Intensifying the Implication of the Cultural Value of Heritage Food of Cavite: Basis for Promotion

Josielyn Toledo and Marivic B. Delos Santos, Maria Lorna V. Rajeev
Lyceum of the Philippines University - Cavite, Philippines

Abstract - This paper intends to promote the heritage food of Cavite by intensifying and pointing out the implications from the food experts, historian, local community and diners. The selected municipality determined their support in retaining the authenticity brought by the traditional influence of each own ways of preparing the heritage food of Cavite. The food historian and food expert were gathered and form a focus group discussion. The documentary analysis was employed in justifying the gathered data. Data will be correlated to determine which has the greater significance in terms of retaining the cultural value of the heritage food that relates to the promotion of the cultural heritage food of Cavite. The study employs the descriptive research design and quantitative approach was used in terms of collecting and analyzing the data.

For the local community festivals was considered an effective way of promoting traditional food of Cavite. Seasonal food was intensified since most of the local ingredients can be found in season. Recognized the food establishment that was producing authentic heritage food of Cavite for the past ninety-eight years and still the quality of food does not change.

Keywords: Preservation, Awareness, Millennials, Traditional Foods, Cavite

INTRODUCTION

Food is considered as a primary need of people. Food is an integral part of our culture. In the years that the Philippines was under colonization, foreign cuisines such as Spanish and Chinese have greatly shaped and influenced the foods of our country. Traditional foods refer to the types of food that have been consumed regionally by a population over an extensive period of time.

Cavite is marked as the historical capital of the Philippines. The geographical location of Cavite played an important role in shaping its cuisine. The province's abundant sea food catch, and agricultural produce continuously contribute to the safe keeping of its traditional foods. Traditional food has been defined as food with which ingredients are found locally [1].

The million-peso question is that how these Traditional foods will survive in this fast-tracked life of the Filipinos. In the continuous innovations of food and the emergence of foreign foods around the country and the rapid loss of interest of people on traditional foods, the preservation of these traditional foods must be of paramount consideration and must be given attention.

This study will be a significant endeavor in the intensifying the implication of the cultural value of heritage food of Cavite and the basis for promotion Determining the history of selected traditional foods of Cavite and how each municipality contributes from to its promotion.

The determination of this study would be a great contribution to the vast knowledge in the relation of historical records of those traditional foods. Findings of this study would be highly significant and beneficial specifically to the community, municipality, entrepreneurs, and enthusiasts.

This study will benefit the selected municipalities of Cavite in terms of additional reference to help raise their awareness in making a sustainable program of preserving these traditional foods. The local community of Cavite will also benefit from the study to be more aware and knowledgeable of how rich their cuisine is and will lead them to the eventual cooking and keeping the recipes alive. Entrepreneurs will also be given insights especially the families who inherited the heirloom recipes from their clan and make it their own product on the established family business. This study will help them in promoting their business since the researchers are studying their local foods and ways to preserve and promote them. They are the practitioners who are experts in the field of the Culinary Arts. They will be benefactors of the study since this study will determine the traditional foods of Cavite and know the level of preservation.

OBJECTIVES OF THE STUDY

The study is conducted to identify the implication of Traditional Foods from the selected Municipalities of Cavite. The proponents of the study would want to know the following information. The study aims to describe the demographic profile of the respondents in terms of age, gender, and occupational status; to determine the Level of awareness of every municipality involve in the preservation of traditional food of Cavite; to identify the sources and references of the information of the traditional foods in terms of Traditional Knowledge, Local Community, Festivals, and Food Historian; and describe the level of intensifying the traditional foods base from the following: Importance of Family Recipe, Legacy of foods, and Infusion

METHODS
Research Design

Descriptive type of research is used in the study to delineate information that are subsist to help out in the new discoveries of facts and content. This descriptive study uses survey method to obtain the needed data and to determine the level of awareness of millennials on traditional foods and their awareness on the preservation of these traditional foods, and to identify the sources and reference of the information of the traditional foods in Cavite. Also, interviews were conducted with food historians to know their points of view about the traditional foods of Cavite and their insights about it, as it is being adapted by the millennials.

Time and Place of the Study

The duration of the study was from July 2017 to November 2017. The study is conducted in the low-land municipalities of Cavite, where the researchers identified the traditional foods from the selected municipalities of Cavite City, Tanza, Rosario, and Bacoor, municipalities that belong to the low land areas of Cavite to be covered in conducting data gathering.

