

Documentation of Traditional Delicacies in the Province of Iloilo

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Abstract

The province of Iloilo satisfies the senses, with many finding that their sense of taste is most satisfied. With its mouthwatering variety of creative dishes, Iloilo cuisine has made a lasting impression on Filipino culture and has a variety of local cuisines and delicacies made from local ingredients that ignites pride among the locals and contributes to the people's and the place's identity. Iloilo traditional delicacies are commonly made or rice, specifically glutinous rice as the main ingredient, and other local ingredients that can be easily found in the province such as cassava, root crops, coconut, and sugar. The very common process in preparing these delicacies is through steaming that allows the natural flavor and aroma of the ingredients to seep through and wrapped in banana leaves. Most of the materials used in preparing the traditional delicacies can be easily found in the household, mostly are replaced with modern equipment, however, there are still others who are using the traditional materials and process in preparing the delicacy. The makers of the Ilonggo traditional delicacies are mostly seniors who have learned the process from their parents and grandparents. Some are already the 2nd and 3rd generations of delicacy makers in their town. The delicacies documented in Iloilo province exhibited significance in terms of historical, aesthetic, social, socio-economic, and spiritual. These delicacies are not just simply prepared for livelihood, they have become part of Iloilo's identity and Ilonggo tradition and are popular ritual offering when constructing their new home to adopt a food ritual offering that is intended for the dead and other spirits who are connected to the house. Community validation of the identified delicacies was done with the participation of local stakeholders in the province, which included representative from the Department of Tourism's accredited tour guide, tourism officers, tourism staff, Local Economic, Development, & Investment Promotions officer, educator, and student.

Keywords: *culture, cultural heritage, gastronomy, traditional knowledge*

Introduction

Background of the Study

Culinary tourism has emerged as an essential component of any tourist experience, providing both visitors and locals with a true sense or authentic taste of the place. Food serves as a bridge between individuals and the land, their ancestors, and the community. It is a multifaceted and dynamic medium for creating communities, fostering relationships, and narrating stories. Food tourism may provide residents and tourists with a genuine feeling of the destination by fusing travel with culinary experiences (Fortus, 2012).

Claramonte & Faber (2017) emphasized that the Philippines is incomparably different from its neighboring countries in terms of food recognition, particularly when it comes to delicacies. It is customary for Filipinos to purchase well-known

products whenever they visit a new location. The research indicated that a culture's morals, religion, social history, and philosophy of life are all reflected in its cuisine. Ma (2015) also emphasized that many Asian societies are deeply rooted in customs, with various societal purposes assigned to mealtime customs and rituals. Due to its connection to particular cultural rites, food itself may serve as a symbol. These symbolic and ritualistic connotations of food aid in cultural identification. This is particularly true if the primary ingredients serve as an example of the resources that particular culture has access to (Nevana Stajcic, 2013). Every province in the Philippines seems to have its own unique traditional snacks or delicacies that are the pride of the area.

The countries ongoing promotion on culinary tourism product allows more destinations to attract more tourists, and Iloilo is regarded as one of the country's top culinary destinations. Liba et al. (2017) stressed that Filipinos are known to be food enthusiasts, which may explain why there are signature *Pinoy* delicacies everywhere. Throughout history, each region has developed its own delicacies. These Filipino desserts or delicacies are an essential part of the Filipino food culture and make no party or celebration complete. Filipino cuisines are distinct and original, catering to Filipinos' tastes and sweet tooth. They can be very sweet and are always popular with both children and adults.

A province that satisfies all the senses, Iloilo is the one that many people find to most satiate their palates. With its delicious array of innovative dishes, Iloilo cuisine has left a lasting impression on Filipino culture throughout the ages, and it is one of the reasons why tourists keep on returning for more. Composed of 42 municipalities and a component city, the province has a variety of local cuisines and delicacies made from local ingredients which can only be found in the province or region that are made available to the tourists. According to Björk and Kauppinen-Räsänen (2016), local cuisines and delicacies are an essential component in the field of tourism because they are regarded as an asset that travel places, locales, and nations may utilize for their events and marketing campaigns. Furthermore, in terms of destination branding, Iloilo has a delicacy or specialty food item that visitors must try that will surely leave a good impression on their taste buds and of what Iloilo has to offer that will make they want to try out. Delicacies are even development of localities, cities, or regions. Tourists enjoy a variety of foods and tasty sweets. (Marin, 2015)

Delicacies are very important part of a person's, and particularly a place's identity because it ignites pride among the locals and also has an important role in the people and place's identity. With many influences, Filipino native delicacies are starting to be replaced for foreign food, by preference. With the presence of International food chains in the country, specifically in the province, people are now becoming less familiar of the local cuisines and delicacies which are very important part of one's culture. Similarly, the current preparation of Filipino food has been modified to cater to the tastes of foreigners or to the tastes of foreigners in

Filipinos. Because they are drawn to foreign ways, many Filipinos have lost interest in their own culture. Recently, foreign cuisine has begun to supplant Filipino cuisine. Foreign dishes are more common in many Philippine restaurants and on special occasions at home, "with an occasional token of indigenous dish" (Florendo, 2019).

With continuous food innovations and the emergence of foreign foods throughout the country, along with people's sudden disinterest in local food, identification and the preservation of these local and traditional food must be a prioritized. In the Philippines, the preservation and identification of culinary heritage had a lack of initiative, if not, such initiatives are unheard of. There are also limited literatures for these Philippine local cuisines, especially for traditional delicacies. Culinary books in the country focused on Philippine cuisines and fusions on these foods and only a few includes the local or traditional delicacies. Studies on local food and delicacies in the country were also limited. There is no available book in the market that presents the traditional delicacies in the Province, not even a compilation of these local products in the tourism office. Likewise, there is no document that shows these traditional delicacies in the province and how it is handed down from generation to generation. There is then a need to document the traditional delicacies in the province, in order to continually preserve the culture and tradition in preparing these traditional delicacies and be handed down and known by the present and future generation.

