference of food in those sets in each particular area, it usually contained chili sauce, local vegetables, attachments (grill, roast, fry, curries, and spicy salads), and rice as indispensable. Ayutthaya contained exuberant food because it was a source of natural resources. Siamese people ate rice with fish as the main food together with chili sauce and fresh vegetables. Thus, all kinds of food influenced by Persians were modified into Thai food, e.g., “Massaman Curry,” originally called “Salaman Curry” in the reign of King Narai the Great until it became “Massaman Curry” in the early of Rattakosin Period. The verse in Karb-Hae-Chom-Kreaung-

Kaow-Wan (Food and Desserts), a royal work of His Majesty King Phra Buddha Lertla Naphalai “King Rama II,” was written as follows,

Massaman the curry of darling
with the aroma of cumin and strong taste

Any man who tries once
will surely dream of her

This implied that Massaman Curry was royal Thai cuisine influenced by Indian food in Ayutthaya Period.

Saruda Nitiworakarn (2014) studied “Thai Food: Cultural Heritage of the Nation” in Academic Journal Phranakon Rajabhat University. It was found that Thai food has been evidently developed since the prehistoric period up until currently. The prominences of Thai food included nutritive value and fascinating as well as unique decoration.

2.3 Food identity assessment

According to the concept and theory of food identity, identity refers to social construction and can be originated from interaction with others. It connects us with the society. Or it can be originated from socialization and social interaction. Identity is about setting similarity and differences of selves (Maneerat Sukkasem, 2017; Krittarwit & Suppakorn, 2019). Food is a significant identity to tell who we are, to support authenticity, and is related to nostalgia (Krittarwit & Suppakorn, 2019). And according to a survey on the body of knowledge about current local food, there are 9 suggested factors influencing local food identity (Kornkanok Maya, 2017) as follows.

1. Materials for cooking: They refer to available local materials, both plants and animals, that can emerge naturally or can be originated by communities by cultivation or livestock for cooking in the daily life. Some types of materials are available in only some particular areas, e.g., Gurma in the north and Baegu in the south.

2. Cooking methods: They are mostly simple and not complicated. Some areas may use same materials as other areas but with different cooking methods. For example, if fermented bamboos in the south are cooked as sour soup

made of tamarind paste or yellow curry, they are regarded as local food in the south. But if they are cooked as tamarind soup with mullets, they are regarded as local food in the east side of the central region.

3. Consumption/eating methods: They are the same in all local areas. In case a the one in a particular area is different from others, it is regarded as a local food of that area. For example, eating coconut flavored sticky rice with sour soup made of tamarind paste is a local food in Chanthaburi Province.

4. Geographic characteristics: Exuberant soil and water sources influences natural food sources. For example, the central region is a large plain with a number of rivers that cause sediments and piled up soil, finally bringing exuberance. It is a key source of national rice farming, with adjoining territories that bring cultural slippage and exchange.

5. Climate: For example, the north is colder than other regions, bringing a local food, i.e., aspic. Cold air in winter hardens gelatin in simmered pork skin into a jelly-like texture.

6. Migration: This maybe caused by job finding or moving to study. Or in the past, it might be caused by wars. Humans basically apply their own local cultures in new habitations. And if this situation has occurred over a period of time, a local culture will become a new culture in that certain area/inhabitation. In contrast, in case of short-term migration such as study overseas, when humans return to their original domiciles, they apply those new local cultures they find and live in those societies to their original domiciles. And if local people are satisfied, they will follow those cultures continuously.

7. Technological advancement: A number of facilitating tools and devices have been invented. Thus, humans use them to save energy and time. However, if those facilities are not used carefully, particularly for food, food identity can be lost, e.g., shrimp paste sauce in the past was cooked by mortar and pestle to pound ingredients. But nowadays, blenders are used instead, causing the loss of its original taste. That is because pounding actually breaks down ingredients slowly before breaking

whereas blenders contain small blades to cut off ingredients, causing the loss of combination of ingredients and vaporized scents of materials.

