IDENTITY COMMUNICATION OF CHANTABURI LOCAL FOOD IN TOURISM CONTEXT

[1]WIKHANESUANTAGONG, [2]ORAWAN SIRISAWAT APICHAYAKUL

Faculty of Business, Economics and Communications, Naresuan University, Thapo District, Muang Phitsanulok
E-mail: wikhanesuant61@nu.ac.th

Abstract - This qualitative research article aims to study the communication of Chanthaburi local food identity in the context of tourism by means of document analysis and in-depth interview.There were 47 key informants, including local community groups, entrepreneurs, restaurants, government organizations, educational institutions and tourists.The study was used to analyze the data through Pierre Budier's concept of identity and capital concept. The results showed that insiders and outsiders had a perception of food that is a consistent local identity of Chanthaburi, such as chamuang pork curry, stir-fried noodles with crab,Moo Liang noodles, boiled chicken with cardamom, salt and chili seasoned rice, Sala Loi Kaew, Mulva Nut Juice,Crab Egg Chili Paste,Steamed rice topped with chicken and chili paste,Patongo with sauce,Mapeet Juice and seafood.As for the communication of Chanthaburi's local food identity in the context of tourism, there were 9main dimensions of communication as follows: Communicate identity through raw material costs. Communicate identity through cooking process. Communicate identity through unique flavors. Communicate identity through lifestyle and ethnicity. Communicate identity through the strange or endangered.Communicate an identity that is the same as anywhere else but something different. Communicate identity through being the kitchen of the eastern region. Communicate identity through safe food town and communicate identity through herb food town. Under such identity is an expression of intimacy with the people and the locality, expressed through food culture that is linked to the way of life of the local people. The available capital has been accumulated into a tourism product that is its own identity.

Keywords - Local Food, Identity Communication, Cultural Identity

I. INTRODUCTION

Local food communicates objects that can collect stories of intellectual heritage, customs, traditions, way of life, eating culture. Theart created from food, including decorations, utensils, music, literature, performances, and stories that have been conveyedmake food more than filling the stomach, but also creating the eater's brain, eyes and heart. Our eating of all kinds of food always has implications attached to it, such as class, gender, ethnicity, religious identity and food history, etc.Diet is therefore a marker of social distinction and used to communicate who belongs to which group, which society and how to create its own identity.In many places around the world, local food and drinks are used as a stimulus and create a memorable image for tourists to impress the taste buds and want to return again and again.

Chanthaburi is a tourist city in the eastern seaboard provinces that the Thai government has designated as a pilot province as a secondary tourism destination (Manager Online, 2018).In addition to being a city of fruits and natural attractions that are complete. Chanthaburi local food is one of the things that tourists often find opportunities to try to create a culinary experience. Popular local dishes such as chamuang pork curry, stir-fried noodles with crabs. Moo Liang noodles, crab roe relish, etc. Chanthaburi local food is characterized by strong flavors. Spicy with condiments and spices Popular to put sugar in savory dishes. Some foods are similar to local food in the central and southern regions, both raw materials and cooking methods are mixed, but they are not as popular with turmeric as in the south.Local food in Chanthaburi therefore has an identity from the use of raw materials in different areas.

Local food identity is one of the powers to define what locality is. How are they similar or different from others and how can they exist in a large society.The existence of identity in each community requires a space to communicate local identity to oneself and others outside the community.If the local food identity is clearly communicated and appears in any tourism area, it will be a strength that can build pride, reputation and generate income for the community.The process of increasing the value of tourism in the community, especially in terms of local food, to be successful and sustainable requires the participation of the local community.

Therefore, communicating local food identities is an important means for connecting groups of people to maintain cultural identities or to negotiate community identities. With diverse cultural capital and abundant natural resources spread throughout the province of Chanthaburi. Including a variety of communication channels that can reach the audience more easily. Therefore, it is the preliminary assumption that people outside the area continue to travel to Chanthaburi. Therefore, it is interesting that the local food identity of Chanthaburi from everyday food when being placed in the tourism area. Amidst the changing tourism context and under that dynamic identity. How will these identities be communicated by local communities which is important to support

the communication process to promote tourism in Chanthaburi Province to create a memorable image for tourists. It increases the tourism potential at the local level in line with the distinctive identity of the provinceto connect to the search for ways to communicate identity to promote food tourism in Chanthaburi Province in the future.

