

Exploring Nasugbuenos Knowledge on Food Heritage: An Input to Culinary Tourism

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Abstract - After the declaration of the Nasugbu as Special Tourism Zone in August 2007; the town of Nasugbu blossomed into an all in one destination and started captivating a string of local and foreign tourists alike. Amassing 200,000 tourists out of the province's 1 million tourists posted in 2017; as reported by the Batangas Tourism Officers Association, Nasugbu's drawing power appears to be very promising. Effective product development and branding strategies are now crucial in order for the town to maintain its momentum. In response to this pressing need, this study delved into the knowledge of Nasugbuenos on local food heritage as a prelude to more in-depth research on Nasugbu's Culinary tourism potential. It also explored the identification of foods that may be authentic representations of the town's rich culture and history. Employing the descriptive method of research with a survey questionnaire as the data gathering instrument, it was further revealed that Kainan sa Dalampasigan's Bilao, a restaurant best-seller, prepared using a family recipe perfected since the 70s, ranked 1st as the most preferred traditional food. Likewise, through Analysis of Variance, the study further disclosed that there is a significant difference in the level of knowledge on food heritage among the 382 respondents when grouped according to their profile variables. Insights from this research may present a new perspective on Nasugbu's Culinary Tourism and the practicality of its utilization, which may give the town a sturdier stance towards competitiveness and marketability.

Keywords –Local traditional Food, food heritage, Culinary Tourism, Nasugbu, Batangas

INTRODUCTION

Local gastronomy is culture and history served in a platter. The concept of Gastronomy or Local food, its ingredients, preparation, functionality and its symbolic meaning in a community are inseparable and are intricately woven with the local destination's identity. In pursuit of cultural identity, identified food is a conduit that clarifies distinctions concerning national boundaries, identities and ultimately, nations. In a nutshell, this simply means that the food being served and consumed by the locals of a place, may be considered as a cultural blue print of a destination, that is crucial in designing cultural touristic experiences that are just as educational as they are enjoyable [1].

Study [2] reinforced this claim in a wider sense, and related food identity to prosperity, international identification and character of a country. It also recognized its affirmative impact on the economy and its role as a contributing factor towards awareness of a country's identity as a nation. Food identity

strengthens the sense of community, oneness and cultural pride across nations.

Among the mentioned by-products of Food identity, perhaps, the sense of community and national solidarity may be considered of greater importance as compared to the other benefits. The absence of such, leads to a nation's ambiguous and conflicting identity and eventually the lack of consensus.

Such predicament poses a challenge to any effort of achieving progress since it creates an adverse image and effects on the social integration within a country as explained by the study [3]. The statement of the former Commissioner of the Department of National Heritage, Professor Emeritus Datuk Zuraina Majid, as cited by Bedi [4], strengthened Lin's et al [3] claims by emphasizing the significance of identity to nations through the representation of its culture and people.

Countries with multicultural layers, such as the Philippines, would commonly have a distinctively recognized food identity that represents the image of

the nation. Such unanimity is crucial in pursuit of retaining tradition and cultural authenticity as they are represented in different aspects of the society such as food.

However, the rise of population, massive development, and consumerism in many parts of the globe has an impact on the environment, natural resources, and society. These events rendered nations vulnerable to experiencing external pressures on their culture and tradition, not to mention the threat of losing their food heritage or identity.

A study reasoned out that the cause of distress is the fact that these gastronomic interactions through the region's heritage foods, form a valuable 'blueprint' of its people, and to realize that there are challenges in the preservation; may give indications of a dying local culture [5].

The recent inclusion of South Korea's "Kimchi" and Japan's "Washoku" in UNESCO's list of Intangible Cultural Heritage have concretized the association of food to culture and heritage. Along with other countries, the Philippines joins this movement in search of its food identity through sharing food cultural background among the neighboring countries.

