

Preservation on Gastronomic Tourism of Takam Food of the Heroes: Basis for a Proposed Advertising Model of Bulacan Culture and Heritage through Heirloom Cuisines

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DOI: <https://dx.doi.org/10.47772/IJRISS.2025.906000476>

Received: 16 June 2025; Accepted: 18 June 2025; Published: 24 July 2025

ABSTRACT

The study explored the existing advertisements on heirloom cuisines, culture, and heritage of the Province of Bulacan, and proposed an advertisement model of Bulacan's culture and heritage through heirloom cuisines. A total of thirty informants composed of select tourism officers, food historians, culinary experts, and local and international tourists were interviewed. Pieces of evidence from museums, archives, documentaries, and existing plans and programs were also utilized in the study. Data Source Triangulation was utilized by the researcher to connect the narratives from the informants and the pieces of investigation to provide answers to the problem of the study. It was revealed that the food of the heroes contributed a great impact to the culture and heritage of the Province of Bulacan as well as to the gastronomic tourism of the province. A proposed model named Takam: Food of the Heroes Advertisement Model was constructed based on the Attention, Interest, Desire, and Action (AIDA) Model along with the findings generated through the narratives of the informants and pieces of evidence.

Keywords: Gastronomic Tourism, Heirloom Dishes, Culture and Heritage, Advertisement Model, Food of the Heroes

INTRODUCTION

Food plays a critical role in defining cultural identities, with each dish telling a story of the people and their heritage (A.J. Piquero, n.d.).

Human beings' most basic requirement is food. Humans require food for nutrition; this is the fundamental function of food. Food is found in all cultures since, as previously stated, it is a necessity. However, the importance of food does not end with filling the stomach; it serves numerous purposes in communities, both comparable and dissimilar in different cultures around the world.

Food is an essential component of each celebration in any country around the world, regardless of culture or religion. It can serve to connect and deepen communal bonds, as well as sustain a group's common identity. Food is used differently in different cultures to help commemorate major occasions such as Christmas, New Years, weddings, birthdays, festivities, and even remembrance of dead family members. Food is the highlight and the star of every occasion.

As Sta. Maria et al. (2020) stated in their book *Kain Na!: Illustrated Guide to Philippine Food* "a Philippine meal is incomplete without joy...eating and joy are so tightly linked."

The Filipinos take good importance on the food that is on their plate. They understand how much effort is expended just to put food on their tables and the efforts expended by farmers and others to offer to produce to be sold and consumed by the public. The average Filipino family spends about half of their monthly income on food. According to the Philippine Statistics Authority (PSA) (2021), the household final consumption expenditure for food and non-alcoholic beverages in the Philippines reached over Php 5.6 trillion.

There are several confusions when it comes to Philippine cuisine (Besa & Dorotan, 2014). Some are confused with a Chinese dish like Shanghai which is a fried spring roll, and Menudo and Caldereta are Spanish names. According to Fernandez (1986), the misconception stems from the fact that Philippine cuisine, like any living and changing phase of culture, has evolved, absorbing influences, indigenizing, reacting to new technologies and tastes, and therefore evolving. Filipino food today, as formed by Philippine history and society, comprises a Malay matrix with influences from China and India (through trade), Arabia (by trade and Islamization), Spain and America (through colonization), and, more recently, the rest of the globe (via global communication) (Fernandez, 1986). Examining the process of indigenization, which brought in, adapted, and finally submerged foreign influences into the culture, provides a unique perspective on what Philippine food is. It is almost certainly also ingesting culture because one of the most visible, discernible, and permanent traces left by foreign cultures on Philippine life is food, which is now part of every day and is often not recognized as foreign because it has been so thoroughly absorbed into the native lifestyle. The process begins with a foreign food brought in in its original form by foreigners. It is then taught to a native cook, who naturally adjusts it to the flavors he is familiar with and the ingredients he can obtain, thus borrowing and adapting. Eventually, he improvises on it, creating a new dish that gets so ingrained in the local cuisine and lifestyle that its roots are almost forgotten. That is indigenization, and in the Philippines, the process begins with a foreign element and finishes with a dish that can really be termed Filipino.

According to Roces and Roces (2013), food plays an important role in our history and culture. Every meal has a narrative to tell, and it may transport us back to its roots. From pre-colonial times to the present, the Philippines has boasted a diverse cuisine influenced by many influences. Of course, aside from the plethora of amusing anecdotes regarding Filipino food, certain values, such as the Bayanihan, have been associated with it. During the Philippine revolution against Spanish authority, delivering food and a number of ingredients were a means for the common people to express their gratitude and solidarity to the soldiers for their bravery and sacrifices (Schmidt-Nowara, 2008). Dates, names, and wars - too frequently, the heroes' courageous pasts have been reduced to just these. But the history that Filipinos cherish is made up of the heroes' intertwined stories, rife with drama and real-life facts. According to Hernandez (2016), "ang pagkain ay naglalarawan ng pinagdaang bansa" (food describes the nation's history) in her chronicle of the recipes cooked during various periods of the Philippine history.