Based on the researcher's experience and observation, most students and even local people of the province are no longer familiar of the different traditional delicacies in Iloilo. Locals could not even easily identify what delicacies can be found in the different towns of the province and are only familiar with the very common delicacies in the country. Some municipal tourism officers in the province have not yet identified their town's delicacies and some are not even familiar if they have any. Modernization is a big challenge especially in protecting and sustaining one's culture and tradition. People starting to lose interest in their cultural practices and traditions; youth are becoming more attracted to Western culture, and following tradition is considered outmoded. A lack of documentation is a significant contributor to the loss of traditional knowledge.

This research would add significantly to the extensive historical record on the knowledge of

these customary treats or local delicacies. It may also benefit the selected municipalities in the province of Iloilo by providing additional references to help raise awareness in developing sustainable programs to preserve these traditional delicacies and to enhance their tourism promotion activities. It may help the local community of the Municipalities to be more aware, knowledgeable, and contribute in the preservation of the Ilonggo culture. These resources, if made available to the public, could help increase the awareness and appreciation of locals and tourists of how rich the province’s cuisines and delicacies are and will lead them to the eventual cooking and keeping the recipes alive.

As a result, this study documented traditional delicacies in Iloilo province in order to help safeguard and sustainably develop the culinary tradition in Iloilo. This research could help to broaden the appeal of culinary tourism and encourage all visitors to Iloilo to have a more sustainable travel experience. Locals, food enthusiasts, and buyers from other places will be aware of what Iloilo has to offer, it will also provide recognition and appreciation to the local artisans

who create these traditional delicacies that represent what it means to be an authentic Ilonggo.

Objectives of the Study

This study aimed to document the traditional delicacies in the province of Iloilo as inputs to enhancing tourism promotions.

Specifically, it aimed to:

1. Identify the traditional delicacies in the province of Iloilo;
2. Document the various processes involved in the preparation of these traditional delicacies and develop a coffee table book;
3. Validate the identified traditional delicacies and the preparation of these delicacies by the community; and
4. Present the output to the tourism stakeholders in the province for endorsement and adaption.

Theoretical Framework

This study is anchored on the National Commission for Culture and the Arts (NCCA) Cultural Mapping Program. Various stages or phases that make up a cultural mapping project are outlined in Figure 1.

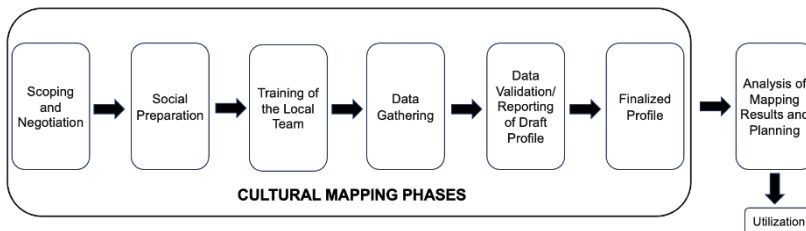


Figure 1. *The Cultural Mapping Phases*

Cultural Identity Theory and Enculturation Theory were also used in this study. Cultural Identity theory refers to a framework that explores how individuals and groups come to feel a sense of belonging and attachment to a particular culture or cultural group. It seeks to understand the ways in which people identify with and express their cultural affiliations, including their shared beliefs, values, customs, traditions, and symbols. The key components of the theory are: (1) cultural affiliation, which focuses on the specific cultural groups to which individuals belong, such as ethnic, religious, national, or regional groups; (2) cultural

beliefs and values within a particular cultural group. This includes attitudes toward family, authority, community, and other aspects of life; (3) cultural practices to include rituals, and behaviors that are characteristic of a particular culture. This can include language use, traditional ceremonies, and everyday customs; (4) cultural symbols which play a significant role in cultural identity. These symbols can include flags, religious symbols, traditional clothing, and other items that hold cultural significance; (5) identity formation as the Cultural identity theory explores how individuals develop and negotiate their cultural identity over

time. This process is dynamic and can be influenced by factors such as social interactions, experiences, and societal changes; and (6) Intersectionality: as Cultural identity theory often considers the intersectionality of identity, recognizing that individuals may belong to multiple cultural groups simultaneously, and these intersecting identities can shape a person's experiences and worldview.

Finally, this study is also based on Enculturation Theory. Enculturation, according to Herskovits in 1948, is the process of assimilating into and upholding the key principles, values, and concepts of one's heritage culture. Melville Herskovits, a cultural anthropologist, originally used the term "enculturation" in 1948. A process of innovative change and inquiry is included in Herskovits' definition of enculturation. Herskovits distinguished between two stages of enculturation: first is the "unconscious" period of early life during which a person "unconsciously" absorbs his culture; and second is the "conscious" stage of later times, when personal inventions are involved. It is suggested that enculturation be characterized as a concept and a behavioral process that characterizes the transfer and transformation of culture during the course of human development. While cultural transmutation is a process of psychosocial mutation, cultural transmission is the process of absorbing the current culture. As a result, enculturation entails creativity and investigation, which is a specific kind of epistemic sensitivity to culture. Enculturation is a continuous process that takes place in communities, families, and larger social settings. It supports the stability and continuation of cultural traditions across generations by assisting people in navigating and adapting to their cultural surroundings.