In whatever way this movement may flourish or decline, it is inevitable for countries like Singapore, Malaysia and Indonesia, that are sharing common historical roots and cultural heritage, to clash over their claims on their respective traditional foods, not to mention the validation of such, as part of their native gastronomy and national identity. Owing to this issue and as explained by study [6], countries tend to observe vigilance in defending this aspect of cultural heritage as it is deemed to be core essence of the people and reflection of a country's identity.

These incidences have raised awareness on the significance of having the Philippines' own cultural heritage mirrored in the country's oral tradition, languages, festive events, rites and beliefs, music and songs, the performing arts, traditional medicine, literature, traditional sports and games, as well as traditional cuisine identity[7].

The common problem for food identity, in as far as Philippines is concerned is the "lack of identity" or distinctiveness. An article entitled "Giving Filipino Food an Identity" published by Manila Bulletin in 2012 [8] perfectly explained how the situation came to be. The article pointed out that the country's indecisiveness in choosing a banner dish has hampered the identification of a signature dish. It is indeed very interesting to note that most foreigners

may not distinguish chicken and pork adobo as the country's signature dish. The paper also argued that contrary to Vietnam's Pho noodles, China's Peking duck, Thailand's Tom Yum soup, and India's Tandoori Chicken, where instantaneous connection to their respective countries are evident, Adobo seems to lack the automatic recognition that the mentioned cuisines generate.

Accompanying this identity crisis in Filipino food, is the threat of numerous alterations made among the country's novel cuisine as identified by the same source. In an attempt to make a local cuisine acceptable to the foreign palates, diplomats in foreign service were trained to customize a native dish like adobo with utmost consideration to the culture of the region in which the dish is to be served.

Those assigned in Middle Eastern Islamic countries may prepare adobo solely with chicken without utilizing pork as the main ingredient. Europeans may have their adobo in flakes mixed in a savory brown sauce as toppings for pasta. The article attributes these recipe adjustments to the hospitable nature of the Filipino people.

In an effort to please a much larger international audience adobo takes shape in many forms, often losing its character by trying to be more like other foreign dishes making it less and less like its authentic and traditional form. Adobo's character is a striking contrast to Kimchi's strong individuality as it is consumed by its foreign patrons without any major alterations. Koreans have this "take it or leave it attitude" towards serving Kimchi to foreigners, and that valor is a reflection of cultural pride and strong nationalism.

In the business of leisure and tourism capitalizing on uniqueness and novelty; food heritage identity ties together the destination's history, culture, society, and biodiversity in one memorable dining experience. The gastronomic element in every tour completes a distinctive cultural experience that distinguishes one attraction from another. In other cases, local food radiates a drawing power among tourists like no other, to the point of deliberately becoming the attraction itself as what is observed in Culinary Tourism.

Nasugbu, a tourism town in the province of Batangas, boasts of numerous low-end and high-end beach resorts, pristine beaches and green mountains. But currently, there is no local food that can be utilized to further entice tourists and complete their touristic experience.

Historical records further complicate the search since Nasugbu used to be a territory of the notable town of Balayan from 1578-1732 as disclosed by researcher [9] for Artes delas Filipinas portal. It would be very hard to separate Nasugbu's food heritage, let alone the identity, from the shadow of a very famous neighboring town such as Balayan, but the availability of data from digital collection archives, and relevant studies shall pave the way to finding the true Nasugbueno Flavor.

When inimitability and exceptionality in tourist destinations are synonymous to sustainability, the need for authenticity and cultural identity preservation is very crucial now, more than ever.

Thus, this study aims to investigate the knowledge on food heritage from the public point of view in order to get some ideas of what Nasugbuenos' food heritage identity means to them which differ Nasugbu from the other tourism destinations.