8. Family and social change: Thai society was once a society with extended families and many children. Nowadays, it became the one with single families and 1-2 children. Wives have to go out to make a living like husbands. These results in changing way of life. Families spend less time or activities together, causing plastic-bag food culture or dining out.

9. Strengthening international relations: Since Sukhothai Period up until currently, there have been trading, exchange, and visits. These has always brought close relations among countries with adjoining territories, e.g., Laos, Malaysia, or distant countries such as India, Chinese, Portugal. Thus, different cultures are accepted and applied in people's way of life.

2.4 Food cultural tourism

Food culture refers to traditions and customs of behavior in the society that have been practiced in all steps of food preparation. It is also a role model of living in term of food that includes knowledge, beliefs, and food values; along with methods from invention or creation. Individuals learned and are inherited from generation to generation (Sukanya Maikruekaew, 2016). In term of food cultural tourism, it refers to visiting attractions that are food production sources, food festivals, and food shops. It also refers to learning food experiences in trying food and drinks combined with culture and history. It is the combination of the local nature as well as identity. It is to use sense for tasting, smelling, learning cooking procedures, and cooking trials.

These are all experiences for tourists. Food tourism is more popular nowadays, and regarded as part of destination marketing (Hormg & Tsai, 2010).

2.5 Food identity curriculum and wisdom development to promote tourism

Local curriculum development refers to curriculums developed based on problems and tourist needs. Those curriculums must conform and suit economic as well as social conditions in those areas. It is wisdom-based learning that respond to way of life and is adjusted to current change. Also, it can be extended and promote tourism. Continuous development can attract tourists because each area with different culture, cultural experiences are the key motivation for tourists to experience local food (Allan, M., 2016). Cooking on occasional festivals (Baltescu, C.A., 2016), i.e., materials, cooking methods, eating methods, geographic characteristics, climate, migration, technological advancement, family and social change, and strengthening international relations from the past up until currently. Okumus et al. (2007) studied "Incorporating Local and International Cuisines in the Marketing of Tourism Destination: The Cases of Hong Kong and Turkey. It was found that a number of tourists and people started their travel for gastronomy purpose. Thus, there was collaboration between local and international food in marketing tourism destination. For food tourism in Ayutthaya, the world heritage from tourist viewpoints, the factors influencing motivation of food tourism in Ayutthaya was highest (Mean = 4.73, SD = 0.56) (Pannee, S. et al. 2022).