Dr. Jose Rizal was a fan of "Pancit" "Tinola" and Monggo" according to historians (Fleming, 2019; Llarena, 2019; Tan, 2019; Vercide, 2020). A few words have also been published about his affection for "Chamorado" (Vercide, 2020). But his "most favorite," according to a famous chef in the Philippines, was "Bistek Tagalog", which he ate while composing *Noli Me Tangere* and *El Filibusterismo* (de Guzman, 2018; Llarena, 2019). Melchora Aquino, also known as Tandang Sora, was believed to prefer the traditional Filipino soup "Tinolang Manok;" Andres Bonifacio, the Father of the Philippine Revolution, loved "Lechon Manok sa saha ng saging;" Gabriela Silang, an Ilocano hero, was known to prefer "Pinakbet with Bagnet" and, "Bulanglang" was Apolinario Mabini's favorite; Two heroes from Bulacan namely Gregorio Del Pilar and Marcelo H. Del Pilar loves "Arroz a la Cubana and Pochoero", respectively (Llarena, 2019). "Pindang at Nilasing na Mangga;" is a dish that originated during the Spanish colonial period. General Eusebio Roque of Pandi's favorite dishes and Bulacan was dubbed the revolution's most practical cuisine. It was also known as "Survival Foods" by the Katipuneros (revolutionaries) (Dela Cruz, 2015)

Heirloom recipes, according to the Oxford dictionary (2017), are records of food recipes passed down from generation to generation. These are frequently used as proof of a rich history that has influenced everyone. The Heirloom recipes represent not just the dish's sensory qualities, but also the family heritage of sharing food at the dinner table while maintaining proper table manners and etiquette.

In his study on Festive Heirloom Dishes, Adema (2000) makes a compelling case for the importance of having the proper mindset. His belief is that a celebratory ancestral cuisine is nothing without its strong point attributions; the product must have its strength in order to be on top.

The heirloom dishes of the capital of Bulacan, Malolos City, which are slowly fading in history include Gorgorya, Pinaso, Nilagang Pasko, Empanada de Kaliskis, Humba, Pata Malolena; Tamales dishes created during the Spanish era to name a few. (Dela Cruz, 2014).

In a hospitable country like the Philippines, the media play a big role in the food selections we make (Dixit, 2019). Advertising of food is everywhere, each day we are exposed to thousands of advertising text, images, and sounds from magazines, billboards, the radio, cinemas, the internet, and television. Much of the food advertised through the media is lower in nutritional value than its unprocessed or less refined alternatives.

The researcher agreed and felt that pursuing Festive Heirloom Dishes in the future will help develop culinary culture and values even more. There is a lot to say about Philippine food, but there is also a lot that is unknown. Food has altered and developed over time as raw ingredients, individuals who prepare it, and the call of the moment have all changed. These celebratory delicacies, which Filipinos have loved for generations, are not only basic foods, but also a part of every Filipino's culture and legacy.

The researcher decided to undertake this study to provide an insight into the advertisement and its utilization in fostering and supporting Bulacan culture and heritage through heirloom cuisine. Leveraging advertisements and people's awareness to promote the food of the heroes of Bulakeños and travelers on heirloom cuisine, this advertising model as one marketing communications tool is a necessity in building and strengthening destination brands as well as engaging audiences and attracting potential visitors.

Various research has been conducted regarding culinary tourism, food tourism, and food heritage, yet these are mainly focused on its development. Numerous research has also been done about food destinations, but these are not focused on culture and heritage. Also, many countries have developed their food heritage and cuisines, but these are focused on their development. Thus, a practical investigation of how Bulacan culture and heritage through heirloom cuisine is advertised is needed.

Background of Study

Food of the heroes is those who nourished our ancestors throughout history and prehistory before the advent of the industrialization of food. The decreasing interest in traditional cuisines may be attributed to the lack of knowledge and or access to the authentic sources of the heirloom recipes causing failure to hand down them to the new generation. The Province of Bulacan is among the most progressive provinces on the island of Luzon, Philippines. Its people, the Bulakeños, are regarded as highly educated and enterprising. Bulakeños are peaceful, honest, industrious, and hardworking and are engaged in farming, fishing, and handicrafts, especially weaving. The Province of Bulacan prides itself on its rich history, passion for cooking, and its delicacies become one of its pride and form part of the province's history.

The Province of Bulacan has a great potential to be considered a culinary tourism destination for heirloom recipes because of the richness of food heritage originating from the old families in this historic town. However, there are not enough data resources or documentation such as printed materials including books, magazines, articles, or journals which would contain important information on the heirloom recipes of the Province of Bulacan regarding its attributes and socio-cultural significance. Furthermore, the fast-food chain and convenience store development in the province contributed immensely to the rapid change of the food landscape, increasing patronage of convenient foods and decreasing interest in heirloom cuisine.

Statement of the Problem

This study aims to investigate the existing advertisements related to heirloom cuisines, culture, and heritage of Bulacan, and to craft an advertising model of Bulacan culture and heritage through heirloom cuisines.

Specifically, the study sought answers to the following questions:

1. What are the impacts of the food of the heroes on the culture and heritage of the Province of Bulacan?
2. What are the impacts of the food of the heroes on the gastronomic tourism of the Province of Bulacan?
3. What are the strategies that will be effective for the advertisement of food of the heroes that will likely fit the Bulakeños and tourists?

4. Based on the findings of the study, what advertisement model could be proposed for the Province of Bulacan's culture and heritage through heirloom cuisines?

Objectives of the Study

This research is significant because it fills in the gaps, especially when it comes to the issues of conserving and promoting culture and history through heirloom cuisines. As a result, this work adds to a body of knowledge by providing more discourses on culture, heritage, and heirloom cuisines.

This research is particularly beneficial to the following:

Department of Tourism. This research serves as the department's starting point for creating its recovery plan concerning culture, heritage, and heirloom cuisines. It may serve as a framework for creating promotional campaigns that focuses on the culture and heritage which utilizes heirloom cuisines.

National Commission for Culture and the Arts. This research serves as the foundation for creating, safeguarding, and protecting the various heirloom cuisines of Bulacan.

National Historical Commission of the Philippines. This study serves as their reference point for the preservation and protection of the food of the heroes.

The Cultural Heritage Office. This research provides ways for cultural heritage places to be saved, conserved, or perpetuated for future generations.

The Local Government of Bulacan. This research can be used to establish or improve policies aimed at protecting and developing culture and heritage.