Sources of Data

Primary and Secondary Data have been used to collect information and data for the research. Primary Data include interviews from food historians about the traditional foods, and the response of participants from the municipality to answer the survey questionnaires. Secondary data and its documentary analysis include related articles from the internet, textbooks, magazines, and scholarly written reports about the study conducted.

Data Gathering Procedure

The study made used the Mixed Method, or the combination of both Quantitative and Qualitative Research which helped the researchers to know a window to the inner experiences of individuals including how they preserve these traditional foods that are perceived and adapted by the millennials. Creswell stated that Sequential Explanatory Strategy is a design strategy characterized by the collection and analysis of Quantitative data followed by analysis and collection of Qualitative Data. This is done to use qualitative results to assist in explaining and interpreting the findings of a quantitative study. Both interviews and disseminations of survey questionnaires are used. In the survey conducted, it provided a source of data on people's awareness on preserving the traditional foods of Cavite.

Although the sample was randomly selected, the researchers recruited respondents from different backgrounds of the traditional foods of Cavite. Data gathering was utilized to obtain data from a variety of source. The procedures used in the gathering are 1.) Dissemination of Questionnaires 2.) Interview from the food historians who have vast knowledge about the traditional foods of Cavite.

Sampling technique

The researchers used the purposive sampling technique. According to Crossman [2], a purposive sampling is a non-probability sample that is selected based on characteristics of a population and the objective of the study. Each correspondent had to be between 18 to 33 years of age. The respondents should have had an experience, by seeing or eating the traditional foods and should be a resident of Cavite.

Research Instrument

Questionnaires were disseminated among the participants of the study. To provide and gather as much informative and relative evaluation, mixed method was used. This method includes the use of both questionnaires and interviews. For the questionnaire, it was drawn out based on the researcher's readings, previous studies, surfing to apposite articles online and published thesis that is relevant to the study. The survey questionnaire is composed of four parts. The first part is the socio demographic profile of the respondents in terms of age, gender, and occupational status. The second part is the level of awareness of millennials on the traditional foods of Cavite. The third part is the identification of sources and reference of the information of the traditional foods. And the last part,

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the preservation of traditional foods. The questionnaire is given to the participants of Cavite. An interview to be done by the researchers to ask directly a food historian about the traditional foods that originated and adapted to their town and be able to collect elicit information that would be applicable to the study.

Data Analysis

In order to determine the level of awareness of participants on the traditional foods of Cavite, and to their awareness to the sources and references of the information of the traditional foods and the level of implication of these traditional foods, mean was used.

Statistical Treatment

To be able to determine the level of awareness of millennials on traditional foods and the preservation of Cavite's traditional foods the following statistical formulas were used in the study: Frequency Distribution, percentage and weighted mean.
The given scale was used to interpret the result of the data gathered: 3.25 - 4.00 (Highly Aware) 1.75 – 2.49 (Not Aware) 2.50 – 3.24 (Aware) 1.00 – 1.74 (Strongly Not Aware)

RESULTS AND DISCUSSION

This chapter presents, analyzes, and interprets the information retrieved with the used of the research questionnaire created by the researchers. The questionnaire was divided into four parts. For the first part, the socio-demographic profile of the respondents was asked, and this includes the age, gender, and occupational status. The second and third part, determines the level of awareness of millennials on traditional foods from the low-land municipalities of Cavite and their awareness on the identification of the sources and references of the information of the traditional foods. The fourth and last part is to know the preservation of these traditional foods.

Thus, in presenting the information, this paper will have four sections corresponding to three parts of questionnaire.

Table 1. Demographic Profile by Age

Age	Frequency	Percentage
18 – 22	72	72.00
23 – 27	14	14.00
28 – 32	10	10.00
33 and above	4	4.00
TOTAL	**100**	**100.00**

Table 1 the age of the participants shows the following figure 18 – 22 years old got the frequency of 72 with the equivalent percentage of 72 % out of 100 participants. The 23 – 27 years old got the frequency of 14 with the equivalent percentage of 14 % out of 100 participants.