Significance of the Study

This study is beneficial to the following: Iloilo Provincial Tourism Office, Department of Tourism, National Commission for Culture and Arts, Delicacy Makers, Tourism and Hospitality Management Educators and Students, Local Restaurants and Chefs, Travel Agents and Tour Operators, Meeting, Incentives, Conferences, and Exhibition (MICE) Groups, Food bloggers and vloggers, Tourists, and Future Researchers.

Scope and Limitation of the Study

This study determined the traditional delicacies in Iloilo province. These traditional

delicacies were made from local ingredients which can be found in the province or region. This study was limited in documenting the processes, ingredients, and materials used in the preparation of the locally-known traditional delicacies with potential market or tourist value, and its progress over time.

The following were the inclusion criteria for the traditional delicacy: (a) unique in the town; (b) handed down from generation; and (c) existing for at least 50 years.

Identification of these traditional delicacies and delicacy makers was done with the help of the municipal tourism officers and the Office of Iloilo Local Culture and the Arts Council. Respondents of this study were the makers or of the traditional delicacy, identified by the Municipal Tourism Officer of the town, who were willing to participate in this study. There were 34 respondents who were willing to participate in this study coming from the different towns in the province of Iloilo. There were more traditional delicacies and makers in the province, however, only those who have responded and willing were included in this study. The traditional delicacy were unique in the town and a delicacy for the past several years handed down from generation. The respondents were either the one who originally made the delicacy, or the one who continued making the delicacy wherein he or she received the recipe and procedures from his or her parents, grandparents, or great grandparents. The documentation of traditional delicacies was conducted in August 2021 up to March of 2022. Community validation was done with the participation of local stakeholders (representatives) in the province such as, DOT accredited tour guide, tourism officers, tourism staff, Local Economic, Development, & Investment Promotions officer, educator, and student.

Review of Related Literature

Philippines as a Culinary Destination

The Philippine economy relies heavily on tourism. With many spectacular beaches, sunny weather, and a diverse bio-diversity, the nation is full of breathtaking scenery. In addition, people are drawn to the country's unique and complex culture because of its people, food, and way of life.

While many visitors come to the Philippines to explore its beautiful idyllic islands and renowned beaches, the nation's more than 7000 islands also provide an incredibly diversified

gastronomic experience. Every dish in Filipino cuisine is influenced by the inhabitants, past, and customs of a certain area, town, or island. Taking food tours or sampling well-known dishes in the Philippines is part of the Philippine travel experience.

The nation's culinary tourism will be further promoted by the Department of Tourism (DOT), as promised, citing Filipino food as a deciding factor when visiting a tourist destination. Food has an impact on tourism industries all over the world, according to Tourism Secretary Bernadette Romulo-Puyat. Culinary or gastronomic tourism is rapidly expanding, as per United Nations World Tourism Organization (UNWTO), and currently a key component of the travel encounter and experiences. Food is becoming an increasingly important motivator for people to travel to new places. Someone somewhere in the world is scrolling through their phone, laptop, or iPad looking for the next best place to eat, possibly a festival that will lure them to travel, like a farmers' market or food tour.

Culinary tourism is also a component of the Department of Tourism's flagship campaign, "Experience Western Visayas First." The Department of Tourism (DOT) is pushing for the expansion of culinary tourism in Western Visayas. Food has an effect on travel and tourism sectors worldwide, according to Tourism Secretary Bernadette Romulo-Puyat, and the Philippines, with its old-fashioned cooking methods, food-focused celebrations and customs, and family recipes, is not far behind. Despite a demanding international gastronomic scene, Filipino chefs are optimistic about the country's food scene's continued global dominance, especially utilizing governmental organizations such as the Department of Tourism (DOT) stepping up efforts to encourage food tourism as one of the primary product categories in the nation.

Local Food

Lacap (2019) conducted a study on "The Effects of Food-Related Motivation, Local Food Involvement, and Food Satisfaction on Destination Loyalty: The Case of Angeles City, Philippines". The study revealed that an important component in the field of tourism is local food because it is regarded as a resource that nations, locations, and destinations can be used to develop promotions and occasions. Additionally, it has a significant effect

on destination branding because every nation's cuisine, as a component of its culture, is represented by distinctive or outstanding dishes (Björk & Kauppinen-Räsänen, 2016). Local food has potentials in achieving tourism sustainability while also enhancing destination authenticity, fostering a stronger domestic economy, and contributing to the establishment of sustainable tourism infrastructure (Hall & Mitchell, 2007; Hjalager & Richards, 2003).

Food tourism, also known as gastronomic tourism, is becoming increasingly popular. Food-related activities and events are attracting a growing number of tourists. Visitors come to these events to experience iconic native delicacies or goods while additionally witnessing one-off occasions (Kivela & Crotts, 2006). Tourists' desire for authentic and one-of-a-kind food experiences is a developing travel trend (Smith & Costello, 2009). Local cuisine is closely linked to regional customs and histories, which can leave visitors with enduring memories (Tsai, 2016).

Several studies have found that local food, or food in general, plays an important role in increasing the destinations' value, whether it is in the culture, growth, sustainability, and economy. As a result of its contribution to tourism sustainability, food as a tourism resource is receiving increased attention (Chen & Huang, 2019; Everett & Aitchison, 2008; Everett & Slocum, 2013). Local food or cuisine has a direct or indirect impact on a destination's sustainability (Everett & Slocum, 2013) in terms of generating revenue, supporting local businesses, or meeting the needs of the tourists. It can improve the sustainability of tourism industry in terms of the economy, society, and environment for the local tourism experiences (Berno et al., 2014; Sims, 2009).