OBJECTIVES OF THE STUDY

This study aimed to determine the knowledge of Nasugbuenos on food heritage and provide inputs to culinary tourism. Specifically, it attempted to determine the demographic profile of the respondents, in terms of age, sex, educational background, and income; to determine which among the following ideas do the respondents associate the concept of Food Heritage with the most: Preservation of Authentic Traditional Food, Representation of the Town's Image; and Sustainability of Traditional Food; to determine the knowledge of Nasugbuenos on the basis of food heritage in terms of Intergenerational transmission of the food; Promotion of the visibility of intangible food heritage; Protection and promotion of traditional food in all barangays of Nasugbu with research, recording, and raising awareness through education and cultural exchanges; and Recognition of the traditional food in the three levels of the community, public, local government and academia; determine the top three preferred traditional food of Nasugbuenos; to test the difference on the knowledge of Nasugbuenos on food heritage when they are grouped according to their profile.

METHODS

The descriptive research method was used in this study. The goal of the descriptive method is to learn about something as it already exists without causing any changes to it [18]. Through this, the researchers

explored the knowledge of Nasugbuenos on local food heritage without causing changes to their perception.

This method applied prominently to this study because it aligns with the goal of the study which is to explore Nasugbueno's Knowledge on Local Food Heritage and provide an input to culinary tourism.

Stratified random sampling was employed in this study because it allowed the researchers to select among the residents of Nasugbu those who are aged 30 and above respondents of the study. Their knowledge on the history of the town and its traditional food served as the foundations of this study.

The participants of this study were the residents of Nasugbu aged 30 years and above. From the 56, 843 residents of Poblacion barangays who are aged 30 years and above, 382 residents were selected using Slovin's formula for unknown population size at 0.05 error of margin.

In order to explore the knowledge of Nasugbuenos on local food heritage, a survey questionnaire was created and used as the main data gathering instrument of this study.

Part 1 of the questionnaire contained the profile of the respondents. It focused on age, sex, educational attainment, and income. Part 2 focused on ideas that guided in choosing the preferred traditional food of Nasugbu. Part 3 focused on the basis of Nasugbuenos on the knowledge of food heritage, and part 4 focused on the selection of the three most preferred traditional food in Nasugbu.

It also included the letter requesting the respondents to take part in the survey and the confidentiality clause, informing the respondents that their answers will be handled confidentially.

The test-retest method was employed to determine the reliability of the survey questionnaire. In this method, ten (10) residents of Nasugbu, 30 years old and above were asked to answer the questionnaire.

They were given adequate time to answer the questionnaire and it was ensured that there were no copying of answers. Afterwards the copies of the answered questionnaires were collected. The results were later tallied, tabulated and interpreted. After a week, the same questionnaire was given to the same participants and the results were compared with the pre-test to determine the reliability of the questionnaire.

The final draft of the survey questionnaire was presented to the Assoc. Dean of the College, who was also the Chair of the panel, two members of the

defense panel and experts for validation. Their suggestions and ideas were the basis for the modification of the questionnaire.

After the suggestions were incorporated to the final draft questionnaire, it was again submitted to the ten experts for validation to ensure that all the questions were proper in form and content.

The questionnaires were personally distributed to the respondents in the streets or house to house. The researchers approached them and asked them politely if they will take time to answer the questionnaire. They were informed beforehand of the nature and purpose of the survey. They also took time to patiently explain the questionnaire and answer all the respondents' queries.

For respondents who are in a hurry, the researchers administered the questionnaire orally. After the required number of respondents was met, the researchers tallied the answers on the survey questionnaire. Lastly, the answers to the survey questionnaire were treated statistically and interpreted.

RESULTS AND DISCUSSION

Table 1. Frequency Distribution of Respondents in terms of their Age

Age	Frequency <i>N</i> = (382)	Percentage %	Rank
51-60 y/o	107	28.01	1
36-40 y/o	101	27.23	2
30-35 y/o	92	24.08	3
41-50 y/o	79	20.68	4

Table 1 reveals that most or 28.01 percentage of the respondents are from the age bracket of 51-60 years of age. Second in rank are the respondents aged 36-40 with 27.23 percent. Third in rank, with 24.08 percent are the respondents from the age bracket of 30 to 35 years of age. The least number of the respondents, with 20.68 percent comes from the age bracket of 41-50 years of age.