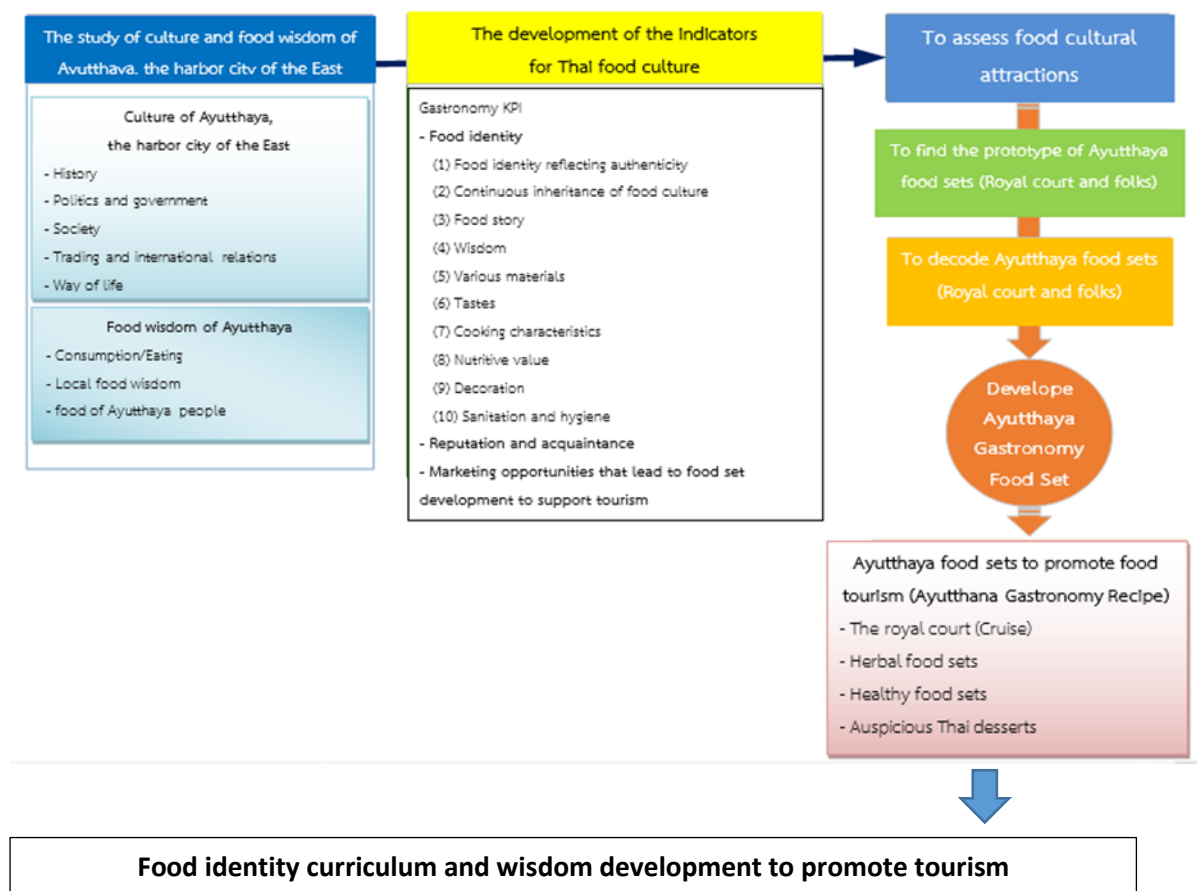


Figure 1: Conceptual framework

The research on “Finding the Prototype of Food Culture and the Development of Food Sets of Ayutthaya, the Harbour City of the East” aimed to (1) develop the key indicators for Thai food culture, (2) decode food set wisdom of Ayutthaya, the harbor city of the East, and (3) provide the guidelines on applying the body of knowledge in food identity for food identity curriculum and wisdom curriculum development to support tourism.

To develop the key indicators for food culture

The development of the key indicators for food culture and to find the prototype of Ayutthaya food sets was data collection about Ayutthaya food, focusing on studying food identity, food culture, and menus to obtain inclusive, correct, and reliable data with references. Thus, data acquisition patterns were set. Data included document analysis, in-depth interview, and interview with academicians, food experts, and Ayutthaya historians (Focus group) as follows.

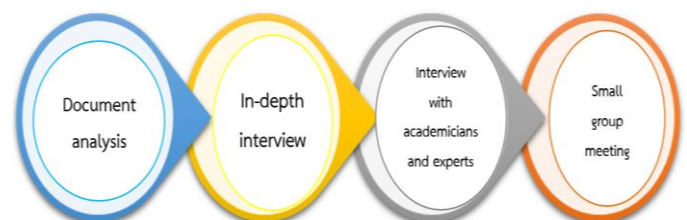


Figure 2: The process of setting indicators and finding food prototype Ayutthaya, the harbor city of the East Source: The researchers (2022).

Indicator assessment process

Data was searched from different sources, with the meeting to draft the criteria of indicators for Thai food identity. The assessment form was sent to experts to assess the indicators and to provide suggestions as well as improvement guidelines. Finally, the approved assessment form with the criteria of indicators for Thai food identity. was obtained.

1. Food identity reflecting authenticity

- | | |
|---|------------------------------|
| 2. Continuous inheritance of food culture | 7. Cooking characteristics |
| 3. Stories | 8. Nutritive value |
| 4. Wisdom | 9. Decoration |
| 5. Various materials | 10. Cleanness and sanitation |
| 6. Tastes | |

Table 1: The indicators for food identity to promote creative tourism.