Iloilo as a Culinary Destination

Iloilo is a Philippine province located in the country's center. The province is located in the southeastern part of Panay Island, just across the coast from Guimaras Island. With Iloilo City as the capital city of the province, the city is often referred to as the "Heart of the Philippines."

The province has traditionally been one of the most significant provinces in the country. Even before the Spaniards arrived, merchants from China and India traded with the *Ilonggos*; evidences of this thriving civilization can be found in museums and private galleries. Iloilo remained

an important trading post even during the Spanish and American colonial periods. Iloilo, shielded from the open sea by the picturesque Guimaras Island, boasts a charming harbor with tranquil waters that are secure for sailing. At the turn of the century, this excellent port facility established Iloilo as a trade center, with trade coming into this port from all over the world, especially in the sugar boom years. Indeed, Iloilo was named "Queen City of the Philippines" because it was the second-biggest city in the nation after Manila.

As a modern city that retained its charm and natural scenery and environment despite its rapid growth. Because of its many first-rate hotels and international-standard airport, Iloilo is becoming a popular destination for conventions and meetings. Throughout the province, there are large shopping centers where visitors can refuel for the busy beach and water environment that lies ahead and numerous hotels and restaurants. Iloilo is the region's entry point. It is a popular stopover for tourists visiting Boracay and Palawan's beaches, as well as the neighboring provinces. Because of beautiful waters and lush fields, which produce an abundant harvest, Iloilo's pride is being the rice granary and food basket of the region. The main crop of the province of Iloilo is rice. In southern and northern parts, products from the sea and islands provide the majority of revenue. Many restaurants offer tourists a delectable feast of fresh seafood and well-known Ilonggo dishes like *La Paz Batchoy*, *Chicken Inasal*, and *Pancit Molo*.

A province that satisfies all the senses, Iloilo is the one that many people find to most satiate their palates. With its delicious array of innovative dishes, Iloilo cuisine has left a lasting impression on Filipino culture throughout the ages, and it might probably be a factor of people's recurring visits. As per Marin in 2015, tourists will want to try a variety of foods in Iloilo. Every province has a specialty dish or delicacy that tourists should try, and Iloilo's mouthwatering confections are sure to make an impression on travelers' palates as well. The best way to define any society is to look beyond its history and culture. Food has always

been a symbol of historical conflict and cultural advancement, so understanding a society's evolution can require an understanding of its people's culinary traditions and preferences. The purpose of this presentation is to educate all tourists who decide to visit Iloilo City about the abundance of delicious recipes and culinary skills that serve as a remarkable representation of the native Ilonggo culture.

Heritagization in Food Tourism

In tourism studies, the concept of heritage has been widely adopted. The inclusion of French and Mexican cuisine in UNESCO's list of Intangible Cultural Heritage of Humanity includes the Mediterranean diet, has brought attention to the significance of preserving culinary heritage and its role in a region's economic, political, and social sustainability. Numerous studies on the topic of heritage and food have been conducted since then. Bessiere (2013) authored a highly cited paper that utilized the heritagization theory in the domains of gastronomy and tourism. Other studies (Bowen et al., 2014; Teigen et al., 2019) define food heritage as traditional knowledge, farming methods, and agricultural products associated with a specific location, such as a rural context. These studies are inspired by Bessiere's (2013) concept of *terroir*, which states that some agricultural products produced in a specific location, such as a rural context, have unique flavors. Some studies examined culinary heritage in the same way as earlier research, but highlighted the distinctive feature of food heritage as a symbol of identity, custom, place, and legacy of a region; additionally, food heritage can encompass a broader range of agricultural product cultivation, harvesting, and conservation practices, products, and knowledge. Some emphasized socio-cultural aspects of culinary practices, which he defined as a synthesis of material (like ingredients and kitchenware) and immaterial (like flavors, aromas, recipes, and dining customs) components that support a country's cultural identity and traits.

Methodology

This study used a developmental research design to explore the complex field of contextualization of learning research using

cultural mapping as basis to arrive at assumptions and develop outputs from a detailed method of data collection, analysis, and interpretation.

In the field of instructional technology, developmental research is especially crucial (Richey & Klein, 2005). In contrast, the systematic study of creating, implementing, and assessing instructional processes, products, and programs that must adhere to internal consistency and effectiveness standards is known as basic instructional development has been defined as developmental research. The most prevalent forms of developmental research focus on scenarios where the end product and the product

development process are analyzed and described (Driscoll, 1991). This was accomplished by providing a detailed description of the traditional delicacies that had cultural, historical, social, and economic significance in accordance with objectives of the study. However, this design allowed researcher to identify the need and then develop contextualized instructional materials in the form of a coffee table book. Cultural mapping is used to create materials.

Data Gathering Procedure

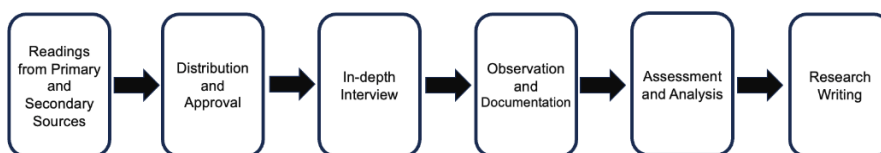


Figure 2. Data gathering procedure

Figure 2 showed the procedure in gathering the data for this study. Readings from primary and secondary sources on the traditional delicacies in the country were done prior to the conduct of the study. Approval from the University Ethics Committee was acquired, then the researcher requested permission to conduct the study from the Dean of the School of Graduate Studies of Central Philippine University, Iloilo City through an official communication addressed to the dean, signed by herself and the research adviser. For ethical standard, letters to the different Municipal Tourism Officers were given asking for assistance in identifying the traditional delicacy in their town and the original delicacy maker, this was done with the assistance of the Provincial Tourism Office. When the traditional delicacy and delicacy maker were identified, a letter was given to the identified delicacy maker asking for their consent and approval in participating in this study. Once approval was granted, a schedule was made for the fieldwork of doing the observation and documentation. Before the interview and documentation process started, the respondents were oriented about the research, its purpose and the expected output. Letter of consent was provided and explained to the respondents to indicate their willingness to participate in the study. Interview, observation, and documentation of the procedures

and finish products were done in the fieldwork. After the administration of the interview and documentation, gathered data were processed, analyzed, and validated by experts in the field of Ilonggo's history and culture. This study was done in coordination with the Provincial Tourism Office.