These findings show that the researchers are successful in almost having an equal number of respondents from all of the age groups. This also implies that there are more adult residents in the barangay than young ones or 30-35 years of age.

Table 2 presents that most or 61.78 percent of the respondents are female. This shows that most of the respondents who are willing to participate in the study are females.

Table 2. Frequency Distribution of Respondents in terms of their Sex

Sex	Frequency <i>N</i> = (382)	Percentage %	Rank
Female	236	61.78	1
Male	146	38.22	2

This can also be due to the fact that when males are approached and asked to participate in the survey, they would deny and call their wives or female family members to stand in for them, almost always saying that their wife knows better or that surveys are only for women.

This is in contrary to study where there was an equal number of male and female respondents [10].

The disparity is for the reason that this study is not focused on the difference on the perception of the two sexes, but on exploring Nasugbuenos knowledge on local food heritage, regardless of their profile.

Table 3. Frequency Distribution of Respondents in terms of their Educational Background (*n*=382)

Religion	F	%	Rank
College Graduate	126	32.98	1
College Undergraduate	97	25.39	2
High School Graduate	81	21.20	3
Elementary Graduate	45	11.78	4
High School Undergraduate	21	5.50	5
Elementary Undergraduate	12	3.14	6

Table 3 presents that ranked first with 32.98 of the respondents are college graduate. It was followed with 25.39 percent of the respondents that are college undergraduate. The least of the respondents, with only 3.14 percent of the respondents are elementary graduate.

This finding implies that most of the residents of Nasugbuenos selected as respondents are professional having complete a college degree. This may be due to the fact that the town has an existing University where residents go to earn their college degree. This also implies that they have basic knowledge on culture and heritage of Nasugbu. This is contrary to the result of study were most of the respondents were high school graduates [15].

The difference in the educational attainment may be significant as the respondents of this study, as college graduates, can be deduced to have more knowledge than the high school graduates.

Table 4. Frequency Distribution of Respondents in terms of their Income (n=382)

Income	f	%	Rank
P100,001.00- P 300, 000.00	126	32.98	1
P 300,001.00 & above	97	25.39	2
P 50,001.00- P 100,000.00	81	21.20	3
P 6,000.00 and below	45	11.78	4
P6,001.00- P 50,000.00	0	0	0

As can be gleaned in Table 4, ranked first are the respondents having an income of Php 100, 001.00 - Php 300, 000.00. It was followed by 25.39 percent of respondents with income ranging from Php 300, 001.00 and above.

Third in rank, with 21.20 percent, are the respondents with income of Php 50, 001 - Php 100, 000.00. The least income reported, with only 11.78 percent, are the respondents earning Php 6, 000.00 and below. There were no respondents who had an annual income of Php 6,001 to Php 50,000.00.

This finding can be taken in conjunction with the findings that most of the respondents are college graduate, as such, it follows that they have an income of Php 100, 001.00 to Php 300, 000.

This finding is important to the study for it shows that the respondents chosen for the study have the buying power to purchase all the traditional food listed in the survey questionnaire, implying that they have even for once purchased and tasted these food.

This finding is different from study [15], where the annual income of the respondents is on average only. This difference implies that the respondents of the present study have more financial capability to purchase and consume local food.

In terms of concepts of food heritage, the following table presents concepts that guided the respondents in choosing their most preferred traditional food.

Table 5. Knowledge of Nasugbuenos' on the Concept of Food Heritage

Concept	%	Rank
Representation of the Town's Image	79.58	1
Preservation of Authenticity of the Heritage of the Traditional Food	12.04	2
Sustainability of Traditional Food	8.38	3

In terms of the concepts of food heritage in Table 5 that guided the residents in selecting their most

preferred traditional food, ranked first with 79.58 percent of the respondents is the concept of representation of the town's image.