II. RESEARCH OBJECTIVES

To study the communication of Chanthaburi local food identity in the context of tourism

How to conduct research

1.Population and sampleThis research is qualitative research using document analysis methods by surveying from books, historical information, archives, journals, thesis, and relevant research articles. Official websites and in-depth interviews. The group of key informants is divided into 2 groups which are

1.1 Insiders is a group of 17 involved (Stakeholders), consisting of local communities Restaurant and Tourism operators Government organization groups and educational institutions.

1.2 Outsiders is a group of tourists traveling to Chanthaburi province from March to June 2022, which came to use a total of 30local restaurants and souvenirs in Chanthaburi province.

2. Research instrument In the analysis of documents, the researcher uses the method of distinguish the elements and categorized for processing. As for in-depth interviews, using an open-end questionstructure, including observation by the researcher, specifying questions from reviewing knowledge through concepts that have been filtered from experts.

3. Data collection Document analysis and collection from data sources After that, to distinguish the elements and categorized to be processed by connecting various relationships in accordance with the facts, both in terms of reason and effect. As for in-depth interviews, collect information from the structural question interview. The researcher has specified the questions obtained from the review of knowledge through concepts, theory through screening and consideration from experts that can meet the research clearly and cover the objectives.

4. Data analysis The researcher analyzed the data by using the results of the document analysis and in-depth interviews to be processed by connecting the relationships in various aspects with the theory concepts, both in terms of reason and results in order to be able to bring to understanding the identity of the local food in Chanthaburi in the tourism context and presenting information in the form of description.

III. RESEARCH RESULTS

The views and perception of identity between people and outsiders found that there are 9consistent in Chanthaburi local food identity, consisting of Chamuang Pork Curry, stir-fried noodles with crabs, Moo Liang noodles, Cardamom boiled chicken, chili seasoned rice, Sala Loi Kaew, Mulva Nut Juice, Mapeet Juice, and seafood as in the picture.

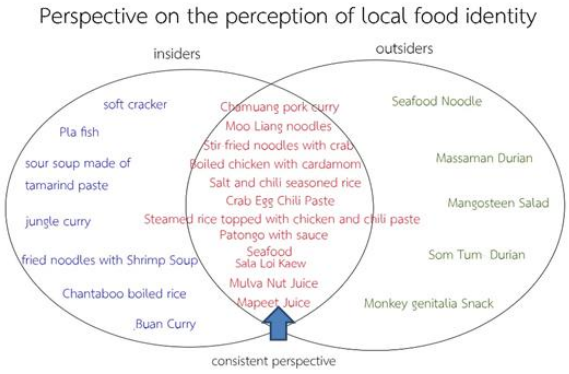


Figure 1: Perspective on the perception of local food identity between the insiders and outsiders

From the picture 1, most of insiders have known by themselves that Chanthaburi local food has been familiar since we are young and have to eat in everyday life.In the latter, it is also known that seafood is a distinctive identity, making outside of Chanthaburi more.Because there are many tourist attractions, fishermen villages. There are unlimited seafood buffets, resulting in more attention from tourists than other folk menu.The reason that tourists know more seafood is caused by public relations via online media that focus on presenting the content to most sea tourist attractions. In the beginning of year 2022, the viral menu in social media such as Squid dip in seafood sauce and Squid Sashimiwere communicated through all channels, which was one reason that Chanthaburi's seafood was widely known and reinforcing the freshness of raw materials and abundance of resources in the sea of Chanthaburi province.

From the local food that is bound in the daily lives of the Chanthaburi people, when being used as part of the atmosphere of tourism, it is found that the Chanthaburi local food has a variety of identity communication,consisting of the following elements

1. Communicate identity through raw materialsBecause Chanthaburi has the appearance of landscape and climate that is suitable for cultivating vegetables, fruits, herbs, spices that are used as local cooking ingredients such as cardamom, and pepper that has been called the top aroma and spiciness of the world compared to China or India. Tropical fruits such

as Durian, Mangosteen, which the Chanthaburi people have used as a variety of food components, including raw materials from the sea. Resulting in a menu that is identity and is a tourism product, both fresh and processed. Although the processed local food is not defined the freshness of the food, but it was a preserved of the local ingredients. Although the food format has been adjusted, the raw materials remain as before.

