

Native Delicacies Making: A Reflection of People's Culture and Tradition

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Abstract-This study discussed the nature and origin of the different native delicacies of Pangasinan, Philippines as a reflection of people's culture and tradition. The study had likewise looked into the activities by the people with regards to the promotion of the native delicacies. Further, it determined the implications of the festivals celebrated in relation to the native delicacies particularly along historical and socio-cultural aspects including the problems encountered in relation to its promotion.

The subjects used in this study was five (5) delicacies widely known in Pangasinan, namely gipang, puto, tupig, patapat and kanen. The study made use of the descriptive method. A questionnaire was used to gather the appropriate data. The researchers used questionnaire as the primary instrument in gathering the needed data for the study.

Based on the findings of the study, native delicacies reflect the people's local history and culture. Since culture is said to be a complex whole which consists of knowledge, beliefs, arts, values and others, it can also be then understood through tracing their native delicacies. Native delicacies exhibit the customs and traditions in a particular place and likewise, has the implications on the aspects of socio-cultural and historical standing of the municipality. However, native delicacies makers encountered problems in the promotion because some products used are imported and not locally grown thus increasing the cost of production. Despite these problems, people still want to continue the production of their native delicacies as they are now part of Pangasinan culture and traditions.

It is recommended that there must be an agency or instrumentality that will act as an agent whose main function is to gather accurate information pertaining to the native delicacies of each municipality to preserve Pangasinan culture and serve as a tool for its promotion and that sufficient funding should be given by the national government to the local government in order to support the making of the native delicacies and activities that reflect the different cultural values, traditions and traits of Pangasinenses.

Keywords – native delicacies, culture and tradition, Pangasinan, festivals

INTRODUCTION

Republic Act No. 7356 (April 3, 1992) ^[1] which gave birth to the National Commission for Culture and the Arts (NCCA) creates the culture and arts community which envisions the "Filipino culture as the wellspring of national and global well-being". It has the mandate to "develop and promote the Filipino national culture and arts and preserve Filipino cultural heritage". Likewise, this agency ensures the preservation and

integration of traditional culture and its various creative expressions as a dynamic part of the national cultural mainstream.

Patronizing a place's local products means supporting the livelihood of the locals and sustaining in their memories of the past and spirit of shared pride and oneness. More than the taste is the appreciation of

the stories and the importance of the contribution to local employment as well as the appreciation of the local history.

Alonso and Krajsic (2013)^[2] had said that food heritage often becomes an integral part of people's lives, accompanying them in their journey, evoking images, memories and pride. Therefore, this study is deemed important because food heritage is a very important part of a person's, and particularly a place's identity because it ignites pride among the locals. Preservation of food heritage is vital as it also plays a role in the identity of the people and of the place.

The Department of Agriculture (2014)^[3] is currently aiming to revive Filipino heritage food, and they are not doing this for the sole reason of preserving Filipino culture and diversity, but also to highlight the importance of using locally produced ingredients, or those that are being produced by small farmer holders.

There are several interpretations of food heritage mentioned by Ramli & Zahari (2014)^[4] regarding food heritage. They associate it with agriculture; consisting of pure breed fruits, vegetables and livestock that naturally suited to specific regional climate and lastly, food heritage is also been related to using traditional method of production such as production techniques, consumption skills and technology using local produce. In the Malaysian context, Wahid, Mohamed, and Sirat (2009)^[5] associate food heritage with classical and traditional foods that are continuously practiced by all generations without major altering of the original flavors. Food heritage also can be reflected from the environment history, belief, ideology and food technology of society in an era or period of time (Utusan, 2010)^[6]. While Ramli, Zahari, Halim, and Aris (2015);^[7] Ramli, Zahari, and Talib (2014)^[8] refer food heritage with traditional food, food passed from one generation to another and food that related to the cultural background that includes ethnic background and culture. Former Heritage Commissioner of National Heritage Department, Prof. Datuk Zuraina Majid define food heritage based on two categories: synonymous or common foods which are part of our lives and foods that are almost extinct or in other words it was once part of our culture but

are slowly dying out (Wahid et al., 2009) [9]. The need of continuity and preserving food heritage is being considered as conditions of comparative advantage in maintaining local food culture in the face of homogenizing pressures from the outside (Shariff, Mokhtar, & Zakaria, 2008)^[10] and continuation of preserving creating valued products especially the traditional cuisines (UNESCO, 2008)^[11].