Criteria	Indicators	Score
1. Food identity reflecting authenticity	Acknowledge identity or characteristics of each particular kind of food.	10
	Acknowledge the prominence of acceptable food, e.g., signature (food) of different families and chefs' names.	
	Able to differentiate kinds of food.	
	Materials contain full tastes reflecting authenticity.	
2. Continuous inheritance of food culture	Cooking foundation is in accordance with food culture, e.g., writing or narrating a particular food background/food set.	10
	Cooking techniques are in accordance with food culture.	
	With standard food recipes inherited from generation to generation.	
	Cooking methods are correct in accordance with food culture.	
	Cooking foundation is in accordance with food culture, e.g., writing or narrating a particular food background/food set.	
3. Stories	Acknowledge history and background of ancient food.	10
	Keep the value of Thai food.	
	Able to show basic knowledge about food and materials.	
	Acknowledge food image and identity.	
	Understand way of life in that old time and food influenced by other countries.	
4. Wisdom	Able to differentiate kinds of food in accordance with wisdom.	10
	Acknowledge and understand Thai food sets in accordance with wisdom.	
	Acknowledge and understand single dishes in accordance with wisdom.	
	Acknowledge cooking procedures in accordance with wisdom.	
5. Various materials	Choose materials for local food based on principles.	10
	Provide steps, planning, and material preparation.	
	Material and condiment preparation techniques are correct and suitable.	
	Store materials <u>before and after</u> cooking.	
	Estimate suitable material costs for cooking.	

Criteria	Indicators	Score
6. Tastes	Tastes are prominent, with authenticity remained.	10
	Side dishes and attachments with the variety of natural materials and authenticity.	
	Acknowledge the taste of each kind of food.	
	Able to choose and differentiate side dishes and attachments in accordance with authenticity.	
7. Cooking characteristics	Choose suitable storage for kinds of cooked food.	10
	Acknowledge how to store each kind of cooked food.	
	Acknowledge how to store hot food.	
	Acknowledge how to store frozen food.	
	Acknowledge how to adjust food temperatures before storage.	
8. Nutritive value	Food is valuable for health at all sex and ages.	10
	Food contains full nutrients in accordance with nutrition fact	
	Food contains useful herbs and spices.	
	Fine and suitable size as well as proportion of Thai food for serving.	
9. Decoration	Timely decoration of serving dishes.	10
	Fascinating, elaborate, and consistent food arrangement.	
	Use natural colors to food decoration.	
	Medicinal properties of each material are different in terms of hot and cold activities.	
10. Cleanness and sanitation	Good sanitation for cooking and hygienic conditions.	10
	Good sanitation of establishments and safety.	
	Hygienic food storage space.	
	Know how to store food under hygienic conditions, e.g., passed food storage trainings.	
	Safe, suitable, and eco-friendly materials or serving packages.	
Total		100

Table 1: The scoring criteria for Thai food identity to promote creative tourism of food culture.

Score level	Group	Food set development to support food cultural tourism
81-100	A (Excellent)	The menus are ready for tourism support.
71-80	B (Good)	Only some menus are ready for tourism support.
61-70	C (Moderate)	The menus are ready for tourism support, but need improvement.

51-60	D (Faire)	The menus are ready for tourism support, but need a lot of improvement.
0-50	F(Need improvement)	The menus are not ready for tourism support.

According to Table 2, it was found that there were 5 levels of the scoring criteria for Thai food identity to promote creative tourism of Thai food culture.

1. Group A: Excellent (□□□□□)

The menus were with high efficiency and readiness for tourism support, i.e., food identity reflecting authenticity with continuous food cultural inheritance, stories of wisdom food with authentic tastes, various materials, and perfect nutritive value, fascinating decoration, and cleanness as well as sanitation.

2. Group B: Good (□□□□)

The menus are efficient and ready but need small improvement before tourism support, i.e., food identity reflecting authenticity with continuous food cultural inheritance, stories of wisdom food with authentic tastes, various materials, and perfect nutritive value, fascinating decoration, and cleanness as well as sanitation.