2. Communicate identity through cooking processesLocal food is presented through many forms of cooking processes such as bringing fruit into a savory dish. The combination of local menus with Western food menu to look contemporary etc.Food identity communication through the cooking process, even without based on traditional food texts. ButChanthaburi people have applied the process of cooking and creating a food menu to match the era. Nonetheless, there are still traces that still indicate the food identity of Chanthaburi.
3. Communicate identity through unique flavorsThe flavor of the real savory dishes of Chanthaburi people will have a sweet taste,salty, and sour.As for wild food, it has a spicy and intense flavor with a variety of herbs. Local food in the tourism area still maintains the identity of traditional food, with the idea that foreign tourists want to experience the atmosphere and taste of food that indicates more local because traveling is a different experience from the original.
4. Communicate identity through the way of life and raceThe ethnic diversity of the Chanthaburi people is the beginning of local food that is unique and has a combination of the identity menu such as chili seasoned rice and Chanthaboon boiled rice caused by the way of life of fishermen.Chong's wild food menu, who are forest collectors and experts in vegetables, herbs, and many side dishes.Or Chinese people who have a single dish culture like Chan noodles, Moo Liang Noodles, Crab Fried Noodles, including the menu that is inherited from the Vietnamese people, such as deep-fried dough stick, etc.A variety of eating cultures are combined into a charming food, both benefits and pleasure that has been presented to tourists to the present.
5. Communicate identity through strange or endangeredMany tourism communities in Chanthaburi have brought food that is hard to find as a selling point for tourists, such as the strange dessert community along Khlong Nong Bua that presents strange desserts like Khanom Jang, a dessert during the reign of King Rama V, Khanom Khu Kwan Chanthaboon, Khanom Kuy Ling, Khao Tom Mud Tai or Horny Fish etc.In the Bang Sa Kao tourist community, the strangely named food that the villagers set up to attract tourists and the native leaf curry menu. A famous dish in the community in Khlung District where native leaves are native vegetables of the Chanthaburi people that are not well known today and can only be seen in the Khlung District area.
6. Communicate an identity that is the same as anywhere else but something differentSome Chanthaburi local foods are similar to others but are presented differently to become an identity, such as Khao Man Gai, which is similar to other places, but if coming to eat in Chanthaburi, there will always be chili paste on the side of the dish.Or Pathongko in the Chanthaburi style must be eaten with a sweet and sour dipping sauce. Even “seafood sauce”what people in the central region call it, Chanthaburi people will call it “salt and pepper sauce”. This different identity is not created by itself, but is a difference with origins and stories in various angles that make Chanthaburi local food communicated through different similarities.
7. Communicate identity through being the kitchen of the eastern regionChanthaburi people have picked up and used the abundance of natural vegetation around them worthwhile.Finding natural ingredients to cook in a variety of dishes, Chanthaburi has become an important area that has been communicated as a regional kitchen.While neighboring provinces such as Rayong, Chonburi, Trat, Sa Kaeo are industrial cities and special economic zones, which are like areas or rooms for people to work.While Chanthaburi has positioned itself as a living room. Which is included in the provincial strategic plan for people to come eat, live, and relax, when it comes to food, Chanthaburi is like the kitchen of the eastern region.
8. Communicate identity through being a safe food cityCommercial orchard farming with chemical agriculture has resulted in Chanthaburi farmers and the public being at risk of chemical exposure with health treatment trends. As a result, a group of farmers formed a network of organic farming in Chanthaburi and communicated to the general public to consume safe food.Presenting the importance of eating food that has been processed naturally. It creates experiences and builds confidence for tourists and consumers by communicating through organic farming. In addition to making the health of producers and consumers safe, it also helps reduce pollution, reduce environmental problems in the provincial area and reduce expenses, increase income, and create sustainability in the careers of farmers in Chanthaburi province as well.
9. Communicate identity through being city of herbsChanthaburi people have the wisdom of herbs and local medicine that has been continuously inherited together with the

government policy that establishes Chanthaburi as an herbal city.As a result, it is conducive to upgrading to a comprehensive herbal city. One of the above policies is to organize delicious Chan food as medicine activities. It is the introduction of herbs that are the identity of the province to compose local food in accordance with the knowledge of Thai traditional medicine.There is a campaign to eat food according to the household elements in an appropriate natural way. Develop a health tourism route to raise the level of local food and build a reputation for Chanthaburi local food to be known around the world.