Bessière (1998) ^[12] stated that local cuisine contributes to a destination's identity, as an integral part of the travel experience for many travelers. "By using and promoting local cuisines, destinations can differentiate themselves in the eyes of potential customers" stated that food is often a primary market of individual and group identity.

Filipinos love of kakanin can be traced way back pre-colonial times when our ancestors used suman as offering to gods and visitors. Filipino native delicacies, known as kakanin, are popular snack foods that are usually served as merienda or desserts. Kakanin are native delicacies made of malagkit (glutinous rice), which comes in two varieties: the first-class variety that is sweet, rounded and white and the regular variety that is longish and translucent. (Philippine Delicacies, Sept 10, 2020. Phil. Delicacies 63/photos/filipino-native-delicacies-known-as-kakanin-are-popular-snack-foods-that-are-usu/415860148807978/)^[13]

OBJECTIVES OF THE STUDY

Heritage in the broad concept consists of tangible assets that include natural and cultural environments, landscapes, historic places, sites, built environments, and monuments, sites. Intangible assets on the other hand comprise of collections, the past and continuing cultural practices, knowledge and life experiences (Farahani, Aboali, & Mohamed, 2012; Halim & Mat, 2010; Siriphanich, 2007) ^[14]. UNESCO Convention 2003 and Convention of world heritage in 1994 perceived the tangible and intangible culture heritage from broader perspectives (Kurin, 2004; Vecco, 2010). ^[15] Tangible cultural heritage commonly relates to physical objects such as buildings, paintings, books, artefacts and monuments, while intangible cultural heritage refers to the non-material life objects such as language, music, dance, songs, religion,

festivals, food which also includes traditions, practices and customs that become culture that have been passed down from generation as part of their daily life (Shariff & Zakaria, 2011).^[16]

In the context of food, Matta (2013)^[17] define food heritage as set of material and immaterial elements of food cultures that are considered as shared legacy or a common good. Food heritage includes agricultural products, ingredients, dishes, techniques, recipes and food traditions. It also includes table manners, the symbolic dimension of food. Meanwhile McCoy (2012)^[18] argues that food heritage is rather an ambiguous term as it is dependent upon the place, time and individual.

The researchers find it necessary to conduct a research study on native delicacies and its implications on the socio-cultural and historical aspect, that clearly show how it had become the reflection of people's culture and traditions, so that in one way or another, the results may contribute to the emerging concerns and problem of native delicacy-makers. This study will provide the people deeper understanding and more accurate appraisal in supporting the local production of native delicacies in Pangasinan. In addition, this study would be of great help to the Local Government Units (LGU's) of Pangasinan the better perspective of the implications, so that they may be guided to look deeper into certain aspects that need to be strengthened, emphasized, or provide assistance for. It can also serve as the basis to support the local industries as well as to preserve the treasure and the ancient culture of the Province. This study may also introduce the great impact of the native delicacies in the economy and culture. In every place in Philippines there are different varieties of sweet delicacies that serve as their pride and identity.

MATERIALS AND METHODS

The descriptive-survey method of research was used in this study. According to Creswell, (2002)^[19], a Descriptive-survey Research is a quantitative research with a process of collecting, analyzing, interpreting, and writing the results of a study, while qualitative research is the approach to data collection, analysis, and report writing differing from the traditional, quantitative approaches.