Data Analysis Procedure

This research focused on documenting the identified traditional delicacies in the province of Iloilo. Carefully and methodically, the data collected with the designated research instruments was analyzed. A developmental study's data synthesis and analysis are comparable to those of other research initiatives. Descriptive data presentations and qualitative data analyses utilizing information from records, interviews, and observations are probably in store.

The transcribed data was coded and analyzed in order to answer the research objective. There were three phases: analysis, development, and evaluation. The sources of knowledge were identified during the analysis phase, and the mapping of the contents of the Documentation of Traditional Delicacies in the Province of Iloilo was developed and validated by the community and stakeholders. After the documents were validated and returned, the researcher went through the written comments and identified the areas which

required further investigations. When all the gathered data were approved and corrected, finalization of the output was made and presented to the tourism stakeholders in the province for approval and adaption.

Results

Table 1 presents the documented traditional delicacies per municipality in the province of Iloilo with the ingredients used per delicacy. Iloilo is divided into 5 congressional districts with a total of 42 municipalities. This study was able to document a total of 34 delicacies coming from 21 municipalities that participated in the conduct of this study. Most of the traditional delicacies are made of rice, specifically glutinous rice, followed by cassava and other root crops. Some additional ingredients used to add flavor are coconut milk and sugar.

Table 1
Summary of Delicacies per Municipality

DISTRICT	MUNICIPALITY	DELICACIES	INGREDIENTS	DESCRIPTION
1	Tigbauan	- <i>Kalamay sa Buri</i>	Sap from the <i>Buri</i> tree	<i>Kalamay sa Buri</i> is made from sap of <i>buri</i> tree. When boiled, it turns into dark brown sugar thus it has a flavor profile of being sweet. In preparing this delicacy, the sap of the <i>buri</i> tree is boiled to perfection allowing that sweet, toasty, and nutty caramel-like aroma to seep through.
		- <i>Biko</i>	Glutinous rice, coconut milk, sugar	<i>Biko</i> is a glutinous rice cake made traditionally creamish-white with brown topping from the caramelized curd of the glutinous rice and coconut milk mixture, has a soft and chewy texture.
	Tubungan	<i>Sirit-sirit</i>	Cassava, sugar	<i>Sirit-sirit</i> is a deep fried sun-dried cassava turned into golden brown color with a rough texture. This sweet and crunchy afternoon snack, traditionally of golden brown in color and shaped like a medium plate.
	Miag-ao	- <i>Baye-Baye</i>	Glutinous rice, coconut meat, brown sugar	<i>Baye-baye</i> is a sweet dessert, traditionally of light brown in color has a flavor profile of being sweet, light, and creamy. It is shaped and sized like an egg wrapped in a withered banana that adds to the traditional look of the dessert.

Table 1 Continued

DISTRICT	MUNICIPALITY	DELICACIES	INGREDIENTS	DESCRIPTION
	San Joaquin	- <i>Bandi</i>	Peanuts, sugar, sesame seeds	<i>Bandi</i> is San Joaquin’s version of peanut brittle. Traditionally, the appearance is dark brown due to the use of muscovado sugar. The reddish brown to light brown is due to the use of washed sugar, while the almost transparent color is from the refined sugar used during the cooking.
2	Alimodian	- <i>Sinakol</i>	Glutinous rice, coconut meat, muscovado and white sugar	<i>Sinakol</i> is a sweet, creamy, soft, chewy and sweet circular chunks is of light brown color due to local classic blend of its ingredients. It is steamed to perfection allowing that sweet aroma to seep through.
	Leon	- <i>Binarot na Palawan</i>	Swamp taro (<i>Palawan</i>), coconut meat, muscovado	<i>Binarot na Palawan</i> has a flavor profile of being not too sweet and creamy. It is usually deep cream in appearance with a soft texture when steamed.
		- <i>But-ong na Palawan</i>	Swamp taro (<i>Palawan</i>), salt, muscovado sugar	<i>But-ong nga Palawan</i> has the right amount of sweetness, tastes creamy and is usually light brownish in appearance with a soft texture when steamed.
	- <i>Palawan Alupe</i>	- Swamp taro (<i>Palawan</i>), salt, coconut meat, muscovado sugar	<i>Palawan Alupe</i> is a sweet and creamy delicacy usually light brownish in appearance has a soft texture when steamed. It is a quick morning or afternoon snack in the municipality of Leon.	
	Leganes	- <i>Ibos nga may Lubi</i>	Glutinous rice, coconut meat & milk, sugar	<i>Ibos nga may Lubi</i> is creamish-white with a sticky, silky, soft texture. It has a flavor profile of having the right amount of sugar and salt.
3	Cabatuan	- <i>Ibos nga may Haliya</i>	Glutinous rice, purple yam, coconut milk, sugar	<i>Ibos nga may Haliya</i> is a rice cake highly similar to another local <i>kakanin</i> , the <i>Suman</i> . The leaves of the coconut are used as the food wrap for this most loved delicacy served for breakfast with ripe mangoes or dipped in native chocolate or mid-afternoon snack.
		- <i>Cassava Pinwheel (Balolo)</i>	White variety of Cassava, grated coconut meat, coconut milk, white refined sugar, sesame seeds, water	Cassava Pinwheel is a sweet and chewy rolled cassava dough with caramelized grated young coconut meat filling. Banana leaves are used as the food wrap for this local dessert.