This implies that the most understood concept of food heritage is where the food represents the town's cultural and historical heritage and its overall image. This was followed, with a great distance, by the concept of preservation of authenticity of the heritage of the traditional food.

The low percentage, of only 12.04, shows that this concept is familiar to only a few. The least preferred concept, with only 8.38 percent of the respondents, is the concept relating to sustainability of traditional food. The very low percentage earned by this concept reveals that sustainability of the local food is not on the priority of the respondents in choosing their preferred traditional food of Nasugbu.

From the findings, it can be said that representation of the town's image is the concept of food heritage that the Nasugbuenos are most familiar with and that they employ it as a guide in the selection of their preferred traditional food.

This finding is notable since it is in contrast with the findings of the study [10], where the most common concept used by Malaysian in selecting their local food is preservation of authenticity of the heritage of the traditional food, and where representation of the town's image is the concept of food heritage ranked third only.

Table 6. Knowledge of Nasugbuenos' on the Basis of Food Heritage

Criteria	WM	VI
Promotes the visibility of intangible food heritage.	4.0	Knowledgeable
Intergenerational transmission of the food.	3.5	Knowledgeable
Protects and promotes traditional food in all barangays of Nasugbu with research, recording, and raising awareness through education and cultural exchanges.	3.2	Moderately Knowledgeable
Recognition of the traditional food in the three levels of the community, public, local government and academia.	3	Moderately Knowledgeable
Mean	3.43	Knowledgeable

Table 6 showcases the knowledge of Nasugbuenos on the basis of food heritage following

the criteria set forth by UNESCO for food heritage. As can be gleaned from the table, the basis of food heritage that Nasugbuenos, with a mean of 4, are knowledgeable about, is that food heritage promotes the visibility of intangible food heritage. This finding implies that Nasugbuenos have prior knowledge on cultural heritage of food, such as the tastes, smell and recipe of local food and since it ranked first, it also suggests that Nasugbuenos understands its importance.

Also, the table revealed that with a mean of 3.5, the respondents are knowledgeable about intergenerational transmission of the food. This implies that they have a background on intergenerational transmission of the food, most commonly known as the “pamanang” recipe. This finding implies that Nasugbuenos are familiar with the concept passing down the secret recipes of traditional food and that it is an important factor in food heritage.

In addition, with a mean of 3.2, the table revealed that Nasugbuenos are moderately knowledgeable about the protection and promotion of traditional food in all barangays of Nasugbu with research, recording, and raising awareness through education and cultural exchanges.

This implies that the respondents do not have understanding or knowledge on this basis of food heritage. This may be attributed to the fact that at present, there are no plans or programs, whether public or private, aimed towards protection and promotion of food heritage. This may also be due to the fact that first and foremost, the traditional food on Nasugbu is not yet identified nor recognized.

Lastly, with a mean of 3, the respondents are moderately knowledgeable on the applicability of recognition of the traditional food in the three levels of the community, public, local government and academia as a basis for food heritage.

Again, such result is not surprising, considering the fact that the traditional food of Nasugbu is not yet identified nor recognized by the public and the local government.

The researchers take pride that in the academe, this study is the pioneer on aiming to determine the food heritage of the town, as per the Municipal Administrator and the Municipal Tourism Officer.

With a mean of 3.43, it can be said that Nasugbuenos are knowledgeable on the basis of food heritage. This finding is in agreement with the study [11], where all the criteria of the UNESCO Heritage were met by their traditional food.

Table 7. Preferred Traditional Food of Nasugbuenos

Food	1	2	3	Rank
Bilao sa Kainan sa Dalampasigan	277	28	11	1
Celing's Halo-halo	64	184	77	2
Pinangat na Tulingan	4	72	204	3

In order to determine the preferred traditional food of Nasugbuenos, the researchers listed the most famous traditional food of Nasugbu in Table 7 based on prior research and interviews with the Municipal Administrator, Tourism Officer, several prominent personalities in Nasugbu, and their adviser.