The researcher used the descriptive method utilizing the survey techniques. This design is appropriate for the study because it will assess the historical, socio-cultural, and historical implications based on their responses. According to Gall, et al. 2007,^[20] a descriptive thesis examines a phenomenon, a group of people, or an idea with a particular focus on facts and conditions of the subject and is commonly used in analyzing people. The goal is to collect factual evidence and information that give the reader a comprehensive perception of the subject.

Subjects and Sampling Procedure

The province of Pangasinan is subdivided into forty-four (44) municipalities and four (4) cities comprising of 1,364 barangays scattered within the six (6) political districts. The subjects that used in this study is five (5) municipalities involved in making the five (5) native delicacies, namely, gipang, puto, tupig, patapat and kanen. In the case of municipalities, stratified random sampling method was used. In stratified random sampling, the strata are formed based on members' shared attributes or characteristics.

The respondents were from the constituents of those selected municipalities who were known in their native delicacies.

Data Collection Procedure

The researchers used a rating scale in likert form and interview in gathering data. Likert Rating Scale is a scale wherein a person selects the number which is considered to reflect the perceived quality of a product (Navarro and Santos; 2013)^[21] was used to gather the intended data.

Instrumentation and Validation

In gathering the data, the researchers used the questionnaire-checklist as the main instrument. The said questionnaire was adopted by the researcher to the study of Mendoza (2015),^[22]. Observations was likewise done to supplement the data which was gathered and was later subjected to content validation with the help of some experts, prior to its finalization.

Informal interviews to some respondents to gather additional data was likewise conducted during the actual administration of the questionnaire.

Data-Gathering Procedure

Permission from the different offices was sought for by the researchers to conduct this study. Before the needed data were gathered a communication was prepared by the researchers, addressed to proper authority for their approval of administering the questionnaire.

The researchers personally administered the survey questionnaire. To enable the respondents to freely express their ideas on the items of the questionnaire, an assurance was made by the researchers that their responses will be treated with utmost confidentiality.

Treatment of the Data

The following statistical tools were applied for the computation, analysis, and interpretation of the data.

For problem no.1 which focused on the profile of the LGUs, the nature and origin of the delicacies and the different activities of the place in relation to their native delicacies was presented in a narrative form.

Problem 2 were answered by ranking the classes of the variable based on their frequency. The weighted mean is used to determine the implications of Pangasinan's native delicacies. The results are interpreted using the Likert Scale. The responses are categorized using the following point of scales, range of values and descriptive equivalent rating. The following 5-point Likert scale are used. 5 - Strongly Agree (SA)/ Lubos na sumasang-ayon, 4- Just Agree (A)/ Sang-ayon/Sumasang-ayon ,3- Neutral (N)/ Walang pinapanigan, 2- Disagree (D)/ Di Sang-ayon, 1-Strongly Disagree (SD)/ Lubos na di Sumasang-ayon.

For problem 3, as to whether the municipality/cities constituents still favor in the production of native delicacies, a frequency count is used. If there are more than half of the respondents who answered Yes, it means that they still favor in the production of their native delicacies.

RESULTS AND DISCUSSION

The five (5) native delicacies, its nature and its origin and the LGUs where it was considered its place of origin are presented and described in the succeeding paragraphs. Each municipality/city is presented with a brief history in order to make an attempt at looking into the provenance of their respective delicacies.

Pangasinan is the third biggest province in the whole Philippine Archipelago and had derived its name from salt or "asin" in the vernacular. Owing to the rich and fine salt beds were the prime source of livelihood for the province's coastal towns, PanagASINan or "Pangasinan" which means "where salt is made" came to be its name. Just like the other municipalities, observed the celebration of fiesta foremost as a way of thanksgiving to God in gratitude to the year-round blessings bestowed upon the townspeople. On such occasion, the best known and outstanding products of the town are showcased and displayed in exhibits as a manifestation of the progress and development attained by the locality.

