

A Study of Historical Data, The Culture and Identity of Communities Related to Thai Food Culture to Promote and Create the Production of Films and Television Dramas

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This research study has a twofold objective: 1) to study historical data, the culture, and identity of communities related to Thailand's food culture, and 2) to propose guidelines for promoting the production of movies and television dramas. This research uses basic research. The research has divided the target groups for data collection into 3 groups, which are 1) Knowledge group 2) Practice group and 3) General persons; by collecting data from Document Collect data from a field study, structured and unstructured interview, participation observation and non-participation observation, and focus groups. The data was then analysed to find a way to answer the problems according to the set objectives. The results of the research revealed that the identity of the community is related to the types of Thai food culture which are 1) Taiyo food, 3 distinctive food items 2) 3 types of Phu Thai people food 3) Food by Nga or Lao 1 Type 4) The food of Dan Sai people in Loei province is Saton vegetable juice. Guidelines for promotion are used to create the production of movies and television dramas, as follows: first, establish an information system in the aspects of history, art, culture, and community identity related to Thai food culture to provide sufficient facilities for film and television drama producers; second, coordinate between communities with government agencies, private organisations, and film and television drama producers involved for proactive planning to develop sustainably; third, set up a budget to support by teaching people in the community to collect information and present themselves for sustainable development.

Keywords: *The Culture / Identity Of Communities / Films / Television / Dramas*



INTRODUCTION

History and Thai culture are appreciatively related to visual arts, history, and culture. Visual arts are a cultural heritage, local wisdom, and Thai wisdom from the past to the present. The creation of human artworks has been appropriately performed by humans with physical determination, intelligence, imagination and materials. This reflects the state of their society, in which human beings have evolved since ancient times to the present. This enables the learners to apprehend the change in the trends and methods of artistic creation that has changed according to human intellectual development, including other historical surrounding factors. Learners also learn the outstanding fine arts and then properly apply them to create new pieces of artwork. The community identity is the sum of their characteristics, which makes them known or remembered. In each society, it has its own identity, way of life. The culture of Thai food is a national dish of Thailand that has been accumulated and transmitted continuously from the past until it becomes a national identity. It can be considered that Thai food is an important national culture of Thailand. The most famous Thai food is Tuna chili dipping. According to the 2011 Survey of the 50 Most Delicious Foods in the World by CNN, it was found that various Thai food dishes were ranked: Som Tum (Papaya salad, No. 46), Namtok Moo (Spicy grilled pork salad, No. 19), Tom Yum Kung (Prawn spicy soup, No. 8), and Massaman Curry (Massaman curry with pork or chicken, No. 1).

With reference to Thailand's Twelfth National Economic and Social Development Plan (2017 - 2021), including the previous ones, Thailand has a higher level of development continuously as seen in the larger economic size, strong and outstanding production and service found in a plurality of fields.

Thailand has a joint venture with other countries both at bilateral and multilateral levels, including having stronger and clearer cooperation with countries in the sub-region and ASEAN. Thai trade and investment have opportunities to expand while the infrastructure has evolved prevalently. Currently, all aspects of social services become more widely covered. This increases the income of the population and lessens poverty. The quality of people's lives improves. Also, there is intensive support for strengthening the new economies, such as the digital economy, bioeconomy, creative economy, and culture. The development of new enterprises (Start Up) and social enterprises is generated. This included building up entrepreneurs' communities in order to expand the production and service. Other scales of business are well supported: micro, small and medium enterprises; community enterprises; and social enterprises, to inflate the grassroots economy comprehensively. This creates economic opportunities for various groups in society by working in parallel with the development and promotion of an entrepreneurial society in order to promote entrepreneurs to produce and sell. Thus, the national development during the 12th Development Plan needs to be prepared to lay the foundation of the country in the long term to build on the results over 20 years (Office of the National Economic and Social Development Board. 2017: website).