3. Group C: Moderate (□□□)

The menus are ready for tourism support, but need improvement before tourism support, i.e., food identity reflecting authenticity with continuous food cultural inheritance, stories of wisdom food with authentic tastes, various materials, and perfect nutritive value, fascinating decoration, and cleanness as well as sanitation.

4. Group D: Fair

The menus are ready for tourism support, but need a lot of improvement. before tourism support, i.e., food identity reflecting authenticity with continuous food cultural inheritance, stories of wisdom food with authentic tastes, various materials, and perfect nutritive value, fascinating decoration, and cleanness as well as sanitation.

5. Group F: Need improvement

The menus are neither efficient nor ready for tourism support, i.e., food identity reflecting authenticity with continuous food cultural inheritance, stories of wisdom food with authentic tastes, various materials, and perfect nutritive value, fascinating decoration, and cleanness as well as sanitation.

Data analysis

This is an integrated research between qualitative and quantitative research and research & development (R&D). The instrument for quantitative research was the assessment form. The instrument for qualitative research was the interview form. The indicators included food identity reflecting authenticity, continuous food cultural inheritance, stories, wisdom, various materials, tastes, authenticity, cooking methods, nutritive value, fascinating decoration, and cleanness as well as sanitation.

To decode food set wisdom

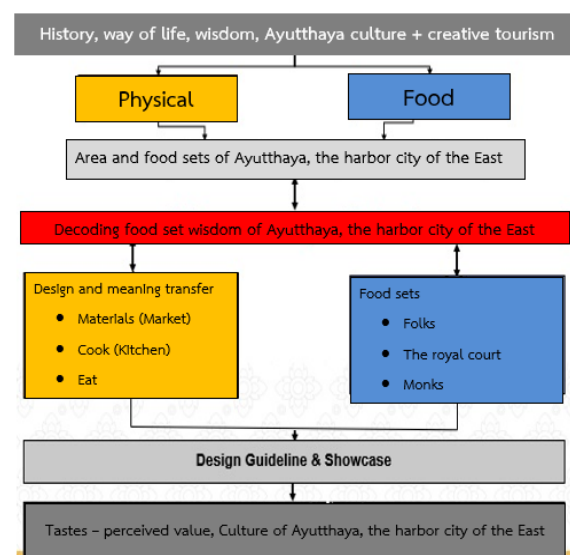


Figure 3: To decode food set wisdom

Source: The researchers (2022).

To provide the guidelines on applying the body of knowledge in food identity for local curriculum development to support tourism.



Figure 4: To provide the guidelines on applying the body of knowledge in food identity for local curriculum development to support tourism.

Source: The researchers (2022).

RESEARCH METHODOLOGY

The development of indicators for food identity

The assessment of food sets of Ayutthaya, the harbor city of the East, was based on the criteria, i.e., food identity reflecting authenticity with continuous food cultural inheritance, stories, wisdom, various materials, tastes, authenticity, cooking, nutritive value, decoration, and cleanness as well as sanitation. The criteria conformed to the standard indicators of Thai dessert shops, focusing on unique quality, quality control, safety, and certification. They also conformed to the concept of Dodgshun and

Peters (2004), specifying that delicious cooking does not only depend on cooking skills and food sets but also intensity of heat while cooking and prominences that can develop production efficiency and marketing opportunities (Nusara Saengaram, Siwarat Kobayashi, & Prin Laksitamas, 2020). For the results of food selection with excellent scores, they could be ranked from the highest to lowest scores, i.e., Knom Hin Fon Thong, creamy spicy prawn soup, fried shrimp cakes, shrimp paste sauce, Massaman Curry, cooked rice mixed with meat and spices, prawn and herb spicy salad, red sticky rice, fish in red curry sauce, spicy mixed vegetable soup, bird nest in clear soup, respectively.



Figure 5: The development of indicators for food identity

Source: The researchers (2022).