From the list, the respondents were asked to rate the food that they most preferred, more preferred and preferred.

The findings revealed that of the fifteen (15) traditional food in Nasugbu, the respondents chose Bilao sa Kainan sa Dalampasigan as their most preferred, where 277 of the respondents ranked it with 1, 28 respondents ranking it with 2, and 11 respondents ranking it with 3. This implies that the Bilao, a bestseller of Kainan sa Dalampasigan, and is made up of a combination of garlic buttered shrimp, fried liempo, baked tahong, breaded daing na bangus with ensaladang talong is the chosen traditional food of Nasugbu.

Connecting it with the previous findings on concept and basis of food heritage, it is safe to say that Nasugbuenos preferred it based on the concept that it represents the town image. This concept is quite fitting for the seafoods in Bilao can be interrelated with the bountiful seafoods one can harvest in the sea bounding Nasugbu, thus, it represents the town's image.

Also, the selection of Bilao as the most preferred can be directly associated with the knowledge of Nasugbuenos on basis of food heritage that it promotes visibility of intangible heritage. The variety of dishes in the bilao and the distinct taste of each dish promotes the food heritage. Furthermore, since previous findings revealed that Nasugbuenos are knowledgeable about intergenerational transmission of food, it fits in the preference of Bilao since it is known among Nasugbuenos that the recipe of the dishes featured in the Bilao is a family secret which is passed on from one generation to another of the Lucas family.

Second in rank, is Celing’s Halo-halo with sixty-four respondents rating it with 1, one hundred eighty-four respondents rating it with 2, and seventy-seven respondents rating it with 3. This refreshment staple of Nasugbu featuring sweet sago, banana, gulaman, beans, langka, topped with leche flan and corn flakes is a famous destination for tourists and residents alike. Assessing this preference of Nasugbuenos can again be connected to the concept of food heritage favoured by Nasugbuenos – representation of town’s image. Celing’s Halo-halo can embody the agricultural produce of the town, particularly sugar, in the sweetness of this refreshment. In terms of basis, Celing’s halo-halo may also be chosen due to the understanding of Nasugbuenos on intergenerational transmission of food. Celing’s Halohalo, whose namesake, Lola Celing who personally concocted and created her recipe, already passed away. But the recipe was passed down to her kin.

Third preferred food is Pinangat na Tulingan, with four respondents ranking it with 1, seventy-two respondents ranking it with 2, and two hundred four respondents ranking it with 3. This dish – slowcooked tuna in kalamias, salt, water and a little fat, is a staple of Nasugbueno’s home. Taking this preference in relation to the concept of representation of image, it can be said that Pinangat sa Tulingan is deemed by the respondents to represent the town, especially the sea.

Also, when taken in connection with the basis of food heritage, and the knowledge of Nasugbuenos on promotion of visibility of intangible heritage, Pinangat na Tulingan is preferred by the respondents because it makes people aware of the taste and recipe that is representative of the town. This preference of Pinangat sa Tulingan as traditional food of Nasugbuenos is in fact supported by the several years of holding a “Pinangat Festival,” a municipal wide search for the “pinakamalinamnam na tulingan”.

Table 8. Difference between Profile Variables of the Respondents to their Knowledge on Food Heritage

-Profile Variables	Decision On Ho	Conclusion
Age	Reject	Significant
Sex	Reject	Significant
Educational Attainment	Reject	Significant
Occupation	Reject	Significant

This study aimed to test if there is a difference on the knowledge on food heritage of Nasugbuenos

and their profiles. The following table presents the findings using Analysis of Variance.

From Table 8, it can be seen that since there is a significant difference on the knowledge on food heritage of Nasugbuenos when they are grouped according to their profile variable.