Film is the cultural heritage of mankind and is regarded as the most complete historical record in terms of audio-visual education. It covers important events, traditions, arts, culture, nature and environment, social, economic, political conditions, including the way of life of the people in the nation. It can be used as a reference for the public and classified as a highly creative work of art because of compiling various art fields in one place. In addition, the film plays a role as being an influential type of journalism that has some tremendous impacts on attitudes and the behaviour of the people in society because it is a universal media type of entertainment that can reach people from all walks of lives. It is convenient and fast while it establishes the social trend to lead people to desired directions.

Many films have had a great influence on audiences, who watched the movie and absorbed the content that is embedded and conveyed through roles of movie stars and beautiful landmarks. Then, these audiences became impressed and faithful to people and places. Consequently, this movie viewing motivates them to pay a visit to the places that appeared in the movies. This can be seen in a successful movie entitled "Happy Birthday" that portrays the beauty of the area in Pai District, Mae Hong Son Province. Another film, "Sabaidee Luang Prabang (Translation: Hello Luang Prabang)" has depicted Luang Prabang and Lao people to the audience. Moreover, the movie "Sam Chuk, Khor Piang Hai Okas EEK Sak Krung" (Translation: Sam Chuk, please give me one more chance") shows the loveliness and beauty of the Sam Chuk community, Suphanburi province. All 3 films make these places known and impressed people with the places that appeared in movies. As a result, a great number of people have travelled to these three areas until today.

Movies and dramas that bring food as a leading theme as seen in, the movie "Som Tum" (Translation: Papaya Salad), it features the story of Som Tum, a popular Thai food, through the story of a big and kind foreign man whose fate led him to come to Thailand by accident. Television dramas that feature food as a main theme can also be found in "Sutra Saneha," (Translation: Love Recipe), "Por Krua Hua Pa" (Translation: Male Gourmet), and the most famous foreign television series, "Dae Jang Geum, Jom Nang Hang Wang Luang" (Translation: Dae Jang Geum, the jewel in the palace). In the series, it features the story of Seo Jang-geum, the first imperial physician who was a woman in the Joseon Dynasty. It is related to Korean culture and recipes for food and medicine in the Royal Court of Korea. Thus, a large number of people travelled to the shooting locations.

The researcher has considered that the study on historical data, art and culture, and community identity in Thailand for the purpose of Thai film and television series productions will create a new body of knowledge in supporting the Thai film industry as a whole, that can be utilised in analysis, formulating national policies and strategies to drive support for investment in the Thai film industry as well.

RESEARCH OBJECTIVES

1. To study the historical data, art and culture, and identity of the community related to Thai food culture.
2. To propose a guideline for the promotion and creation of movies and TV series productions.

RESEARCH METHODOLOGY

In this present study, it employs a qualitative research method by collecting data from documents from the research field, preliminary surveys, structured and unstructured interviews, participant and non-participant observations, chat groups, and focus groups. All data will then be analysed. All the data collection adheres to the objectives of the study and can answer the research questions as specified in the study (Teerawut Ekakul. 2003: 191-193). The researcher has identified the research area in accordance with the objectives by a purposive selection. The criteria for selection are as follows: the researcher selected the study areas that contained the historical data, culture, and community identity which are related to intriguing Thai food cultures, available in ethnic groups. In terms of data preparation and analysis, the researcher carried out the information by means of triangulation. In this matter, seeking the reliability of the data is obtained from multiple sources (Supang Chantawanich. 2004: 31–33). The population and sample groups in this study were classified into 3 groups as follows: 1) Key informants, 2) Casual Informants, and 3) General Informants; there were 100 people in total.

RESULTS AND DISCUSSION

Historical data, art and culture, community identity related to Thai food culture were found:

1. Food of Taiyo people, Tha Khon Yang, Maha Sarakham Province, 3 outstanding types of food.

1.1 Tod Ua Pla Dook (Translation: Fried catfish, stuffed with deep fried herbs), a regular food of the "wind" element

1.2 Mok Jor Pla Krai (Translation: Steamed *Chitalaornata* wrapped with vegetable roll), a regular food of the "wind" element.