Decoding food set wisdom case study of Ayutthaya UNESCO world heritage.

Decoding food set wisdom of Ayutthaya, the harbor city of the East was based on the criteria of Ayutthaya food identity, referred from United Nations Educational, Scientific and Cultural Organization (UNESCO) and geographical indication (GI). The criteria in this research was modified for more conformity and suitability. Therefore, food was selected based on their kinds under the consideration of connection in term of historical, economic, social, and cultural dimensions; including food appearing in contemporary literatures or others. Those kinds of food were collected and classified. Periods of time were also classified and brought for consideration based on the criteria. According to the study of data and consideration of the criteria, the wisdom could be decoded into 5 menus. The meat dishes included creamy spicy soup, fried shrimp cakes, Massaman Curry, cooked rice mixed with meat and spices (Cooked rice with international taste). The dessert was “Kanom Hin Fon Thong,” a popular kind of dessert in Ayutthaya Period during wars and hard to find nowadays (Anong, J. et al. 2022).



Figure 6: Example of food set of Ayutthaya, the harbor city of the East.

Source: The researchers (2022).

The guidelines on applying the body of knowledge in food identity for local curriculum development to support tourism.

Applying the body of knowledge in food identity for local curriculum development

to support tourism was food cultural tourism focusing on community attractions as a key foundation. Community tourism activities were set. And community identities were developed into local curriculums. This refers to exposing to experiences of new consumption by allowing tourists to learn the stories of signature menus. Explanations about cooking were the mediator between tourists and local food. Correction about food was considered (Cohen, E., and Avieli, N., 2004.) from finding sources of natural materials in each community, learning stories of food culture, driving grassroot economy by creating jobs, occupations, and income; along with conservation and inheritance of resources in each particular local area.

DISCUSSION AND CONCLUSION

The development of indicators for food identity

According to the assessment of the prototype selection for Ayutthaya food sets for further decoding, it was found that there were up to 10 selected kinds of food based on the criteria of Ayutthaya food identity. All of the menus had excellent scores, and could be ranked from the highest to lowest scores, i.e., Knom Hin Fon Thong, creamy spicy prawn soup, fried shrimp cakes, shrimp paste sauce, Massaman Curry, cooked rice mixed with meat and spices, prawn and herb spicy salad, red sticky rice, fish in red curry sauce, spicy mixed vegetable soup, bird nest in clear soup, respectively. The criteria used included food identity reflecting authenticity, continuous food cultural inheritance, stories, wisdom, various materials, tastes, authenticity, cooking methods, nutritive value, fascinating decoration, and cleanness as well as sanitation. After the prototype had been obtained, decoding was conducted afterwards.

Decoding food set wisdom: Case study Ayutthaya UNESCO World Heritage

The study on decoding the body of knowledge in food cultural identity of Ayutthaya world heritage city for local curriculum development to support tourism” relied on the assessment criteria to select Ayutthaya food identity. The criteria for selection was referred from the

United Nations Educational, Scientific and Cultural Organization (UNESCO) and Geographical Indication Criteria (GI). Those criteria were modified for more conformity and explicit Ayutthaya food identity, i.e., food identity reflecting authenticity, continuous inheritance of food culture, stories, wisdom, various materials, tastes, authenticity, cooking characteristics, nutritive value, decoration, and cleanness/sanitation. There were 5 menus that were selected, with excellent scores, i.e., 1) spicy prawn soup, 2) fried shrimp cakes, 3) cooked rice mixed with meat and spices (Biryani Rice), 4) massaman curry, and 5) Kanom Hin Fon Thong. They efficiently reflected Ayutthaya identity, prosperity, wealth of wisdom, and culture.

For decoding food set wisdom of Ayutthaya, the harbor city of the East, the data related to Ayutthaya food sets was studied in order to decode food set wisdom of Ayutthaya, the harbor city of the East. It was found that there were the key factors influencing the development of Ayutthaya food as follows.