Bayambang, which is known for its black rice cake delicacy known as gipang and prepared only during All Saints' Day, crunchy yet chewy blocks of blackened rice, a cross between pinipig and pop/puffed rice. When crushed, the resulting rice crispies are often sprinkled on halo-halo. Gipang, it turns out, is a hybrid of pop rice, rice crispies, pinipig, and deremen. It is essentially made of deremen, i.e., glutinous rice that is toasted at immature stage and blackened with charcoal, giving it a smoky flavor. It is traditionally used on All Saint's Day to make a rice cake called inlubi, which is cooked in honor of the dearly departed. Black rice cake is just like the regular rice cake called biko and it is not actually made of black rice per se but it is made of blackened rice. It is basically glutinous white rice boiled in freshly pressed coconut milk and sugar with a sprinkling of anise -- except that the rice used is immature grains that were burned in the field and then pounded using wooden mortar and pestle until the grains are flattened. The pounded grains are then winnowed using a woven winnowing basket to separate the chaff from the grains. The finished product looks somewhat like black oatmeal except that the grains are thicker and very chewy even when still in that form, their edges nicely toasted. In the partially cooked stage, the rice grains are called deremen. But because it is already precooked from the burning, the toasted grains are somewhat edible in this state and taste sweetish with a bitter edge and have a fragrant smell, like that of pinipig, another native farm-processed glutinous rice product, with a light green color. After the deremen goes over the fire and is stirred to taste, the resulting rice cake is now called inlubi. They always cook the sticky black rice cakes in two ways: the first would be boiled in coconut milk and sugar until the concoction

solidifies into a cake, with a full body glistening from all that coconut oil. The second appears half-cooked and soupy as the grains are steeped in boiling water, with the thick coconut milk, grated young coconut strips, and sugar added much later. Each version has a different taste and texture.

The Municipality of Calasiao is the second oldest town in the Province of Pangasinan. The Municipality is now a first-class town in a central part of Pangasinan.

The Puto Calasiao, “town’s white gold “, puto is a delicacy made from rice powder, sugar and flavorings steamed in large commercial steamers until cooked and tender.

Laovac, a rural town in the eastern side of Pangasinan and the youngest municipality in the province having been created only in 1980. Tupig is a native delicacy using glutinous rice flour, coconut, sesame seeds, and molasses, wrapped in banana leaves and cooked over live charcoal. Sold in the streets and by ambulant vendors that get on and off public buses, it is a popular pasalubong from those coming from Pangasinan. It is a mixture of glutinous rice, coconut bits and sugar.

Presentations of this heavenly snack and desert, however, also vary from town to town. Some come with less amount of glutinous rice which renders the texture rather rough because of the coconut bits. Others are so sticky that they stick to the banana leaves with which they have been wrapped. Still others come with a smooth texture, satisfying delicate tongue and raging palette because of the right amount of glutinous rice. The level of sweetness is just right and the whole thing doesn’t stick to the banana leaf.

Pozorrubio is a 1st class municipality in the province of Pangasinan, Phillippines. The patupat of Pozorrubio is reportedly the best in the country. The traditional method for making patupat starts with the dadapilan, the sugar cane mill. sugar cane is fed into the mill and pressed by its big iron rollers to extract sugar cane juice. At the same time, uncooked glutinous rice is poured into intricately designed, rectangular baskets or bags of different sizes made from banana or coconut palm leaves cut into even widths, then tied up and sealed. The weaving of this basket is an art by itself. Using young coconut leaves with the midribs removed and knotted at both ends, the baskets are woven with one leave overlapping the other, ending with two corners. After the knots are

removed, they are then joined to complete the basket. The baskets with the glutinous rice are then cooked and caramelized for at least 30 mins. in a large kawa or taliasi (cauldron) filled with a mixture of boiling and bubbling sugar cane juice and coconut milk, over a fire fueled by pressed sugar cane stalks. After boiling, the patupat are then tied together and hanged to drip. Soon, they would be ready to be served, cold or hot, and will be good for 3 days.