The 28-32 years old got the frequency of 10 with the equivalent percentage of 10 % out of participants. Lastly, the 33 years old and above got the frequency of 4 with the equivalent percentage of 4 %. The ages 18 – 22 years old of Generation Y or also known as the College-aged millennials got the highest percentage of 72% because they seek comfort in globally inspired foods that are portable and nutrient dense, even after graduation [3]. The ages 33 years old and above which is also known as the Old Millennials got the lowest percentage of 4% because they are engaging in more "adult-centric" activities, like maintaining jobs and starting families. Therefore, majority of the respondents are College-age Millennials.

Table 2. Demographic Profile by Gender

Gender	Frequency	Percentage
Male	39	39.00
Female	61	61.00
TOTAL	**100**	**100.00**

Table 2 the gender of the participants shows the following figure that the male got the frequency of 39 with the equivalent percentage of 39% out of 100 participants while the female got the frequency of 61 with the equivalent percentage of 61%. The female got the highest percentage of 61% while the male got the lowest percentage of 39%.

Gender is known as one of the main determinants in shaping a person's eating behavior. Researchers revealed that girls are more health conscious and concern more on appearance compared to boys. At home, they are introduced to the traditional food while assisting their mothers to prepare for family meals, meanwhile boys usually lend their hands during festive seasons food preparation process [4].

Table 3. Demographic Profile by Occupational Status

Occupational Status	Frequency	Percentage
Employed	28	28.00
In-between Jobs	8	8.00
Student	64	64.00
TOTAL	**100**	**100.00**

Table 3 the Occupational Status of the participants shows the following figure the employed got the

frequency of 28 with the equivalent percentage of 28% out of 100 participants. The In-between jobs status got the frequency of 8 with the equivalent percentage of 8%. Lastly, the student that got the frequency of 64 with the equivalent percentage of 64%. The Student got the highest percentage of 64% because most of the respondent's ages are 18 – 22 years old which are recognized as College-aged Millennials. College-aged Millennials are much more adventurous in their food choices and dining out is entertainment for them – and part of the entertainment is trying something new [5]. The lowest percentage is the In-between Jobs status with 8%. In-between Jobs are the millennials who are currently unemployed and those who are seeking for an employment. They only focus on looking for a job or starting a new business based on their preference.

Table 4 got the following result from the participants based on Traditional Foods. The indicator number 7) Rosario's Tinapang Salinas got the highest mean of 3.03 interpreted as Aware. Tinapang Salinas is originally from Rosario, Cavite. But then, the other towns already adapted the tinapa or smoked fish and make their own version using different fishes. Tinapa is well known as it produces other product from itself like the tinapang siomai, tinapang shanghai and tinapa balls in Cavite City. The indicator number 2) Bacalao got the lowest mean of 2.19 interpreted as Not Aware. Bacalao is originally from Cavite City. Bacalao is viand being cooked at home. Usually it was cooked and served every Lenten season. Only those legitimate Cavitenos appreciate this traditional food.

Table 4. Traditional Foods

Traditional Foods	Mean	Interpretation
Bacoor's Digman Halo-Halo	2.81	Aware
Cavite City's Bacalao	2.19	Not Aware
Cavite City's Bibingkoy	2.49	Not Aware
Cavite City's Pancit Pusit	2.75	Aware
Cavite City's Quesillo	2.75	Aware
Cavite City's Tamales	2.51	Aware
Rosario's Tinapang Salinas	3.03	Aware
Tanza's Sopas	2.64	Aware
Tanza's Calandracas	2.23	Not Aware
Tanza's Pancit Estacion	2.53	Aware
GRAND MEAN	**2.59**	**Aware**

Table 5. Traditional Knowledge

Traditional Knowledge	Mean	Interpretation
1. Knowledge passed down from generations to generations	3.19	Aware
2. Family recipes that are kept.	3.16	Aware
TOTAL	**3.18**	**Aware**

Table 5 shows that the indicator number 1. Traditional knowledge got the highest mean of 3.19 interpreted as Aware. According to MN Md. Norazmir [6], Transmission of traditional food knowledge is crucial to ensure continuity of practicing the traditional food among young generation. The indicator number 2. Family recipes that are kept got the lowest mean of 3.16 interpreted as Aware. According to Ramos, I. [7] Family recipes are not much given to anyone because they try to keep the recipes within the family only. Ramos adds that because of Migration, the family recipes are not passed on to younger generations.