1. Geographic characteristics and climate: Because Ayutthaya was a river basin surrounded by 3 rivers, i.e., Chao Phraya River, Pasak River, and Lop Buri River, it was exuberant, particularly as the source of water resources. As a result, there were fishery products from different kinds of aquatic animals, including the western and the eastern areas where Chao Phraya River and Pasak River flowed by as the exuberant areas full of swept minerals. Thus, the areas were very suitable for agriculture. Those areas were also expanded as inhabitations, communities, and trading areas in Ayutthaya in the past.

2. Economy: Ayutthaya was a significant harbor city with huge roles in Northeastern Asia, particularly trading in the Bay of Bengal, a key trading station since the reign of King Borommatrailokkanat. Those areas were used for trading between Ayutthaya and international merchants, e.g., Persian merchants, Dutch merchants, and Spanish merchants. Thus, Ayutthaya traded and imported spices continuously. This was a key factor that caused Ayutthaya to acquire and

modified food cultures of those people until they become the unique identity of Ayutthaya.

3. Politics: Ayutthaya was located in a very suitable stronghold, particularly in the area surrounded by the river as a fortress. Moreover, there was also territorial expansion by waging wars with other countries since the reign of King Ramesuan, e.g., waging wars with Cambodia and Chiang Mai. Ayutthaya took such geographic advantages to expand its ruling authority to open trading routes with other regions, i.e., trading routes from China, the Gulf of Thailand, Indian Ocean around the Bay of Bengal. As a city with key political and ruling roles in Southeast Asia or usually called “Suvannabhumi” by historians, it was filled with multinational people coming to live in. Some came for trading. Some came for entering government services. And some other groups came to Ayutthaya because they were herded as prisoners of wars. These people brought and modified their own identities and cultures to conform to the new inhabitation, resulting in cultural diversity, and finally led to Ayutthaya food identity.

The guidelines on applying the body of knowledge in food identity for local curriculum development to support tourism.

Identity refers to social construction and can be originated from interaction with others. It connects us with the society. Or it can be originated from socialization and social interaction. Identity is about setting similarity and differences of selves (Maneerat Sukkasem, 2017; Krittarwit & Suppakorn, 2019). It was divided into 2 key parts, i.e., personal identity and social identity (Apimya Feungfusakul, 2003). It does not seem possible that the identity of each particular thing and each person is the same because all are truly various or with the combination between psychology and sociology. The original theory of identity was created from the growth of social class, sex, and nationality in the relationship between identity and tourism, and the relationship between Identity and food. “You are what you eat” is an idiom of Ludwig Feuerbach, a German philosopher who interpreted from the sentence “Tell me what you eat and I will tell you what

you are” in the *Physiology of Taste*, the book of Anthelme Brillat-Savarin, who concluded the connection and the relationship between food and cultural identity. Food tradition basically binds with identity, from race, nationality, authenticity, identity, region, sex, level, social class, politics, and economy; or called “foodways.” This word refers to social structure, common food behavior in the same community group with the same culture. Key ingredients and main dishes can be transformed into meaningful signs/symbols for local people and tourists. Food is usually related to groups of people and geographic characteristics. Food styles are connected with local people and regions. Some kinds of food are named based on places. Tastes, images, food styles, and food origins cannot be separated. A group of people of a certain place can represent the identity of main dishes that connect with the place. Origins are a key foundation of geographic characteristics and food identity for food tourism, with opportunities for communities to combine tourism with local food systems in order to promote economic development (Green, G. P., and Dougherty, M. L. (2008)). The relationship between food and tourism is very close, with food as a necessary tourism resource (Henderson, J. C. (2009)).

Contribution

The first author is Pannee Suanpang which develop the research themes, analysis the result and editing manuscript. The corresponding author is Anong Jainan which review literature, decoding knowledge, analysis the result and writing manuscript. The investigator is Sureeporn Thanyakit, Boonyaporn Chuamsompong and Chanathat Boonrattanakitbhummi review literature, analysis the result, and editing manuscript.

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