Urbiztondo is a 3rd class municipality in the coastal province of Pangasinan. Kanen Festival is main highlight of the Agew na Urbiztondo celebration, the local government is giving the signal to the town’s farmers to begin shifting to malagkit rice (glutinous rice). Such rice came from a special breed of glutinous palay widely planted in the rich farmlands of Urbiztondo. It is a Festival of gratitude and thanksgiving by the Urbiztondonian farmers and the townspeople as farming is their predominant occupation. The festival is being held to promote farming of glutinous rice, the main ingredient in cooking kanen (native cakes). The native cakes that are featured in the festival are the suman, latik, bibingka, and bitso-bitso to be prepared by the 21 villages comprising the town. The festival is aimed at making the farmers understand that planting malagkit is a good alternative since it fetches a higher price than the ordinary rice. At present, most farmers in the town plant palay, corn, and vegetables. The native cakes are shared and given away for free to the public in the spirit of thanksgiving and sharing.

Table 1

Implications of the Native Delicacies

	AW M	Descriptive Rating
Socio-Cultural Aspect		
1. The native delicacies helps promote tradition of the municipality/cities.	.7	SA
2. It encourages the native delicacies makers to strengthen the culture of delicacies making in the municipality.	.8	SA
3. The native delicacy is a reflection of the constituent’s past as shown the conduct activities in promoting the product.	.8	SA
4. Other activities related to the native delicacies influences the present generation of the municipality.	.8	SA
5. The tourist prefer to buy native delicacies that will give more value to the food.	.6	SA
6. The native delicacies serves as a way of cultural	.7	SA

renewal. It is a means through which the people showcase their cultural practices and traditions.

7. The native delicacies making attracts young people's interest in cultural and art activities. It serves as a medium through which the younger generations are able to express themselves using their creativity.

Mean		SA
	4.7	

Economic Aspect

1. The place becomes well known to tourist through their products.

4.9 SA

2. The native delicacies making serves as an additional livelihood of the family.

4.8 SA

3. The native delicacies making helps aid the daily living burden of the family

4.8 SA

4. The native delicacies making helps provide for the expenses of the family in sending the children to school.

4.8 SA

5. The native delicacies activities in a way serves to educate and enlighten the young generation. The young ones become more aware of the value of celebrating together in their locality.

4.8 SA

6. There are more business opportunities for the residents. The business-minded ones opt to engage in small-scale business such as souvenir shops, food cart and others.

4.8 SA

7. Encourages others like women to enter native delicacies making industry to help provide for the family and counter exporters.

4.7 SA

Mean	4.8	SA
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Historical Aspect

1. The LGU should raise fund for the preservation of production of native delicacies.

4.4 S
A

2. The native delicacies makers incorporate the ethnic elements in serving their delicacies by using native cook wares.

4.4 S
A

3. The local government makes use of strategies to the native delicacy makers to dress according to the symbol of their products.

4.8 S
A

4. Tourist buying the native delicacies reflect to the history and culture of the municipality.

4.7 S
A

5. Tourist go to the municipality because of the authentic native delicacies offered by the native delicacies makers.

4.7 S
A

6. Residents value the native delicacies as it hold by the past generations of the delicacies makers.

4.7 S
A

7. The LGU preserve their authentic native delicacies by promoting different activities related to the delicacies.

4.5 S
A

8. They prefer to buy innovated native delicacies that will give more value to the food.

4.7 S
A

9. The municipality gives value to their native delicacies.

4.8 S
A

10. The municipality promote the destination through native delicacies.

4.7 S
A

11. The tourist recommends to their peers because of the municipalities' authentic native

4.6 S
A

delicacies.

Mean	4.6	S
		A
Legend: AWM= average weighted mean	WM = weighted	
mean	DE = descriptive equivalent	

Table 1 shows the implications of the festivals to the following aspects of the community; socio-cultural economic and historical. It can be gleaned from the table that the community residents "strongly agree" to the implications of the native delicacies to the socio-cultural economic and historical aspects of the community with means of 4.7, 4.8, and 4.6, respectively. The findings are a clear indication that the residents are cognizant of the native delicacies relevance and effect the various aspects of the community. For instance, the residents recognize the native delicacies' strong connection with their tradition and culture.