Table 1 Continued

DISTRICT	MUNICIPALITY	DELICACIES	INGREDIENTS	DESCRIPTION
		- Cassava Roll	White variety of Cassava, grated coconut meat, coconut milk, white refined sugar, sesame seeds, water	Cassava Roll is a rolled cassava dough with muscovado sugar and sesame seed filling giving it a sweet taste and a chewy texture.
	Maasin	- <i>Muasi</i>	Glutinous rice, coconut milk, sugar	<i>Muasi</i> is a chewy white dessert that is cooked and garnished with toasted sesame seeds and muscovado sugar allowing that subtle, nutty aroma to seep through.
		- <i>Kalamay Hati</i>	Glutinous rice, coconut milk, brown sugar	<i>Kalamay Hati</i> is a sticky dessert, usually sweet and with a chewy texture, traditionally of dark brown in appearance is cooked and stirred to perfection allowing that subtle, sweet aroma to seep through. Its banana leaf wrapping adds a distinct taste, fragrance.
	Badiangan	- <i>Kombo</i>	Banana (<i>saba</i>), flour, water, sugar	<i>Kombo</i> has a sweet taste due to the refined sugar used as coating, golden brown in color and with a soft creamy texture in the inside with a bit of crunch due to its fried batter.
		- <i>Bitso Bitso</i>	Glutinous rice, sugar, sesame seeds	Bitso Bitso is traditionally dark brown, crispy and sweet on the outside from the caramelized washed or muscovado sugar and white, and chewy inside.
	Lambunao	- <i>Linupak</i>	Banana, coconut meat, sugar	Traditionally, the appearance of <i>Linupak</i> is creamish-brown with a soft texture. It is pounded to perfection allowing that sweet and nutty aroma to seep through and having the right amount of sweetness.
		- Coconut balls	Coconut meat, muscovado sugar, water	This sweet dessert, traditionally of dark brown in color has a flavor profile of being very sweet and creamy. It is shaped and sized like a golf ball.
	Pototan	- <i>Aripahol</i>	Glutinous rice, coconut meat, sugar	<i>Aripahol</i> is a round-shaped <i>kakanin</i> , traditionally of creamish-white in color and has a flavor profile of having the right amount of sweetness and is creamy. It is steamed to perfection allowing that subtle, sweet, nutty-aroma to seep through. It is wrapped in banana leaf that adds to its local feel

Table 1 Continued

DISTRICT	MUNICIPALITY	DELICACIES	INGREDIENTS	DESCRIPTION
	Calinog	- <i>Sinapid</i>	Corn, coconut meat, condensed milk sugar	This sweet and creamy dessert, of golden yellow in color, is a blend of the local classic ingredients. The corn husks in different hues of brown and yellow are used as wrapper which adds to the traditional look of the delicacy.
4	Dumangas	- <i>Bitog</i>	Glutinous rice, coconut meat & milk, sugar	This soup-style sweet dessert is an afternoon snack favorite in the municipality of Dumangas. It is traditionally of light brown in color is due to local classic blend of muscovado sugar. It has a flavor profile of being sweet, light, and creamy. The glutinous rice dough balls are shaped and sized like a marble with a chewy texture.
		- <i>Linugaw</i>	Glutinous rice, coconut meat & milk, sugar, banana, taro, sweet potato	This sweet dessert, traditionally of cream color, has a flavor profile of being sweet, light, and creamy. The blend of different root crops adds to the variety of color seen in this local cuisine.
	Dingle	- Papaya Rosette	Papaya, sugar, egg yolk	This super sweet delight is originally cream in color with a flavor profile of being sweet. Nowadays, there are many variations on the traditional look of the candy and come in different colors and flavors.
	Passi City	- <i>Inday-inday</i>	Glutinous rice, coconut meat & milk, sugar	<i>Inday-inday</i> is usually white in appearance with a soft texture and creamy dough for the rice dough; and a dark brown, very sweet taste with a burnt smell for the caramelized young grated coconut meat.
- <i>Tikoy</i>		Glutinous rice, coconut meat & milk, sugar	<i>Tikoy</i> has a flavor profile of having the right amount of sweetness and with a creamy taste. It has a dark brown color appearance due to the muscovado sugar used. The texture is soft and chewy.	
Lemery	- <i>Butong-butong</i>	Coconut milk, sugar, sesame seeds	This tube-like <i>candy</i> , with a flavor profile of being too sweet and creamy, is traditionally of creamish-white in color is due to local classic blend of its ingredients. As the candy is prepared the color changes from rusty dark brown to creamy-white.	
Carles	- <i>Alupe</i>	Glutinous rice, coconut meat & milk, sugar	<i>Alupe</i> is commonly rectangular in shape. This is of light brown color, soft, chewy and sweet. It is prepared to perfection allowing that nutty-charcoal aroma to seep through.	