Table 6. Local Community

Local Community	Mean	Interpretation
1. Elders of the community	3.11	Aware
2. Establishments that cook traditional foods	3.09	Aware
TOTAL	**3.1**	**Aware**

Table 6 shows that the indicator number 1. Elders of the community got the highest mean of 3.11. According to Dixit, U. [8], elders are known to be storehouse of traditional values, skills, and morale. Elderly are being regarded as invaluable national resource having adaptive and useful information. Elders are considered as the "information storage and processing unit" of a society. According to Etmanski, C. [9], community elders become increasingly important stakeholders in the community, thus reviving traditional practices of intergenerational learning and knowledge sharing. The indicator number 2. Establishments that cook traditional foods got the lowest mean of 3.09. According to Ramos, I. [7], due to the little available information and the tedious process, very few establishments prepare and cook traditional foods nowadays.

Table 7. Festival

Festival	Mean	Interpretation
1. Town fiestas in Cavite that have original recipes	3.25	Highly Aware
2. Households offering and serving Foods, dinning festivities	3.18	Aware
TOTAL	**3.22**	**Aware**

Indicator number 1. Town fiestas in Cavite that have original recipes got the highest mean of 3.25 interpreted as Highly Aware. According to Dallen, [10], by

exposing outsiders to local food traditions, festivals help raise awareness of traditional food products, local food culture, tastes and innovation. Indicator number 2. Households offering and serving foods, dining festivities got the lowest mean of 3.18. According to Ramos, I. [7], traditional food recipes are not easily disclosed to anyone. Although these foods are served during fiestas, less people are willing to prepare and cook

Table 8. Food Historian

Food Historian	Mean	Interpretation
1. Vast knowledge of food historian	2.79	Aware
2. Stories of cooking methods and ritual	2.83	Aware
TOTAL	**2.81**	**Aware**

Table 8 shows that the Indicator number 2. Stories of cooking methods and rituals got the highest mean of 2.83. According to Dallen, J. T. [10], many consume local foods, participate in indigenous alimentary rituals and buy representative souvenirs. Cuisine and foodways provide indispensable insight into the history of humankind. Indicator number 1. Vast knowledge of food historian got the lowest mean of 2.79. According to Ramos, I. [7], although food historians have much knowledge on traditional foods, invalidity of information of the foods they are studying restrict them from continuing to write down and pass on knowledge.

The indicator number 3. Family recipes evoke memories of special foods you enjoyed or occasions you celebrated got the highest mean of 3.44. According to Mary V. [11], some recipes evoke more memories than others. Through family recipes, people remember more about the memories and other occasions when they eat a particular food. While Smith, D. [12] adds, we all cherish our memories as memories are what connects us to each other, to our past and to our future. According to Gunst, K. [13], many recipes can evoke more powerful memories and emotions. The indicator number 1. Passing down family recipes to future generations keep the snapshots of time got the lowest mean of 3.38. According to Frey, V. [14], family recipes are rich sources of nostalgia, but it can be problematic. Many family recipes are never documented in written or photographic form, existing only as unwritten know-how and vanishes when a cook dies.

Table 9 Legacy of food got the following results from the participants. The indicator number 1. documenting family recipes keeps part of the legacy of our relatives and loved ones alive got the mean of 3.33 interpreted as Highly agree.

Table 9. Legacy of Food

Legacy of Food	Mean	Interpretation
1. Documenting family recipes keeps part of the legacy of our relatives and loved ones alive	3.33	Highly Agree
2. Recording thoughts, ideas, and processes create a heirloom that will be handed down through generations	3.3	Agree
3. Creating or building a bridge over the past and the future generation	3.32	Highly Agee
4. Food passed down is a tool, a family tree of foods, a line that can be traced for decades into the past and future	3.85	Highly Agee
TOTAL	**3.39**	**Highly Agee**

The indicator number 2. recording thoughts, ideas, and processes creates a heirloom that will be handed down through generations got the mean of 3.3 interpreted as Highly agree. The indicator number 3. creating or building a bridge over the past and the future generation got the mean of 3.32 interpreted as Highly agree. The indicator number 4. food passed down is a tool, a family tree of foods, a line that can be traced for decades into the past and future generation got the mean of 3.32 interpreted as Highly agree. Indicator number 4. food passed down is a tool, a family tree of foods, a line that can be traced for decades into the past and future got the mean of 3.59 interpreted as Highly agree. The indicator number 4. Food passed down is a tool, a family tree of foods, a line that can be traced for decades into the past and future got the highest mean of 3.59. The indicator number 2. Recording thoughts, ideas, and processes create a heirloom that will be handed down through generation got the lowest mean of 3.30.