Along economic aspect, the residents strongly believe that the native delicacies makers' their place become well known with the increasing number of tourist arrivals in their locality. The influx of tourist serves as the springboard for the opening of more business opportunities in the area and thereafter, the heightened revenue generated by the local government unit.

Finally, the constituents likewise strongly agree with the implications of the native delicacies to the historical dimension of their community. For one, the native delicacies are seen by the constituents as a means to enhance their participation in the community. The local government officials make sure that all sectors and stakeholders in the community are equally and properly represented from the start of the planning process until its implementation.

In research from De Castro, et al. (2018) [23], stated the factors influencing culinary tourism as destination attraction in terms of product, level of services and experiences; determine the factors affecting product potential attractiveness tool in terms of preserving culinary heritage, adding destination authenticity value, and destination marketing and test the significant difference on the responses when grouped according to profile variable.

The researchers convey the relationship of food heritage with agriculture, by rooting a community to its place and to its history and heritage, and of defining

the cultural identity of a place, community, person, or region.

Table 2
Continuation of Native Delicacies

Respondents who believe that native delicacies making should continue	f	%
Yes	25	100.00
No	0	0.00
TOTAL	25	100

Among the municipalities, all the respondents (the native delicacies makers) in Bayambang, Calasiao, Laoac, Pozzorubio and Urbiztondo wanted to continue the production of their native delicacies in their municipality.

The 100 percent argues based on the interview that they enjoy the merrymaking activities brought about by the celebrations of their native delicacies as the value of its preservation and promotion. They stated further that festival celebration had already been a part of their tradition, where the young generations were trained to develop self-confidence as well as that it serves as a venue for the promotion of their products. They adhere to the fact that the making of native delicacies contributes in building a strong relationship and it shows cooperation among themselves. They further stated that the festival encourages the people to actively participate in their church and that it builds patience and oneness among them.

Jepson (2012) ^[32], in his study examines the efforts to identify appropriate cultural contexts for the use of the widely accepted perspective of 'the local community' within a cultural festival. The study was able to provide an outline with regard to the appropriateness of inclusive or exclusive culture and how the 'local community' and the cultural diversity they possess are best included within the context of a local community cultural festival. It was made possible through the utilization of a flexible multi method research methodology adapted to capture the rich cultural data within this local research context.

Libe, et al. (2017) ^[33] emphasize the lack of initiatives regarding the preservation of culinary heritage in the Philippines; or if it is not lacking, those initiatives remain unheard of.

CONCLUSIONS AND RECOMMENDATIONS

Based on the findings of the study, the following conclusions are drawn:

1. All of the selected municipalities are located in Pangasinan and have their native delicacies as their own product namely: gipang, puto, tupig, patupat and kanen.
3. All of them had declared their gladness for having their own native delicacies as well as their contentment as to the manner of its observance and conduct of the activities.
4. All of the respondents are strongly agreed with the implications of the native delicacies to the socio-cultural, economic and historical dimension of their community.
5. The most often encountered problem by the LGU in the promotion of their native delicacies are some products used are imported and not locally grown thus increasing the cost of the production.
6. All of the respondents still want to continue the production of their native delicacies.

Recommendations

The findings and conclusions made the researchers suggest that:

1. There must be an agency or instrumentality that will act as an agent whose main function is to gather accurate information pertaining to the native delicacies of each municipality to preserve Pangasinan culture and serve as a tool for its promotion;
2. That sufficient funding should be given by the national government to the local government in order to support the making of the native delicacies and activities that reflect the different cultural values, traditions and traits of Pangasinenses;
3. That the local government must exert more efforts to encourage the increase active participation and involvement of the constituents in the planning, implementation, monitoring and evaluation native delicacies -related activities preserve them and promote them more so that the next generations will not forget them.

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