The Department of Tourism Regional Office III. The study's findings serve as the foundation for the DOT Regional Office 3's efforts to establish tourism attractions for the region.

Academic Institutions. This research adds to the body of knowledge on the subject of cultural heritage. It is also served as a foundation for developing extension initiatives or programs.

The Community. This research provides solutions for them to maintain their cultural identities. This study also served as a benchmark for enhancing socio- cultural, local prosperity, and employment opportunities, all of which will benefit locals.

International Tourist. This present study provides an opportunity for international tourists to discover the relevance of food specifically, the food of the heroes to the culture and heritage of the Philippines.

Local Tourist. The outcomes of this study offer new experiences for the local tourist in terms of the culture and heritage of the Province of Bulacan. The new experience brought by the food of the heroes which the food is the instrument to provide information regarding the rich history and culture of the Province of Bulacan.

Future Researchers. The outcomes of this study can be utilized as a valuable source of information for future research and publishing. It also helped future academics generate fresh data on culture, heritage, and heirloom cuisines.

Researcher. This study is beneficial to the researchers for it serves as a starting point in future research studies, which are advantageous to the different individuals, government, and non-government agencies.

Significance of the Study

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Definition of Terms

For the benefit of the readers' understanding and appreciation, the following terms are defined:

Advertising Culture and Heritage. This refers to the process of promoting and marketing culture and heritage (Lee, 2019).

Advertising Model. The advertising model is the methodical use of advertising media to connect with a certain target market. The form of media or vehicle on which advertising is displayed is known as an advertising medium. (S. Raines, 2018)

Cultural Heritage. This refers to the tradition that people gained from the past that they enjoy in the present and will be passed on to future generations (Pelegrini, 2008). This includes tangible objects such as works of art, structures, shrines, historical sites, locales, and items (Brumann, 2015; Willis, 2014).

Cultural Mapping. This refers to the proper documentation of the existence of the Food of the Heroes: Heirloom Cuisines will be established, and a Ways Forward is developed for the opportunity of safeguarding and preservation of it.

Emotional Condition. An emotional topic or circumstance is one that makes individuals feel strongly about something. (Reverso Dictionary).

Food Advertising Strategies. This refers to the strategies in marketing food (Isanti at. al. 2020).

Food and Tourism. Existing literature on food tourism suggests that the integration of food to the overall premise of an individual to visit a specific tourist destination creates a positive impact on the possibility of tourism success in a said location.

Food Historian. Food history is an interdisciplinary field that examines the history and the cultural, economic, environmental, and sociological impacts of food and human nutrition.

Food of the Heroes. This refers to the heroes' preferred food, dishes, or desserts while they are still living. Food of the heroes is those who nourished our ancestors throughout history and prehistory before the advent of the industrialization of food (Dela Cruz, 2014).

Food Mapping. Food mapping has been defined as the process of finding out where people can buy and eat food, and finding out what the food needs of local people are. (Blair, 2003)

Gastronomic Tourism. An illustration of culinary tourism is food tourism, which is defined as "visits to food producers, food festivals, restaurants, and special sites where the taste of food and/or experience of the peculiarity of typical food products are the major motivations for the journey" (Hall & Mitchell, 2001).

Heirloom Recipe. This refers to an exclusive procedure or formula of food inherited from one generation to another (Hernandez, 2017) Also called Treasures of the kitchen

Heirloom. The Merriam-Webster Dictionary (n.d.) defined Heirloom as a piece of property (such as a deed or charter) that descends to the heir as an inseparable part of an inheritance of real property; something of special value handed down from one generation to another.

Kalumata. "Dahon ng anis," as it was often referred to in old documents or spoken recipes, turned out to be kalumata (*Clausena anisum-olens*) leaves, not actual anise leaves. Traditional applications of the plant include brewing tea for morning sickness, boiling into a bath for rheumatism, and stuffing the leaves into pillows to generate a relaxing "soporific" effect (ritual, n. d.).

Legacy Of Heroes. The legacy of heroes is the passing on of a great name and a great example. (B. Disraeli, 1881)

Relleno. This refers to a fish, seafood, or meat that is stuffed (Lacquian & Sobreviñas, 1977).

Takam. This refers to lip and tongue tingling as anticipation of relish to be enjoyed, usually in food (TAGALOG LANG, 2021)

Telling History. Telling History is a guide for producing well-researched and captivating historical presentations. (Joyce Thierer, 2009)

Operational Terms

Pinalundag. This refers to the process of cooking live fish in clay pot.

Pinaso. Scorching in English. This refers to the process of ironing food using flat metal.

Luto sa sasa. This refers to the process of charcoal cooking of a dish in Banana trunk.

Pinaupo. This refers to the process of cooking a chicken by letting it sit in beer.

Inasnan. This refers to the Tagalog word *asinán* spelled differently to salt something; to sprinkle salt on something (Definition of Filipino / Tagalog word *inasnan*, n. d.)

Ikakamas. This refers to the process of rubbing or coating a meat or fish.

METHODOLOGY

Thematic analysis followed a structured process to ensure the validity of the data. Data was transcribed, and codes were derived inductively.

Research Design

A qualitative approach was used in exploring the Food of the heroes: Heirloom Cuisines and creating a framework for the advertisement of culture and heritage using it. According to Renck and Saracho (2016), a qualitative research design is a research method that concentrates on answering questions about the whys and hows of a phenomenon being studied. This study was designed to develop a complete understanding of how advertisements can be used in preserving and promoting culture and heritage specifically in the province of Bulacan (Groenewald, 2004; Renck & Saracho, 2016). Phenomenology is a qualitative research approach used in studying consciousness and experiences from a first-person perspective (Creswell & Creswell, 2017; Van Manen, 2016).