Under the identities mentioned above is the process of expressing the identity of the Chanthaburi people with diverse races and ethnic groups in the form of localism with cultural forms, way of life, beliefs, values, and ways of thinking that are consistent with the local surroundings.There is also an expression of intimacy with the locality and people living in one's place of residence through the expression of food culture that blends with the taste of the people in the community. Resulting in the creation of food that reflects the way of life and local food culture in the form of cultural products or tourism products that are their own identity and presents to tourists at both the community level and the country level until famous. Although globalization has caused the atmosphere of tourism to change according to the era. But with the local power of the Chanthaburi people, they have learned to adapt to changing contexts according to the dynamics and local people have brought knowledge and culture outside to blend in to make the tourism atmosphere in Chanthaburi Province is unique but still has its uniqueness and has strategies based on the Chanthaburi people who do not leave behind the locality and old ways.

IV. DISCUSSION

Chanthaburi local food that has been created to become a widely known identity is because Chanthaburi has capital in various aspects that have been accumulated to be used to indicate the identity of local food. According to Pierre Bourdieu (1989) who pointed out that capital, it is accumulated to determine the social position and power relations. Due to the fact that Chanthaburi has abundant natural resources, there are food raw materials scattered throughout the province. Therefore, it is an important economic capital that Chanthaburi people use to communicate their local food identity in the context of tourism, both through raw materials. Through being the kitchen of the eastern region. Through being a food safety city. Through the city of herbal food. In addition, the reputation of the city of fruit and quality agriculture is recognized. It is a symbolic capital that is communicated through the cooking process, such as adapting local fruits to make a variety of sweet and savory dishes. The symbol capital is what paves the way for tourists to visit Chanthaburi to connect to the perception of local food identity. The diversity of ethnic groups of the Chanthaburi people that have existed for a long time is the cultural capital that they have used as an important element in communicating their food identity through their way of life and ethnicity. Including unique food flavors consumption culture that has been handed down from the past has been revived and transformed into tourism products, including exotic foods that are hard to find in the tourism community or ancient markets. The combination of cultures and ways of consumption leads to food identity that is typical of Chanthaburi people. Therefore, it is an advantage of being an important tourist city in the eastern region.

The local food identity of Chanthaburi has a social process in creating and inheriting through the communication of food wisdom that has been accumulated since the ancestors linked to the ethnic dimension, ethnic group, fertility geography, political economy and mutual relationship models. Therefore, it is the origin of things that indicate local characteristics, expressed through symbols that can be understood together, resulting in a collective identity that has a common meaning for the group.These collective meanings from the shared interests and experiences of people in the local community who want to identify themselves and answer the question of who we are, happen through social movements, Social Interactions and Reactions, unique local dishes from the answers of local peopleand similar groups of tourists in line with Kanchana Kaewthep's guidelines to explain that one aspect of identity is the interaction in which we feel we belong to one another is that local people also perceive this as our identity. And on the other side, other people must feel the same as us. That is, both tourists and other people know and understand the way Chanthaburi people feel as well. And when the tourism atmosphere is related to the local food identity, Chanthaburi has therefore been created by social processes influenced by the behavior of tourists, a new form of tourism that replaces the old one, including the economic system, society, and policies from public sector.Chanthaburi's local food identity therefore adapted and shifted according to the context according to the concept of Berger and Luckman (1967) which explained that identity is created by social processes which, once crystallized, may be static, modify or change the format. This depends mainly on social relationships.The local food identity of Chanthaburi has therefore changed itself in order to survive in accordance with the cultural reproduction method, which is an important process that supports the sustainability of the culture. Traditional reproduced local dishes, such as the traditionally flavored Chamuang pork, canned or

frozen. stir-fried noodles with crab Traditional pork noodles, but in a semi-finished form, etc.Food that has been adapted to blend the traditional with the new, such as Chamuang pork buns. Chamuang Cheese Toast, Chanmuang Nachos, Quesadilla, Cardamom, etc. Chanthaburi people have exchanged information about their identity through local food with the aim of showing who we are, how we are similar and different from others. According to the concept of communication and identity construction, A. De Fina (2011) explained the role of communication as both a constructive tool, preserve and negotiate identity at all times. And the people of Chanthaburi also use the power of being a local community to drive such identity to exist under the context of dynamic change according to the concept of Localism with self-management and resource management in the country. Various aspects are transformed into cultural products.Bring out the potential of the community as a cultural selling point. Including the use of ideology in fighting to negotiate the local food identity to develop until becoming known to the general public. Although the tourism atmosphere has changed according to the era, but the local power of the Chanthaburi people, they have learned to adapt to the changing context. By looking at yourself, the owner of the culture, and find common ground. Based on the idea that the tourism industry doesn't always have to destroy local culture. If the owner of the culture can agree, because today we sell the locality. But how to sell it with our own dignity. Adjustment must be adjusted in what is mutually acceptable because culture is something that must be adjusted all the time as well.