In terms of age, since the computed *f*-value of 7042.861976 is greater than the *f* crit value of 3.853691, the null hypothesis is rejected, thus, there is a significant difference on the knowledge on food heritage. The older generations of 51-60 years old respondents are more knowledgeable on food heritage than the younger generations. This may be due to the fact that the older generations are more familiar with the traditional foods of Nasugbu than the younger generations who are more familiar with fast foods.

This is in concurrence to study as their findings revealed that there is a significant difference on the perception of local food and age groups. Their findings indicate that there is a difference between age variable in the perception of local food heritage. More precisely, respondents who belong to an older category, assess local food heritage in a more positive way [12].

The table also revealed that the computed *f*-value of 1815.324 is greater than the *f* crit value of 3.853691, thus the null hypothesis is rejected which reveals that there is a significant difference on the knowledge on food heritage when grouped according to sex. This shows that the female Nasugbuenos are more knowledgeable on food heritage than males. The reason behind this is that the females are the ones going to the market and look for food and decide where to eat.

This is in agreement to study [10] as their findings revealed that there is a significant difference on the perception of local food when grouped according to sex. In their study, they found out that females has the tendency to have knowledge food heritage more than men.

In addition, since the table revealed that computed *f*-value of 181.249297 is greater than the *f* crit value of 3.853691, thus the null hypothesis is rejected, there is a significant difference on the knowledge on food heritage when grouped according to their educational attainment.

The finding shows that college graduates are more knowledgeable than high school graduates. But it must also be noted that there are elementary graduates who are more knowledgeable than college graduates. This finding can be interpreted with the findings on

age, because most of the old generations who were elementary graduates, are more knowledgeable on traditional food of Nasugbuenos.

This is supported by study [12] as their findings revealed that there is a significant difference on knowledge on local food and educational attainment. Finally, in terms of income, since the computed p-value of 525.9751 is greater than the f crit value of 3.853691, thus, there is a significant difference on the knowledge on food heritage when grouped according to their income.

The difference may be due to the fact that respondents who have a higher income (Php 300, 001 and above) are more knowledgeable than the respondents who have lesser incomes. This may be due to the fact that they have more buying power, allowing them to buy and indulge in whatever food they want than the lesser incomes. Also, they also have a more sensible palate than the respondents who have lower income.

This implies that income affects the knowledge of Nasugbuenos on local food heritage. As such, it can be said that the knowledge on food heritage of Nasugbuenos is independent of their sex. This finding is surprising as it is in contrast to study [12], where there is a significant difference on knowledge on local food and income.

CONCLUSIONS

From the findings of the study, several conclusions may be drawn. First, is that most of the respondents are 51-60 years old, female, college graduates, and with an annual income of Php 101,000 to Php 300,000. The respondents selected representation of town's image as their preferred concept of food heritage.

Second is that Nasugbuenos are knowledgeable about the basis of food heritage in terms of promotion of the visibility of intangible food heritage; intergenerational transmission of the food; protection and promotion of traditional food in all barangays of Nasugbu with research, recording, and raising awareness through education and cultural exchanges and recognition of the traditional food in the three levels of the community, public, local government and academia.

Moreover, the three preferred foods are Bilao sa Kainan sa Dalampasigan, Celing's Halo-halo and Pinangat sa Tulingan.

Lastly, there is a significant difference on the knowledge of Nasugbuenos on food heritage when

they are grouped according to their profile.

RECOMMENDATIONS

Based on the results of the study, the following recommendations may be advised. Specifically, that the findings of this research be disclosed by the Nasugbu Tourism and Industry Services Office as inputs to the development of the culinary tourism of Nasugbu.

Further, that the Department of Trade and Industry, in partnership with the Nasugbu Tourism and Industry Services Office and the academe create an organization that will promote the identification and recognition of the local food of Nasugbu.

In addition, the Local Government Unit, in partnership with the University, may create an informational campaign about culinary tourism to encourage multi-sectoral participation in the pursuit of establishing Nasugbu's Food Heritage Identity.

Lastly, that studies may be conducted five years from now to determine the progress of the culinary tourism in town.

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