According to Tisdell and Merriam (2016), qualitative research holds the greatest promise for affecting people's lives since it places a special emphasis on learning from and gaining insight from, the subjects of the study. Thus, the qualitative research approach entails going beyond facts that can be assessed and result in a greater knowledge of the intricacies of a topic. Qualitative analysis requires innovation and an investigative mindset built on moral principles and a participant-in-context perspective (Schilling, 2006). This was essential for the researcher to accomplish in order to adequately describe the working students' justifications for working part-time as well as their experiences, difficulties, and goals. Thematic analysis, which required reading over the data set, transcribing, and recognizing patterns in meaning throughout the data to extract themes, was also important in the interpretation of the data. Thematic analysis is a suitable approach of analysis when attempting to comprehend experiences, ideas, or actions within a data collection (Varpio, 2020). In order to protect the identities of the informants' names, the terms FHCE, TOH, and LIT were employed as codes. The term FHCE who were food historians and culinary experts, while TOH stands for Tourism Officer Head, and LIT for Local and International Tourist. In qualitative research, a "code" is typically a word or a brief phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative feature to a subset of language-based or visual data. The information can be found in journals, records, books, artifacts, photographs, videos, websites, e-mail exchanges, and so on. It can also be found in interview transcripts, participant observation field notes, and other types of information. (Saldana, 2008)

Participants of the Study

This study considered three groups of informants. The first group consists of tourism officers of each municipality and city within the province of Bulacan including the head of the Provincial History Art Culture Tourism Office of the said province. The second group for this study is composed of culinary experts and food historians of the province of Bulacan. The last group is composed of tourists and members of the local community. Overall, the number of informants utilized in the study were 30. This size was determined based on the sampling guidelines of Creswell and Creswell (2017). The informants were selected since they were the ones directly involved in the heirloom cuisines, and culture and heritage of the said province.

Table 1. Group of Informants

INFORMANTS	NUMBER	GENDER	POSITION AND AFFILIATION
Informants	3	Male	Department Head Provincial History arts Culture Tourism Office
Informants	5	Female	Municipality Tourism Officer
Informants	2	Female	Municipality Tourism Officer
Informants	3	Male	Food and Culture Historian
Informants	1	Female	Food and Culture Historian
Informants	3	Female	Culinary Experts
Informants	3	Male	Culinary Experts
Informants	10	Male and Female	Local Tourists and International Tourists

Table 1 shows the corresponding informants of the study. It also shows the number of informants who asked, the gender of the informants, and lastly the position and their affiliation. According to Field-Springer, K.(2017) An informant is a person with expert knowledge and/or experience regarding a certain culture or group members. Early in the study process, informants are chosen by researchers as a way to get access, knowledge, and continuing feedback during the collecting and processing of data for interpretation.

Table 2. Profile of the Informants

Table 2 shows the profile of the informants. It shows their optional names, Position to the position or designation to the job they have and also their affiliation. Informants are persons who have cultivated ties with others from within a culture, have lived there for a while, and have knowledge of what other members may think, feel, and believe.

NAME	POSITION	AFFILIATION
Informant 1	Tourism and Information Officer	Officer of the Association of Tourism Office of Bulacan
Informant 2	Tourism Operations Officer	City Arts, Culture, tourism, Youth, and Sports office Municipality of the City of Malolos
Informant 3	Tourism and Information officer	Tourism and Information Office at Municipality of Balagtas Bulacan
Informant 4	Tourism Officer and Head-OIC at Pambayang Aklatan	Tourism and Information Office at Municipality of Baliwag Bulacan
Informant 5	Senior Supervising Tourism Operations Office	Consultant of City Arts, Culture, Tourism, Youth and Sports office Municipality of the City of Malolos and Executive Council Member at the National Commission for Culture and the Arts
Informant 6	Tourism Operations Officer	Tourism and Information Office at Municipality of Pulilan Bulacan
Informant 7	Tourism Operations Officer	Consultant of Tourism and Information officer at Municipality of Hagonoy Bulacan
Informant 8	Tourism Operations Officer	Tourism and Information office City of Meycauayan Bulacan
Informant 9	Tourism Operations Officer	Tourism and Information officer
Informant 10	Department Head	Provincial History, Arts, Culture & Tourism Office Bulacan Provincial Capitol
Informant 11	Food and Culture Historian	Senior Curator Museo ng Republika ng 1899, Barasaoon Church historical Landmark at National Historical Commission of the Philippines
Informant 12	Food and Culture Historian	Consultant, Norzagaray Culture, History, arts, and tourism Council, Writer, Researcher, TV Food and Culture Historian, and Advocate for Heritage Preservation
Informant 13	Food and Culture Historian	Researcher, TV Food and Culture Historian, Theater actress of VSE Production and Advocates for Heritage Preservation Officer of the Association of Tourism Office of Bulacan, and Member of the National commission for culture and the arts.