1.3 Mok Tor (Translation: Steamed eggs of wasp larvae wrapped with banana leaves)

In the past, the food source of Tha Khon Yang people was mostly from natural food sources in local communities, which were the Chi River, Pa Khok (Translation: Deciduous dipterocarp

forest) and Pa Bung Pa Tam (Translation: Lowland floodplain forest). Being parts of the Chi River and natural water sources, seeking food needed to be done by villagers themselves through their knowledge and experiences because the methods of finding fish and aquatic animals are linked with the seasons and the accumulated wisdom in connection with the ecosystem of the Chi River. The villagers have divided the fishing season into 4 seasons: red tide season, flood tide, ebb tide and dry season. The popular seasons for fishing are ebb tide and dry season, approximately from November to April because the water level decreases. It is convenient to catch fish and is when the fish are swimming downstream and when most of them are matured fish.

2. Food of the Phu Thai people (or Phutai) Ban Khok Kong, Kalasin Province, there are 3 kinds of dominant foods. It is a traditional community in the Isan region (Northeast of Thailand). In the past, it was believed to be a group of people in the Sip Song Pan Na and Sip Song Chau Tai areas in southern China. They gradually emigrated to the south and settled down in Nakhon Phanom, Mukdahan, Sakon Nakhon and Kalasin provinces. Special foods of the tribe are as follows:

2.1 Pon Poo Na (Translation: pounded or minced field crab stew)

2.2 Gaeng Aom Waai (Translation: Thick soup cooked with ratten sprouts)

2.3 Gaeng Nor Mai (Translation: Bamboo shoot curry made from the bamboo shoot that has the same size as a pinky finger and it is available shortly after the forest fire)

The original settlements of the Phu Thai people were in the Sip Song Chau Tai and Sip Song Pan Na regions (northern Lao and Vietnam which borders the southern part of China). The Kingdom of Thailand lost the Sip Song Chau Tai to France in 1888). Phu Thai has settled in Nakhon Phanom, Kalasin, Mukdahan, Sakon Nakhon, and some in Nong Khai, Amnat Charoen, Ubon Ratchathani, Udon Thani, Roi Et and Yasothon; this is another group who could well maintain their culture. In regard to eating habits, the Phu Thai people had simple food habits. This was the same as other typical people in the north-eastern region; they ate glutinous rice, sat on the floor, and used no serving spoon. They shared spoons. Some families ate in the kitchen while some on the front porch. At present, there have been some changes. Some well-off families have a dining table. They sometimes eat white rice so as to adapt themselves to mimic people in central Thailand.

In relation to beliefs about food, the Phu Thai people believed that they must have "kalam" (Translation: avoided) because they had long believed that some food could trigger or worsen illness, especially for "Mae Yoo Kham" (Translation: the woman who lies by fire as a treatment after childbirth). They must have eaten only Khao Jee (Translation: grilled sticky rice coated with salt or egg), Galangal shoots, vegetables, Poo Jee (Translation: grilled crab) and some

frogs and green frogs. However, they are now trained to know about nutrition. Some traditional beliefs are changed.

3. Food of Ngao or Lao Ngaow in Saraburi province, there is one distinctive food (Kaeng Aom or thick soup mixed with meat and vegetables). It is a Thai-Lao ethnic group that was herded from the Lao Kingdom. The Ngao people had originally lived in rural areas of Vientiane suburbs. They were forcibly moved to live in Thailand during the war between Siam and Laos which was in the reign of Rattanakosin.

Particularly, it was during the period 2369 - 2371 (around the reign of Chao Anu Wong and of King Rama 3) when a great number of groups, who were Lao people from Phuan, Chiang Khwang, and Vientiane, were forced to settle in the inner cities of the central region, ranging from Lopburi, Saraburi, Nakhon Nayok, Prachinburi, Chonburi, Chachoengsao, Suphanburi, Nakhon Pathom, and Ratchaburi.