Table 1 Continued

DISTRICT	MUNICIPALITY	DELICACIES	INGREDIENTS	DESCRIPTION
		- <i>Puto sa Paya</i>	Cassava, coconut meat, brown sugar	This cake-like creamish-brown color delicacy has a flavor profile of being sweet and creamy. It is prepared to perfection allowing that sweet-toasty, nutty aroma to seep through. It used to be traditionally prepared by a family for special occasion and still a favorite snack in the municipality of Balasan.
		- <i>Suman sa Lasaw</i>	Glutinous rice, coconut milk, salt, sugar	This sweet rice cake is usually made with a combination of sticky rice, muscovado sugar, and coconut milk. It has many versions and innovations from different regions in the country. It has a very sweet taste due to the <i>Lasaw</i> or thickened sweet coconut sauce topping.

The figure below represents the summary of districts with 42 municipalities. It also highlights the documented delicacies in the province of Iloilo. The map of Iloilo is divided into five congressional municipalities that participated in the study.

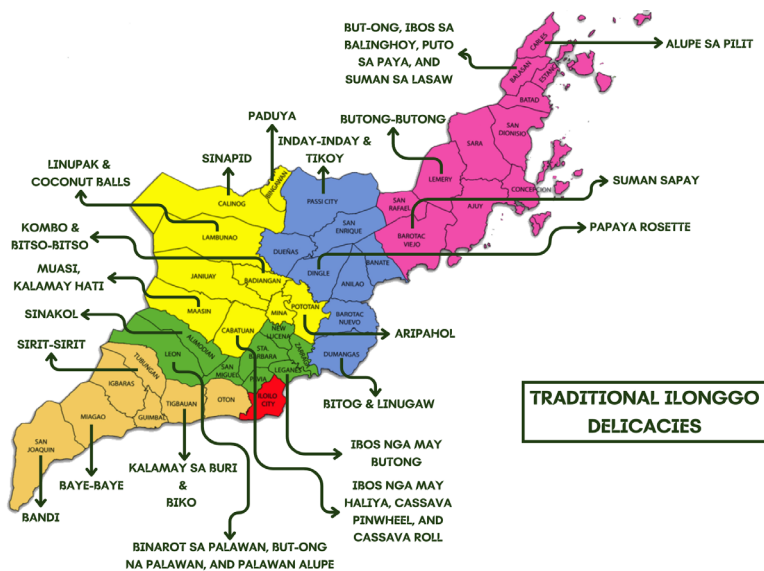


Figure 3. Summary of documented delicacy per municipality

As a subset of Cultural Tourism, local destination. The authentic or even familiar has culinary are part of the rich heritage of a somehow motivated some people to visit a

destination. People are becoming more conscious of the significance of food in terms of culture and legacy component for Iloilo and consider it as a valuable source to attract tourists. Food is an essential part of an authentic experience. So much can be learned about people and how they live through the food they eat, and the way they eat it. Community validation of the identified delicacies was done with the participation of local stakeholders in the province, which included representative from the Department of Tourism's accredited tour guide, tourism officers, tourism staff, Local Economic, Development, & Investment Promotions officer, educator, and student.

Culinary traditions are equally important when considering the environment and context. Food is associated with a location's physical location, element of agriculture, indigenous peoples, and cultural factors; unique customs and behaviors of the neighborhood; historical advancement and contribution; sociological impacts, including acculturation and the demonstrative effect; and other elements. As a result, there is always a connection and significance between the related customs and culinary traditions and the local community. This demonstrates the importance of food to a place's identity and reputation, whether for cultural and heritage preservation or for business and tourism.

Filipinos cannot survive without rice, and most meals are incomplete without it. Products made of rice have crept into Filipino *meriendas*, or afternoon snacks. According to Food and Nutrition Rice Research Institute, processed rice products roughly account for 2% of the Philippines' rice consumption. The most widely utilized major ingredient in the creation of *kakanin*, which is available in various forms, is rice. The most commonly used variety in making *kakanin* is the first class, specifically the short and spherical glutinous rice grain is perfect. It could be made from rice, sweet rice, or any root vegetable such as *ube*, cassava, or taro. It could make use of coconut and byproducts of coconut. It could be flavored with *pandan* leaf or cooked in banana leaf. It is usually sticky and chewy, and it takes hours to prepare - a true labor of love...and they are Filipino originals!

Most delicacies in Iloilo province use glutinous rice (*pilit*) as the main ingredient, as the province has the honor of being known as the rice

bowl and food source for the Region because of its waters and rich terrain, which produce a plenty of food. Iloilo province's main crop is rice. The central section is an agri-industrial complex that produces a wide range of agricultural products, including corn, rice, bananas, sugar, and pineapples, as well as high-end crops. The sugar industry is concentrated in Passi and its surrounding towns such as Lambunao, Duenas, San Enrique, and Binggawan.

The delicacies are mostly prepared with the use of a steamer or the process of steaming and require minimal ingredients which makes raw ingredients and products accessible to the users and supports local produce provided by the province. It is essential to employ conventional and local ingredients and supplies to the dish's integrity and identity. The ingredients demonstrate food's integrity and contribute in conservation and preservation of culinary tradition.

The Ilonggo delicacies' creators simply followed in their parents' and grandparents' footsteps. Their methods and processes may have deviated from technology and normal processes, but they remain one of the best examples of how rich *Ilonggo*'s are in terms of native delicacies.