Informant 14	Food and Culture Historian	Researcher, Pabalat Artist, Theater actress of VSE Production, and Advocates for Heritage Preservation
Informant 15	Food and Culture Historian	Artist Director of Dularawan and Member of Kaanak 1896, Advocates for Heritage Preservation
Informant 16	Food and Culture Historian	Writer, Public School District Supervisor DepED city of Malolos, Associate Artistic Director at Barasoain Kalinangan Foundation
Informant 17	Food and Culture Historian	Author of Lasang Republika Dila at Bandila, Cookbook author, Book Design and artis
Informant 18	Food and Culture Historian	History Researcher, Curator at the National Historical Commission of the Philippine
Informant 19	Culinary Expert	Food Historian and Owner of Bistro Maloleryo Restaurant
Informant 20	Culinary Expert	Owner of Gorio and Mimi's Kakanin Food Product Manufacturing Inc.
Informant 21	Culinary Expert	Baker, Cook, Garde Manger, Teacher. Occasional traveler. ENFP
Informant 22	Local and International Tourist	DZRH New Television, Sikhay Film Production, Digital creator
Informant 23	Local and International Tourist	Information Officer and Legacy Custodian at Marigold Manufacturing and Sales and Marketing officer of Mama Sita Philippines
Informant 24	Local and International Tourist	Safety Manager Midas Hotel Pasay Manila
Informant 25	Local and International Tourist	Philippine Culinary Heritage Explorer, Curator, TV Host, Producer
Informant 26	Local and International Tourist	Area Supervisor of Jollibee Food Corporation
Informant 27	Local and International Tourist	Historian, Researcher, and flight attendant of Philippines Airlines
Informant 28	Local and International Tourist	Exchange Students from the Republic of China
Informant 29	Local and International Tourist	Exchange Students from the Republic of China
Informant 30	Local and International Tourist	Exchange Students from the Republic of China

If chosen based on the aforementioned selection criteria, informants should be well-versed in organizational procedures, culture, and climate. Insiders of an organization or gatekeepers are other names for informants. (Field-Springer, K., 2017)

Instrumentation

A data triangulation technique was utilized by the researcher in obtaining a comprehensive understanding of the said phenomena (Carter et al., 2014; Groenewald, 2004; Patton, 1999). Specifically, Data Source Triangulation was the technique used in this study. Data Source Triangulation is the process of collecting data from different sources to gain various perspectives and validate the data (Carter et al., 2014; Groenewald, 2004). The results of the study were gathered using three major pieces of evidence: physical, oral, and documentary/ archival.

Documents and archival evidence were used to investigate the Food of the Heroes: Heirloom Cuisines in Bulacan, Philippines. They were also used in studying the present advertisements involving food, specifically, heirloom cuisines for the promotion of culture and heritage in the said province.

The researcher used a semi-structured questionnaire in gathering information regarding the Food of the Heroes: Heirloom Cuisines from the informants. Specifically, the researcher used this technique to examine the acceptability of stakeholders, particularly tourism officials and food historians, regarding heirloom cuisines and developing and current difficulties, opportunities, and restrictions, particularly on development and safeguarding.

Cultural Heritage Mapping and SWOT analysis were utilized for the examination of heritage and cultural resources. With this, proper documentation of the existence of the Food of the Heroes: Heirloom Cuisines established a Ways Forward developed for the opportunity of safeguarding and preservation.

For the context and language validation of the instrument, the questionnaires were subjected to the criticism of the research adviser and experts in the field of study. Validators were selected based on the verticality of expertise and credentials.

In the Designing and validation process of the instrument, researchers constructed the research instrument based on the gathered studies presented in the reviews of literature and existing studies. Upon constructing the instrument, the researchers conducted a pilot study/survey with informants to determine the validity of the data gathered and whether it conforms exactly to what the objectives of the subjects or problems are answering or aiming to get. Comments and suggestions of the validators in solidifying the instrument were integrated with finalizing instrument.

Data Gathering Method

To succeed in the exploration of Takam Food of the Heroes: Heirloom Cuisines and the establishment of an advertisement framework for preserving and promoting Bulacan's culture and heritage, the researcher strictly observed a systematic procedure to carry out the necessary information vital to the accomplishment of the study.

The data-gathering procedure would observe the following steps:

First, the researcher sought evidence related to Food of the Heroes: Heirloom Cuisines in the Province of Bulacan by visiting libraries and museums in the province. The researcher also gathered information regarding present advertisements used by different cities and municipalities in Bulacan in promoting culture and heritage through heirloom cuisines.

The next step sought experts' advice on the semi-structured questionnaire that is used in focus group discussions and interviews. After the approval of the questionnaire from the experts, the researcher asked permission from Bulacan Tourism Office and Local Government Tourism Offices to conduct and collect data. Letters of invitation which include the purpose and objectives of the present research as well as the consent regarding their data were sent to the informants of the study. Interviews and focus group discussions were held concerning the agreed time and date of the researcher and the informants.

A Cultural Mapping and SWOT analysis were conducted to properly document the Food of the Heroes: Heirloom Cuisines and the possibility of it as a tourism venture for the province.

The data gathered were analyzed using qualitative techniques. Codes and themes from oral evidence were compared, contrasted, and matched with physical and documentary evidence.

Data Treatment Approach

According to Renck and Saracho (2016), the analysis of qualitative data is quite baffling. There are no strict rules for interpreting the data and can be mainly based on the researchers' style. However, in this research, the researcher adopted the coding methods and cyclic processes that were described by Saldaña (2013) in his book: *The Coding Manual for Qualitative Researchers*. The coding method used in this research is Inductive Coding. Specifically, the following steps described by Groenewald (2004) along with the coding methods were used by the researcher to analyze the data:

1. Bracketing and phenomenological reduction.
2. Delineating units of meaning.
3. The formation of themes by grouping together components of meaning.
4. Summarizing each interview, validation, and modification if necessary.

After the qualitative data from the informants were summarized, they compared to physical evidence generated

through cultural heritage mapping and SWOT analysis as well as documentary and/or archival evidence gathered by the researcher.

Ethical Consideration

Ethical considerations can be specified as one of the most important parts of the research. According to Bryman and Bell (2007) the following ten points represent the most important principles related to ethical considerations in dissertations:

1. Research participants should not be subjected to harm in any way whatsoever.
2. Respect for the dignity of research participants should be prioritized.
3. Full consent should be obtained from the participants prior to the study.
4. The protection of the privacy of research participants has to be ensured.
5. Adequate level of confidentiality of the research data should be ensured.
6. Anonymity of individuals and organizations participating in the research has to be ensured.
7. Any deception or exaggeration about the aims and objectives of the research must be avoided.
8. Affiliations in any form, sources of funding, as well as any possible conflicts of interests have to be declared.
9. Any type of communication in relation to the research should be done with honesty and transparency.
10. Any type of misleading information, as well as representation of primary data findings in a biased way, must be avoided.