In Lopburi province, they settled in various villages(Translation: village means Ban in Thai) within the area of Ban Mi District, separating from the Puan people, as seen in Ban Chong Muang, Ban Nam Ba, Ban Nam Chan, Ban PhaiYai, Ban NongHin, Ban Nong Kra Buang, Ban Tha Tako, Ban Wang Wat Neua, Ban Wang Wat Tai, Ban Khae Soong, Ban Nong Mueang, Ban Hoy Kruad, Ban Na Chan, Ban Nong Kwian Huk, Ban Khok Suk, Ban Lat, Ban Nong, Ban Khok, Ban Sa Ta Waeng and Ban Nong Nam Thip. Nowadays, these groups of people have named themselves Thai.

4. Saton vegetable juice (Translation: Saton means *Millettia utilis* Dunn), Dan Sai District, Loei Province produced food from Saton, such as Saton Chili Paste, Papaya Salad, Saton Vegetable Juice.

Because of the wisdom of Saton vegetable juice production in the districts of Na Haeo, Dan Sai, Tha Li, Phu Ruea, and Phu Luang in Loei Province, they invented seasoning or sauces which then became indispensable. Regardless of the ethnic group where the food comes from, each always has a scrumptious seasoning recipe of their own. For example, the Chai Lay, *fishermen inhabiting the coast*, ferment sea fish into fish sauce. The Isan people, *Northeastern people of Thailand*, produce fermented fish and create their own unique dish. In addition, there are plenty of sauces that came out of the ideas and local wisdom of people in different areas. Saton vegetable juice is also a great seasoning for Loei people as well. It is one of the distinguished flavoured waters originating from the wisdom of Loei people in Dan Sai and Na Haeo districts. Especially during April, the villagers in Loei Province set up a stove to boil Saton almost in every household. It is because Saton trees have produced abundant tops and young leaves in summer. To make vegetable Saton sauce, Dan Sai people use vegetable juice squeezed from Saton. They use it for seasoning in almost all kinds of food, including chili dipping, papaya salad, Miang sauce (for eating with food wrapped in leaves), and spicy sauce.

This Saton condiment has been used so prevalently that Dan Sai people state that "Eating will never be delicious if without Saton vegetable juice". The Saton condiment has a mellow salty taste. Villagers use it as a substitute for fermented fish sauce. It is hypothesised that the villagers in the past found it difficult to find fermented fish for seasoning, so they used Saton leaves to marinate and make a flavouring sauce.

Supporting guidelines for the creation of movies and TV series productions

According to the study, it showed that there are some factors playing a vital role in supporting and creating movies and TV series productions as follows:

1. Establish the information system on history, art and culture, and community identity related to Thai food culture to substantially facilitate movie and television producers. At present, there is a lack of systematic data archive; moreover, the data on cultural tourism is still difficult for interested people to access. Many cultural attractions are therefore unknown to the public. Knowing of these places has been done through word of mouth. Thus, it is significantly important to systematically perform the data collection in various fields to be ready for further use for film and television producers. This is also considered a digital public relation that could distribute the information globally.
2. Coordinate cooperation among communities, government and private sectors, and film and television series producers in order to make a proactive and long-term development plan. This aims to be a sustainable development and reach the targeted achievement as planned.
3. Allocate the budget for supporting the development of an information system regarding history, art and culture, and community identity, which is related to Thai food culture. This is considered extremely crucial. This issue needs to train people in each community to record and present the data by themselves for the purpose of sustainable development.

According to the in-depth interviews with 10 participants, there are some suggestions for the film and TV series production, summarised as follows:

1. Regarding the thinking process of contents or stories of film and TV series, it mainly begins by a study of historical data and local community identities. As well, the target audience has been studied in many aspects: their behaviours, interests, etc., in order to present the relevant content that they could relate themselves to. The content will also be designed to match with their curiosity as much as possible to increase accessibility and the viewing of movies and TV series.
2. When having received the main concept, the production of movies or television dramas (in history, art and culture and community identity related to the Thai food culture), will

mostly start with the director. Each person considers their target audience in how they present the story to match the behaviour of viewers in each era.