V. SUGGESTIONS FROM THIS RESEARCH

Nowadays, seafood identity is gaining attention from tourists. Those involved should look for communication strategies to differentiate themselves from other areas, e.g. menu that is different from others, providing services, distributing communication channels impressing tourists presenting different stories, values, meanings, but must not lose sight of the local identity of Chanthaburi and from research findings the unique herbal raw materials of Chanthaburi are not presented through consumption, so outsiders or tourists do not know the story of the origin and benefits of food containing herbs as they should. Therefore, in order to emphasize, the identity of the city of food safety and the city of healthy food to be clearer. Entrepreneurs should produce media to create awareness, such as signs along the dining table to let visitors know the story behind the dish and the benefits of the dish. Including spreading other communication channels that the public and tourists can access.

REFERENCE

[1] Kanchana Kaewthep and others. (2011)Folk media studies in the eyes of Communication Arts.
[2] Bangkok: Phappim Limited Partnership
[3] Online manager. (2018). Open vision "Second City Minister" Weerasak Kowsurat Chu "Chanthaburi" Be on the podium "Prototype of Secondary City". Retrieved on 23 Aug. 2020, retrieved fromhttps://mgronline.com/travel/detail/9610000094802
[4] Yada Chabtamdee (2017). Models and Marketing Strategies for Coastal Food Tourism.
[5] The East Sea to support the context of Thailand 4.0 society. (Doctor of Philosophy Thesis,Silpakorn University).
[6] Thienchai Isradet. (2009).Identity and Media: Identity and Communication. Communication Arts Review, Year 13 Issue 1for the academic year 2009.
[7] Yodtaew Aksara. (1999). Chanthaburi. Bangkok: Sundaeng Publishing Company Limited.
[8] Office of the Permanent Secretary, Ministry of Public Health. (2022). A pilot meeting of the food as medicine project for the Chan people.Retrieved on 20 July 2022, from https://pr.moph.go.th/?url =gallery/detail/5/06/172434
[9] Rattikarn Jenjad. (2013). Communication, food, health. Bangkok.
[10] Phappim Limited Partnership.
[11] Vibhavadi Limprana. (2022). Chanthabura-ocha, a scent that never fades. on Spirit of Asia Retrieved on July 20, 2022, from https://www.youtube.com/watch?v=FsPt6HUpB_8
[12] Chanthaburi Provincial Office (2022). Chanthaburi Provincial Development Plan. 2023-2027.
[13] work group Strategy and information for provincial development. Chanthaburi Provincial Office.
[14] Sunee Sakdadej.(2006). Local food. Teaching Documents Faculty of Science and Technology Chanthaburi:Rambhai Barni Rajabhat University.
[15] Sorat Wisut Phaet (2014). Local food wisdom: management to promote tourism in Eastern Region. (Ph.D. Thesis, Mahasarakham University).
[16] Aram Atthachedi.(1997). Local plants, Chanthaboon food. Chanthaburi: Original Printing House.
[17] Ashley, B. H., J. Jones, S. and Taylor J. (2004). Food and Cultural Studies**.**London: Routledge.
[18] Berger, Peter and Luckmann, Thomas.(1967). The Social Construction of Reality**:** A Treatise in the Sociology of Knowledge**.**Great Britain: Penguin Book.
[19] Bourdieu, P. (1989). Distinction**:** a social critique of the judgement of taste**.**
[20] London: Routledge.
[21] De Fina, A. (2011). “Discourse and Identity” in Discourse Studies.
[22] Teun A. Van Dijk (ed) Sage Publications.
[23] George Ritzer. (2007). Sociological Theory Seventh Edition.McGraw Hill.
[24] P. Schlesinger.(1993). Wishful Thinking**:** Cultural,Media and Collective Identities in Europe Media**.**Journal of Communication 43 (Spring 1993) :6-15 Williams, R. (1981). Culture**.**London :Fontant Press

★★★