The aforesaid ethical guidelines were observed for the entire research.

Presentation, Analysis and Interpretation of Data

This chapter includes a comprehensive examination and discussion of the qualitative data-gathering methods' results. The information acquired is structured in accordance with the sequence of the research problems and with the identified major themes. The following are the study's findings:

Problem 1. The impacts of the food of the heroes on the culture and heritage of the Province of Bulacan

Table 3. Impacts of the Food of the Heroes on the Culture and Heritage of the Province of Bulacan

Theme	Codes
Character	Telling history
	Traditions and Cultures
	Patronage
	Social Status
	Legacy of Heroes
	Cost of Living
	Emotional Condition
	Religion

	Eating Habits
	Diversity
	Reflection of Character
Cooking techniques	Availability of Ingredients
	Methods of Cooking
	Food Preparation
	Food Preservation
	Recipe Book
	Food Mapping
	Types of Ingredients
Communication	Transition of Languages
	Food as Communicator
	Presentation
Community	Celebrations
	Occasion
	Community

The results of the interview with the informants resulted in 24 codes and four themes that are related to the impacts of the food of the heroes on the culture and heritage of the Province of Bulacan as shown in Table 2.

Character

The interview with the informants revealed 11 relevant codes to Character namely, Telling History, Traditions, and Culture, Patronage, Social Status, Legacy of Heroes, Cost of Living, Emotional Condition, Religion, Eating Habits, Diversity, and Reflection of Character. The researcher discussed the codes as follows:

Telling History

Food plays a significant role in our history and society, according to Flying Ketchup (2022). Every meal has a backstory that can take us back to its beginnings. The Philippines has a rich culinary history dating back to the pre- colonial era and continuing into the present. Naturally, there are many fascinating anecdotes regarding Filipino cuisine, but there are also specific values associated with them, such as the Bayanihan. The common people used food and a variety of materials to show their support for the soldiers during the Philippine revolution against Spanish authority and to express gratitude for their bravery and sacrifices. According to one Food Historian/Culinary expert that was an informant for this study, there are many challenges for the heroes who have adapted to their fight to defend their right to food. Their verbatim experiences are shown below:

FHCE.7- “Kung aalamin natin yung mga kasaysayan, maraming mga pakikibaka ng mga bayani ang nasimula syempre sa labanan sa pag- aangkin ng lupa, mahalaga ang kasi dito nanggagaling yung mga pangunahing pagkain ng mga ng komunidad, like bigas ‘di ba yung palay ay pangunahing-, well kanin tayo eh, so maraming pakikibaka ang mga bayani na nakaangkop sa pakikipaglaban niya para ipagtanggol ang kaniyang karapatan na tutugon sa pangangailangan sa kaniyang pagkain at paglilimiin natin yung mga paboritong pagkain ng mga bayani.”

(“There are many struggles for the heroes who are adapted to their fight to defend their right to meet their food needs, and we will highlight the favorite foods of the heroes. If we study history, many struggles of heroes started of course in the battle to claim the land, which is important because this is where the main foods of the

community come from, like rice, isn't rice the main thing-, well let's eat.”)

FHCE.2- . “Napakalaking bagay ‘no, ng ng pagkain na ito. Malawak ang ibinibigay ng pagkain sa ating kasaysayan na kung saan doon tayo nagbabase ano, ginagawa natin na parang basehan ano ba ang nangyari sa ating kasaysayan. So nakabase yung yung ating magiging buhay sa pamamagitan nitong kasaysayan na ito na isa sa mga dinala di dinulot nito ay yung ating mga pagkain. Another thing siyempre, nabibigyan natin ng honour yung yung ating mga bayani ‘no. Nakikilala natin sila hindi lamang doon sa kanilang kabayanihan na sila ay lumaban sa ganitong laban, sa ganitong digmaan kundi nakikita din natin sa kanila yung other side of their personalities in terms of their food.”

(“This food is very important. Food has a significant role in our history because when we base decisions on it, we treat the historical events as if they were based on food. Our future existence is thus predicated on this past, which is one of the things it brought as opposed to what it caused. is what we eat. Of course, we cannot honor our heroes in any other way. We recognize them not only for the heroic struggle and conflict they fought in, but also for the other aspect of their personality that can be seen in the cuisine they eat”).)



Figure 5. Liberato Exaltacion

Figure 5 shows an early Filipino weapon for war which is a Bolo. The researcher found these memorabilia at the Heritage Museum located in the City of Meycauayan, Bulacan. Aside from being a weapon of war, Bolo was used during the Spanish era for agricultural purposes.

TOH.3 – “Ah masasabi ko na ang katangian nito ay napakaganda para sa kasaysayan ng aming bayan, at dito nga din ay ako ay nagsaliksik dahil dito nagmula ang aming bayani na si Gat Francisco Balagtas Baltazar... sa pagsasaliksik ko ah marahil ay ah hindi siya nagtuon upang isulat ang kanyang paboritong pagkain sa nagtuon siya kung paano niya maipaparamdam ang kanyang pag ibig at ang kanyang pighati sa kanyang mga minamahal noh so ah masasabi ko na dapat ang katangian ng pagkain ng mga bayani sa kultura at pamana nang ating munisipalidad o lungsod ay manatili na kung paano siya inihahanda nung unang panahon.”