3. After the content is finalised, the next step is to cast. In casting the characteristics for film and television series, they are selected to fit the roles. They may not be the most beautiful, handsome, or best-acting person, but the most emphasis is placed on the suitability and charms that perfectly suits that part. Most of the time, directors will choose regular actors to portray the story because directors greatly emphasise realism in daily life. But there are some stories that choose celebrities, famous actresses or actors to convey the story. It is because they are regarded as the magnet that effectively attracts massive interests in movies and TV series. However, the roles they have been assigned must be different from regular roles to increase the interests of the story.

4. Problems or obstacles encountered in the making of movies and television series to present the history and local food are the budget constraints, presentation channel, and sustained support from both the public and private sectors. However, it is more important to present the intriguing story. Because if the story is interesting to follow, spectators will still want to view regardless of how lengthy the TV series will be. This has been the nature of viewers' behaviours.

5. The budget for producing movies and television series is a key factor that limits the scale of the production. Therefore, the budget issue cannot be fixed because the producers can manage the budget to suffice and fit one movie or TV series.

Concepts and approaches in storytelling have some impacts on audiences' perceptions. In this regard, the presentation and the storytelling in movies and TV series have some influence on their perceptions and decision making. From the study, the findings can be summarised as follows.

1. The content format or the mood of movies and TV series has no exact trend to confine its direction to be presented. But the principle is to look at the purpose of the content if which aspect should be portrayed, in which the mood in the presentation will vary.
2. The heart of filmmaking and television series is the content. It must be congruent with the way of life of the people in that community, which is currently trendy in the certain period of time. Most importantly, it is presented so that it can further develop other promotion methods to benefit the community.
3. Provide training courses for filmmakers who have worked in the content of art and culture to increase the number of film and television drama producers regarding history, art and culture and community identity related to Thai food culture. It is to train people in the

community to be able to produce and present themselves in the long term. Some suggestions are as follows:

3.1 Knowledge: trainees are trained to have additional knowledge.

3.2 Practical skills: trainees are trained to practice to use techniques, creative process, and develop the funding proposal for their film projects that contain important content of Thai wisdom and culture.

3.3 Regarding works: trainees have their film projects that are embedded with the intellectual content, decent Thai arts and culture that can be used for presenting to receive the joint investment with both domestic and international capital sources.

Training process

There are 3-steps of training as follows:

1. Preparation before training
2. Actions during training
3. Competition

It is to provide a platform for the trainees to present their works on film projects and TV series projects.

Their projects, once completed are then proposed to the qualified committee members and representatives of filmmaking companies to select the projects. The projects, which meet the standard and have qualities ranging from the acceptable quality to the most decent one, will receive the awards.

CONCLUSION

The results of the research revealed that community identity is related to 8 types of Thai food culture as follows:

1) The Food of Taiyo people that has three distinctive foods: (1) Tod Ua Pla Dook (Translation: Fried catfish, stuffed with deep fried herbs), a regular food for the "wind" element; (2) Mok Jor Pla Krai (Translation: Steamed *Chitalaornata* wrapped with vegetable roll), a regular food of the "wind" element; and (3) Mok Tor (Translation: steamed eggs of wasp larvae wrapped with banana leaves);

2) Food of the Phu Thai people (or Phutai) consists of: (1) Pon Poo Na (Translation: pounded or minced field crab stew), (2) Gaeng Aom Waai (Translation: Thick soup cooked with ratten sprouts), and (3) Bamboo Shoot Curry; 3) food of Lao Ngaow which is Kaeng Aom or thick soup mixed with meat and vegetables; 4) Saton juice which is a sauce to cook food as seen in Papaya salad.

Guidelines for supporting movies and TV series productions are as follows: 1. Establish the information system on history, art and culture, and community identity related to Thai food culture to substantially facilitate movie and television producers. 2. Coordinate cooperation among communities, government and private sectors, and film and television series producers in order to make a proactive and long-term development plan. 3. Allocate the budget for supporting the training of people in each community to record and present the data by themselves for the purpose of sustainable development. All stories are created to gear toward the audiences' perception and their decision making. According to the study, it can summarised as follows: 1) content format, and 2) content of movies and television series, which must be related to the way of life of the people in that community.