Table 10. Infusion

Infusion	Mean	Interpretation
1. Indigenization of foreign foods by use of local ingredients	3.26	Highly Agree
2. Combining local and foreign ingredients	3.19	Agree
3. Foreign ingredients add flavor to local foods	3.2	Agee
4. Foreign cooking techniques adapted and practiced	3.21	Agee
TOTAL	**3.22**	**Agee**

In Table 10, infusion got the average mean of 3.22 from the participants. Indicator number 1. indigenization of foreign foods by use of local ingredients got the mean of 3.26 interpreted as Highly agree. Indicator number 2. Combining local and foreign ingredients got the mean of 3.19 interpreted as Agree. Indicator number 3. foreign ingredients add flavor to local foods got the mean of 3.20 interpreted as Agree. Indicator number 4. foreign cooking techniques adapted and practiced got the mean of 3.21 interpreted as Agree. The indicator number 1. Indigenization of foreign foods by use of local ingredients got the highest mean of 3.26. According to Ramos, I. [7], although most traditional foods of Cavite have foreign influence, the indigenization of foods by use of local ingredients keep the Filipino in the food. Indicator number 2. Combining local and foreign ingredients got the lowest mean of 3.19. According to Ramos, I. [7], when traditional foods are altered by adding foreign ingredients, it loses its authenticity as being a traditional food.

CONCLUSION

Based on the result of the study, the following are drawn as conclusion. Table number 1. Demographic profile shows that participants (millennials) whose age ranges from 18 to 22 years old got the highest percentage of 72%. In terms of the Table number 2. Gender, the females got the highest percentage of 61% of the total population. On Table number 3. Occupational status, the result shows that students consist most of the participants who got the highest percentage of 64% of the total population. On the level of awareness of the participants on the traditional foods of Cavite, *Rosario's Tinapang Salinas* with the mean of 3.03 is the traditional food most of the participants are aware of. Next of the traditional foods with which millennials are aware of is Bacoor's Digman Halo-Halo with the mean of 2.81, followed by *Cavite City's Pancit Pusit* and *Quesillo* with the mean of 2.75. Next is Tanza's Sopas with the mean of 2.64, while *Tanza's Pancit Estacion* follows with the mean of 2.53, followed by Cavite City's Tamales with the mean of 2.51, this is again followed by *Cavite City's Bibingkoy* with the mean of 2.49, while *Tanza's Calandracas* got a mean of 2.23, and *Cavite City's Bacalao* got the lowest mean of 2.19. Overall, on the awareness of the millennials on Cavite's traditional foods, the overall mean of 2.59 signifies that most of the millennials are aware of the traditional foods of Cavite. The result of the awareness of millennials on traditional foods shows that they are aware of the traditional foods because most of the participants have seen and tasted these traditional foods already. On the identification of the sources of information of the traditional foods, Table number 5. Traditional Knowledge got the overall mean of 3.18 that indicates most of the participants are aware of the traditional knowledge as a source of information of the traditional foods because some of them know the traditional knowledge of these traditional foods of Cavite. Table 6. Local Community got the overall mean of 3.10 that indicates most of the participants are aware. The result shows that participants are aware of the Local community as a source of information of the traditional foods of Cavite because they know that some elders of the community and establishments that cook traditional foods still prepare them. Table 7. Festivals got the overall mean of 3.22 that indicates most of the participants are aware that Festivals are sources of information of the traditional foods of Cavite because some of them have tasted these traditional foods from town fiestas that prepare traditional foods. Table 8. Food Historian got the overall mean of 2.81 that indicates most of the participants are aware that food historian is a source of information of traditional foods because they know some food historians that tell and educate them of the history of the traditional foods. On the Preservation of Traditional Foods, Table 9. Importance of family recipes got the overall mean of 3.41 that indicates most of the participants agree that the importance of family recipes in preserving traditional foods is vital because most of the participants agree that family recipes bring memories of the past. Table 10. Legacy of Food got the overall mean of 3.39 that indicates most of the participants agree that the Legacy of food is important in preserving traditional foods because traditional foods serve as treasure of families that own them and consider them their legacy that is passed on to generations thus preserving and keeping their treasure alive. Table 11. Infusion got the overall mean of 3.22 that indicates most of the participants agree that Infusion of foods is important in preserving traditional foods because mixing foods with different cooking techniques and ingredients is a way of preserving traditional foods by recreating it and giving them twists. Based on the study, from the overall mean of 2.59 of awareness of the millennials on the traditional foods, it is interpreted that the traditional foods are preserved. Also, from the overall mean of Identification of the sources of information of the traditional foods of 3.08, it is interpreted that traditional foods are preserved. Based on the findings on the Preservation of Traditional foods