(“Ah I can say that its character is excellent for the history of our nation, and this is the area where I conducted my research because our hero, Gat Francisco Balagtas Baltazar..., but ah in my research, ah maybe ah he didn't study to write about his favorite food, he studied how he could feel his love and his sorrow to his loved ones noh so.”)

An informant shared how the food of Bulacan can inspire people. They narrated that because of how good the food served Rizal, he was inspired to finish one of his poems. Moreover, another informant reported that because of the food of Bulacan, Rizal was more Bulakenyo than a native of his own town, Laguna. The possibility of Rizal's fondness for the Province of Bulacan was how he loved the food in the said province. According to an informant, Gurgurya, and Ensaymada, two heirloom pastries that can be found in the Province of Bulacan served Dr. Jose Rizal when he visited the 21 women of Malolos. That was when these women were

trying to convince Dr. Rizal to support them for them to be able to study. The narratives of the informants can be found below:



Figure 6. Heritage Houses of Pariancillo in Santo Niño Streets

Presented in figure 6 is the Jose Bautista House constructed in 1855 and given a Neoclassical makeover in 1877. Dr. Jose Rizal and other notable visitors from Manila were welcomed there. Jose Rizal visited Malolos in June 1892 to present Don Jose and two influential Bulakenyos with his plan to form the La Liga Filipina, and the encounter is depicted in a picture in the Caida right above the grand staircase. Days following the encounter, Rizal was detained and sent to Dapitan.

TOH.3 – “So ano ang meron ng tinola na ito na na kinahiligan ni Rizal para sa mga turista importante yun na maunawaan nila kasi, kung iyan ay paborito ni Rizal magtataka sila ba what makes Rizal a National Hero dahil sa tinola na yon, maaari di ba kasi na naano sya na ginanahan si Rizal na mag sulat ng Mi Ultimo Adios dahil sa tinulang na yun ‘di ba, kaya iba-iba ang maidudulot na na nagana ng pagkaing bulakenyo.” (“So what is it about this tinola that Rizal loved for tourists that is

important for them to understand because, if that was Rizal's favorite, will they wonder what makes Rizal a National Hero because of that tinola, isn't it possible How did he like Rizal to write Mi Ultimo Adios because of that poem, isn't it, that's why the bulakenyo food can cause different things.”)



Figure 6.1 Heritage Houses of Pariancillo in Santo Niño Streets

Figure 6.1 shows Don Jose Bautista House, built in 1877, which does not immediately appear to be your typical Bahay na bato. The second-floor decoration is not typical of colonial-era homes, but the ground floor with its arched double door is.

FHCE.3- “Kaya ko nasabi yung ano lagi nila sinasabi Dr. Jose Rizal is more bulakenyo than taga Laguna. Oo una, tignan niyo yung mga kaibigan ni Rizal, Mariano Ponce, Maximo Viola they are all from Bulacan. Ilang

beses siyang pumunta ng Malolos para hikayatin ang mga Malolenyo o ang mga Bulakenyo na sumama sa La Liga Filipina. Sino yung mga pinuntahan niya rito, mga Don Bautista. Pumunta rin daw ito sa Bulakan, Bulacan hindi nga lang namin malaman kung sino ang meet niya roon, ah nakipaglibing pa ito sa Baliwag. May mga ganung instances and even one of his ano one one of his plot was in Bulacan, in San Rafael.”

(“I was able to say that Dr. Jose Rizal was more of a Bulakenyo than a Laguna native, as they constantly claim. Yes, the first thing to note is that Mariano Ponce and Maximo Viola, two of Rizal's buddies, are all from Bulacan. To entice the Bulakenians or Malolenyos to join La Liga Filipina, he traveled to Malolos on multiple occasions. Don Bautistas, who are the people he spoke to here? He claimed that he also visited Bulakan, Bulacan, where we are unsure of the people he met. He was buried at Baliwag, he claimed. Such occurrences occur frequently, and one of his plots was even located in San Rafael, Bulacan.”)

TOH.6 -0 “Kamukha nung Ensaymada De Malolos ano, so ito ay bukod tangi dahil tumatayo itong salamin ng makulay na nakaraan na syang ang makasaysayang siyudad, at ito nga ay yung Malolos simula sa panahon ng pananakop ng mga Kastila, naging parte ang ensemada ng mga kwento ng pagiging malikhain at inobatibong ang mga malolenyo, na ipakita kung paanong ang hilig at dedikasyon natin sa pagluluto ay nagbibigay daan upang mapagsama at mapagtibay pang lalo ang komunidad.”

(“Since the time of the Spanish conquest, the ensemada has been a part of the stories of being Malolenyos, showing how our passion and dedication to cooking pave the way to unite and strengthen the community. It looks exactly like the Ensaymada De Malolos, so the only reason it differs is that it stands as a mirror of the colorful past that is the historical city.”)

Several informants also reflected the agricultural history of the Province of Bulacan. According to Sugar Regulatory Administration (SRA, n.d.), Bulacan and its nearby province were one of the earliest locations of sugarcane plantations in the Philippines. Santiago, Jr. (2015) narrates that Bulacan is one of the earliest producers of rice along with other provinces in Central Luzon. The abundance of sugarcane and rice in the Province of Bulacan was reflected in its delicacies like Ensaymada, Gurgurya, Inipit, and different sorts of rice cakes. Verbatim examples are found below:

FHCE.1- “Actually sa malolos dito kung na consider nating bayani ang mga kababaihan ng malolos malolos ang pagkain nila na na ginagawa doon ay ang palagay ko ay ang ensaymada gurgorya dahil babalita sa mga babasahin sa mga kuwento ng mga ninuno, ang pastillas makikitaan mo na ginagamitan to lagi ng asukal sapagkat sinasabi na sa malolos noon ay may mga negosyo na isa na dito ang asukal matamis matamis yung mga ginagawa nilang mga pagkain.”