DISCUSSION

Information on history, art and culture, and community identity is related to Thai food culture as follows:

1. Food of Taiyo people, Tha Khon Yang, Maha Sarakham Province. Their food resembles other local north-eastern foods in terms of emphasising the bitter flavour, followed with spicy, sour and naturally astringent flavours. Sugary and oily foods are not their favourite. Most of them are desserts and sweets in multiple merit festivals. People change food according to the available ingredients based on the seasons throughout the year.

Featured food in tribes:

1.1 Tod Ua Pla Dook (Translation: Fried catfish stuffed with deep fried herbs), a regular food of the "wind" element

1.2 Mok Jor Pla Krai (Translation: Steamed *Chitalaornata* wrapped with vegetable roll), a regular food of the "wind" element

1.3 Mok Tor (Translation: Steamed eggs of wasp larvae wrapped with banana leaves)

2. Food of the Phu Thai people (or Phutai) Ban Khok Kong, Kalasin Province. There are 3 kinds of dominant foods.

This was a traditional community in the Isan region (Northeast of Thailand). In the past, it was believed to be a group of people in the Sip Song Pan Na and Sip Song Chau Tai areas dwelling in southern China. They gradually emigrated to the south and settled down in Nakhon Phanom, Mukdahan, Sakon Nakhon and Kalasin provinces. Their special foods of the ethnic groups are as follows:

- 2.1 Pon Poo Na (Translation: pounded or minced field crab stew)
- 2.2 Gaeng Aom Waai (Translation: Thick soup cooked with ratten sprouts)
- 2.3 Gaeng Nor Mai (Translation: Bamboo shoot curry made from bamboo shoots that have the same size as a pinky finger.)

3. Food of Ngao or Lao Ngaow in Suraburi which is known as the ethnic group of the Tai-Lao family. They were forcibly herded from the Kingdom of Lao. Ngao people had originally lived in the rural area in the suburbs of Vientiane. They were forced to live in Thailand during the war between Siam and Laos which was in the early reign of Rattanakosin Dynasty during 2369-2371 BE (approximately in the reign of King Anuwong and King Rama III. The featured food is Kaeng Aom.

4. Saton Vegetable Juice (Dan Sai District, Loei Province) and food from Saton Vegetable Seasoning Juice

The wisdom of Saton vegetable juice production in the area of Na Haeo District, Dan Sai District, Tha Li District, Phu Ruea District, Phu Luang District in Loei Province. Seasoning or flavoured water is indispensable for Dansai people; they use Saton vegetable juice to season almost all kinds of food.

Saton is used in chili paste, papaya salad, Tum Sua (Translation: Papaya salad with vermicelli, salted crab and fermented fish. Saton is also used in chili dip. This Saton sauce has been used so widely that the Dan Sai people repeat that "Eating will never be delicious if without Saton vegetable juice". It is echoed by the study of Sukalamala (Sukalakamala. 2004: 6 - 7) who has studied multiculturalism as part of American history. America has a society that is rife with a great diversity of races and languages. This seems to be increasing in the future. The strikingly intriguing feature of racial or indigenous groups is that their identity is expressed through their food preparation and eating. Each ethnic group employs various cooking methods, especially the ingredients for each dish for individual groups. Currently, Thai food has become famous. In the USA, the number of Thai restaurants has been increasingly mushrooming every year to serve the demands of both Thais and foreigners.

A study by Maleekaew and Sudthamnong (2008: 1) investigated the success factors in small businesses. This particular case study of Thai restaurants in Sweden is a beneficial guideline to

extract the identity of the community related to Thai food culture in order to make it into movies and TV dramas.

This is resonated with Franz Boas' Historical Theory in that cultural and social groups have their own uniqueness, such as having their own characteristics in geography, climate, resources, and culture.