with the overall mean of 3.34, it is interpreted that traditional foods are highly preserved.

RECOMMENDATIONS

Based on the results of the study, the following recommendations are proposed. For the demographics, this study recommends that millennials of 33 years of age and above should become more participative and interested in knowing the traditional foods of Cavite. The Males are recommended to participate in knowing and raising awareness of the traditional foods of Cavite. Occupational status is also given recommendation. The study recommends that people who are in-between jobs should know more and engage more on these traditional foods. On the awareness of the millennials on the traditional foods, it is recommended that Cavite City's *Bacalao* since this traditional food is usually prepared and cooked on Lenten season especially on Good friday, and *Bibingkoy*, and *Tanza's Calandracas*, these traditional foods should be given more promotion and exposure to the people so that these traditional foods will be widely known and be eaten for them to be continuously preserved. The identification of the sources of information of the traditional foods is also given recommendation. It is recommended that family recipes that are kept should be given to people who will keep the recipe alive and still use for the coming generations to come, thus helps in preserving the traditional foods.

Establishments that cook traditional foods should be given more exposure and promoted more so more people will be able to taste and experience eating traditional foods. Festivals should prepare more and serve more often traditional foods so that visitors from other places will be able to taste them. Food historians should be more active and engage more on educating and telling the history of these traditional foods since millennials become more attracted when foods have stories to tell. Preservation of Traditional foods is also recommended that recipes should be kept and treasured because recipes of the family hold memories of special foods and occasions that were once shared and celebrated with family members who have passed away. Legacy of food is recommended that recording of thoughts and ideas should be more frequent because this creates heirloom or an inheritance that must be handed down to the generations to come. Infusion is recommended that combining foreign and local ingredients should be practiced since fusion helps recreate the concept of traditional foods so the millennials will appreciate them more.

Municipality

The researchers recommend that this research must be used by the local government to promote the traditional foods of Cavite. This research will help the municipalities of Cavite, especially the municipalities that belong to the lowland areas of Cavite. This research will be a start for many more researches that talk about the preserving of traditional foods of Cavite. This research shall also be an eye opener for the officials to allocate fund for the tourism office to promote these traditional foods by showcasing them through food expositions, print and digital media advertisement, even televised on the national television. This movement will be a great leap for the provincial government of Cavite to restore and safeguard these foods for the future generations to come so they will be able to taste and cultivate these foods.

Community

The researchers encourage the local community to get involved in preserving the traditional foods of Cavite. It is by their collective efforts that the future and safety of these traditional foods is assured and is of paramount value. It is highly recommended that millennials of the community should patronize these foods more and promote them through the use of social media since it is a very powerful platform. The researchers believe that itis through involvement and reminiscing that people will be able to preserve the traditional foods as well as the memories made when eating these traditional foods.

Entrepreneur

In this modern day, a way of introducing traditional foods is recreating and redesigning them. It will be a way of preserving foods when entrepreneurs focus their creativity and marketing plans to showcasing traditional foods as innovation. It is by innovation that entrepreneurs will be able to make lucrative earning but at the same time exposing the traditional foods on a commercial scale.

Enthusiasts

Since this research is the start of preserving traditional foods, this will be helpful for the food enthusiasts. The researchers highly encourage the food historians to use this research as additional reference for their study. It is their passion and calling that millennials today get knowledge about histories particularly these traditional foods. This will be additional "bundle of knowledge" because food historians will be able to store more knowledge and be

able to pass them on. The researchers recommend that food historians should become even more involved in preserving these traditional foods.

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