As stated by Lucin (2013), the Council on International Education Exchange (n.d.), and Di Mauro et al. (2011), the community's culinary tradition is an integral part of its identity. This is due to the fact that every aspect of food is linked to the anthropological, historical, and cultural aspects of the community. These factors include the purpose for which the community makes cuisines or food, its value, the tangible uncooked materials and ingredients, the process of preparing, cooking, and presenting, lastly, the transmission of food from generation to generation (Kivela and Crotts 2006). Everything began with the reasons behind its preparation and the sociocultural significance of food. Similar to the widely held Filipino belief that making noodles on a person's birthday will grant them a longer lives, and that making sticky *kakanins*, or traditional rice cakes, can strengthen bonds between family members, friends, and relatives. According to Sta. Maria, 2019, ancestors believed each grain of rice had a soul commanding respect and careful handling. Sticky rice varieties were preferred as pagan offerings. They continue as special occasion cakes and puddings as well as daily comfort foods.

Conclusions

The following conclusions were made based on the findings of this study:

1. Ilonggo customs, beliefs, and traditions that are passed down from one generation to the next are abundant in culture and traditions. Rice, being abundant in the province is being used as the main ingredient in making delicacies. Some of the delicacies has the same ingredients, however, it creates a different finish product, with a difference in appearance and taste, based on how it was processed and prepared.

2. Rice and other ingredients such as root crops are slow cooked to perfection through steaming. This method of cooking when properly executed, uses hot steam to transfer heat to the rice or root crop without disturbing it in a boiling liquid, producing a delicate, moist and tender result of the end product.

3. Traditional delicacies have been existing and being prepared for decades in Iloilo. Some may come with different names to other parts of the country but in Iloilo, they come with the same name though variations in the preparation may occur.

4. In Iloilo, making delicacies is more than just a means of subsistence. It has become a part of Iloilo's identity and Ilonggo tradition, highlighting the environment in which raw materials are produced; using conventional materials and

equipment for preparation and cooking; cooking, eating, and disposing of and recycling waste. As a result caused by commercialization and industrialization, these culinary traditions and recipes are already on the verge of extinction. Aside from that, the current generation, which should be attempting to carry on this tradition, is already losing interest in passing down culinary traditions and recipes as a result of the modernized way of life that we are currently experiencing.

5. Everywhere over Iloilo, there are several kinds of sweet treats available that serve as the place's identity and pride that has been handed down from generations to generations. Documentation and information dissemination are extremely important preservation methods for this culinary heirloom as food heritage is an important part of one's identity and reflects how much Filipinos value their rich traditions and customs. According to Bessière (2013), food heritage can also act as a source of distinctiveness by defining similarities and differences and acting as a symbol of regional identity. This definition states that heritage is what we live with today, what has been left behind from the past, and what we either personally or collectively pass on to the next generation. This can be of individual, family, band, community, province, region, country, or world significance.

Recommendations

The following recommendations were made based on the findings of this study:

1. Iloilo Provincial Tourism Office should continue promoting the Ilonggo traditional delicacies through *Namit* festival. They should invite more local makers for the cooking demonstration, and encourage schools to participate in cooking competitions and demonstration in preparing the traditional delicacies. The office may also distribute brochures for these traditional delicacies to create more awareness to the people in the province.

2. The Department of Tourism should create various publications, including coffee table books, about the culinary tradition; develop marketing collaterals such periodicals, booklets, brochures, and leaflets, available to prospective travelers and visitors; and offer interpretations of the culinary

legacy through exhibitions, for the Western Visayas and specifically for Iloilo. Department of Tourism may begin the process of forming an organization to oversee the evolutionary development or preservation of *Kakanin's* culinary legacy or tradition. Additionally, this will offer a suitable setting for cooperation and partnership with other culinary tradition stakeholders, which can ensure its long-term viability. They may also establish a *pasalubong* center and create various committee specializing in a certain industry within tourism that will serve as their official representative.

3. The National Commission for Culture and Arts (NCCA) should have a sub-commission primarily focused on the Culinary Arts, so that the food heritages of each region, cities and municipalities in the Philippines are strictly

preserved, documented, and disseminated to the public. This could serve as a starting point for the Philippine government to take action on the issue of discovering Philippine food heritage.

4. Delicacy makers should continue producing delicacies and encourage their children and grandchildren to continue their legacy in making these traditional delicacies for safeguarding.

5. Tourism and Hospitality Management Educators should integrate the significance and identity of the culinary tradition, specifically the Ilonggo culinary tradition to the curriculum, and courses or subjects of the student. For those who are interested in learning about the culinary tradition and possibly utilizing it for financial gain, workshops and trainings may be made available.

6. Local Restaurants and Chefs should integrate traditional delicacies in their menu offering. They can tap the local delicacy makers as suppliers for these delicacies that can be added in their menus. They may also create workshops and trainings to individuals who wished to become knowledgeable about the culinary customs and perhaps make profit from them.

7. Travel Agents and Tour Operators should consider including visits to traditional delicacy makers in the itinerary for Iloilo Tour. Or they may

develop a tour package on Iloilo Culinary Heritage Tour that will include cooking demonstration, by local makers, in preparing traditional delicacies with food tasting. Snacks given to tourists may include these traditional delicacies, too.

8. Meeting, Incentives, Conferences, and Exhibition (MICE) Groups could celebrate an annual festival on the culinary heritage of the province and hold competitions in which locals would participate to showcase the authentic dishes in the province. MICE groups could also include in the menu or food offering, during events, the traditional delicacies in the province.

9. Food Bloggers and Vloggers should start exploring Iloilo's traditional cuisines and delicacies as part of their contents (blogs and vlogs). They may explore a wider selection and deeper documentation of the Ilonggo cuisines and delicacies to be featured.

10. Tourists should indulge themselves in trying the traditional delicacies in Iloilo as these can also be the culinary attractions of the province.

11. Future Researchers may conduct a study that will focus on the deeper meaning and significance of these traditional delicacies in Ilonggo culture and traditions that may further help in safeguarding the Ilonggo traditional delicacies.

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