Recreating the history of the community requires in-depth research and there must be a comparative study with neighbouring communities. These communities share some similarities, which were resourceful for the historical studies. The studies of communities will reveal the genuine root of communities if the particular culture is authentic, borrowed, or dispersed from others (Murphy M.D. 1996: 1 - 5). This theory is used to study the history, art and culture, and community identity related to culture, food and cultural change of the research field. This is in line with Naphawan Nopparatanaporn (2001: 76-84) who has studied the method of creating Thai food as the world food in the next ten years. This study is to collect data and analyse the current marketing situation of ready and convenience foods of Thailand. The study also analyses the trend of this food industry as well.

2. According to the study, it was found that there are factors affecting the promotional approach to create movies and TV series productions as follows:

- 1) Establish an information system
- 2) Coordinate cooperation with government agencies and film-TV series producers.
- 3) Budget subsidy

Guidelines for promoting historical information, art and culture, and community identity relate to the 8 outstanding and interesting Thai foods that exist in various ethnic groups in Thailand. They are used to create movies and TV series productions. Important contents can be summarised as follows.

1. Content thinking process or stories related to the 8 food cultures that exist in different ethnic groups to produce movies and TV series.

2. When getting the theme or main content in making a film related to 8 food cultures, each director should pay attention to the target audience and how to present and tell the story so as to find stories, movies and TV series to match the current behaviours of viewers.

3. Once the content of the 8 food cultures is finalised to be portrayed, the next step is casting.

In most movies and TV series casting, actresses and actors are selected if they perfectly match with the roles, which are associated with the 8 food cultures in different ethnic groups.



Regarding problems or obstacles encountered in movies and TV series production, the most frequently found ones are limited budget, presentation channel, and sustained support from both the public and private sectors.

4. Filming movies and TV series on the 8 food cultures in different ethnic groups.
5. Editing movies and TV series related to the 8 food cultures in various ethnic groups.
6. The budget matter for filming and television series will be a factor in controlling the scope of the work to be small or large productions.
7. Planning for marketing and public relations, films and television dramas related to the 8 food cultures in different ethnic groups, are congruent with Raksarn Wiwatsinudom (2003: Abstract). According to the study on Bangkokian moviegoers' attitudes about making Thai movies, it was found that the majority of the movie consumers in Thailand, i.e. students, university students (aged 18-25 years), have neutral attitudes toward all film processes (pre, ongoing, and post productions).

However, the moviegoers commented that the weak point of Thai movies is the depth of contents. Therefore, all producers should urgently consider strengthening the storytelling means to draw viewers' attention and get more viewers.

CONTRIBUTIONS

1. There is an increasing number of high-quality filmmakers and TV dramas in Thailand; they are capable of bringing their project proposal to apply for the funding and to present at the international level.
2. The production of the film and television series of Thailand has been distributed internationally. It is a potentially important export product of the country in the future.
3. Thai audiences of movie and television drama recognised the quality of Thai films and began to watch them more frequently.
4. The Thai youth have the courage to express themselves. They are creative and take part in developing Thai film and television series in a very wide variety of formats and their works serve well in meeting the demands of society.



5. A training model for developing the quality of personnel in the film and television series industry to be applied in the future. A training model of personal quality development in the film and television series has been found and is of use in the future.

SUGGESTIONS

Regarding films and TV series about the food culture promotion, there are some suggestions for the further studies on history, art and culture, and community identity as follows:

1. It is suggested that the government support the data collection of history, art and culture and community identity related to Thai food culture. They should provide additional funding to enhance the competitive edge of Thai films to compete with foreign films.
2. The public and private sectors concretely should promote the film industry and television dramas. They ought to lay a systematic plan, which starts at the university level to develop staff for this entertainment industry. Moreover, the government should secure the related careers in the film industry and TV series and make them permanent jobs. As a result, this will gear the overall entertainment business in Thailand in a better direction.
3. The government should support the production process, making subtitles or a book translation to bring certain films to film festivals in Thailand and abroad.
4. There should be study visits and cooperation with various foreign film and television drama agencies.



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