(“In fact, if we think of the ladies of the Malolos as being heroes, the food that they make there is what I believe to be the enzyme gurgorya because if you read the ancestor stories, you will notice that pastillas are usually used. of sugar since it is rumored that there were enterprises in Malolos that produced sweet, sweet delicacies, one of which was sugar.”)

FHCE.10- “Kasi noong unang panahon naman eh talagang hinahain na po iyan, mga bibingka, biko na gawa sa bigas, ‘di po ba dito sa atin rice plantery tayo eh para po magamit yung mga inaani ng mga magsasaka katulad ng aking ama, niluluto po talaga yan mga pagkain na yan. Kakaning biko, bibingka, kalamay latik, yan lahat na yan, palitaw ginigiling lang po namin yan, dati manual talaga gilingan bato dati po nung araw pero ngayon po meron na kaming makina na ginagamit.”

(“Since bibingka and biko, which are both made of rice, were once commonly offered, aren't we situated here in our plantation of rice to allow farmers like my father to use the crops they have harvested and prepare such foods? We just mill it into kakaning biko, bibingka, and kalamay latik. Previously, we ground stone by hand, but we now use a machine.”)

Several informants shared how food reflects the diligence and innovativeness of the early Filipinos. They also shared how important the food of the heroes is because it is how people can remember the heroic work of the heroes who strived for the freedom of the Philippines. It can also be seen from the verbatim experiences of the

informants how they want to preserve the food so that the rich history of the Philippines can be remembered. The verbatim of the informants can be found below:

TOH.1- “Ah...siyempre, alam mo, ang mga bayani kasi natin, ang laki talaga ng hiras nyan para lang tayo’y ipagtanggol. Kung nakakapagsalita nga lang ang mga pagkain ideyang ng mga piping saksi sa mga nangyari sa kasaysayan sa bulacan. Ang pinakamahalagang ahm na contribute nila syempre yung do’n mo malalaman yung sacrifice nila eh, kagaya nung halimbawa yung bintang na kalabaw, ‘yun ‘yung nilalagay do’n sa ladlaran ng saya ng babae para ihatid lang ang mga pagkain na yun dun sa mga nakikipaglaban.”

(“Ah, of course, they work extremely hard to protect us merely because they are our heroes. If only food could talk, imagine mute witnesses to Bulacan’s turbulent past. The most significant contribution they make is, of course, that you will be aware of their sacrifice, as in the case of the buffalo, which was placed in the woman’s mouth solely to provide food for the combatants.”)

FHCE.7- “Tapos to guide them kung papano to kasi sa totoo lang nakakahinayang eh, nakakahinayang yung ano yung ating pagkain di ba, kasi ano yun nakasalalay ang kasaysayan natin sa pagkain eh di ba, sinasabi nga ni mommy yan na na each generation, each era may food, before the coming of the spaniards may food, ano food sa suka, sa tuba kasi wala pa namang ano dun eh wala pa namang mga ingredients ingredients kaya ang ano natin dun mga ihaw ganon ah okay. Pindang. Tapos dumating ang ano dumating ang kastila anong nangyari, edi nagkaroon na ng mga nasa mga beans, mga iba ibang ano yung Mexico, from from Spain from Europe nakarating na rito so na nagadjust na yung mga pagkain diba. Tapos dumating ang Spaniards pagkatapos dumating ang Kano, sa pagdating ng Kano, binigyan na tayo ng mga spam, mga sausage mga ganun. Tapos dumating ang Hapon, during Hapon may tinatawag ang mommy survival food, nadiyan lumabas yung mga laing, mga binabatog nila, mga ano pa ba yung mga survival food ng mommy nung araw ‘di ba, kasi nga-, nilagang gabi. Kasi nga wala, hiras ang pagkain during the panahon ng Hapon. Saka wala naman refrigerator noong araw. Pagkatapos bumalik ang Kano, pagdating ng Kano eto na naman, eto na naman ang mga spam, hello jo ‘di ba. Pagkatapos yon, in other words yung yung pagkain ng Pilipino nag- evolve, nag-evolve, nag-evolve hanggang ngayon. Eh ngayon ano tayo ano ba tawag natin doon Fast food era yan na lahat, punta ka lang sa-, eh ngayon ang pagkain natin ngayon puro banyaga na rin ito. Tapos nakakaawa tuloy yung mga ano yung mga yung mga younger generation, eh tayo ako lalo na naranasan ko, natikman ko yung mga pagkaing lupa na napakasarap, eh ngayon parang ang hiras.”

(“Then guide them on how to do it because it’s sad. Isn’t it sad what our food is? Because our history depends on food. My mother says that each generation, each era has food. Before the coming of the Spaniards, there was food. What kind of food was there in the vinegar, in the tuba? Because there was nothing there yet, there were no ingredients, so what we had there were grills like that. Then what happened? Then came the Spanish. What happened? There were those in beans, different things like Mexico, from Spain, from Europe, have arrived here, so the foods have adjusted, right? Then the Spaniards came after Kano came, and when Kano came, they gave us spam and sausages like that. Then the afternoon came. During the afternoon, mommy calls for survival food, and the ones they throw around. because it has stewed all night. Because there is nothing, eating during the Japanese period is difficult. Then there was no refrigerator back in the day. When Kano comes back, when Kano comes here again, here are the spams again, hello Jo, isn’t it? After that, in other words, Filipino food evolved, evolved, evolved until now. What are we now? What do we call it? That was all you did in the fast-food era; you just went to it, but now our food is all foreign. Then the younger generation is pitiful. What about the younger generation? especially since I have experienced and tasted the foods of the land, which are very delicious. Now it seems like it’s hard.”) TOH.3 – “Ako kasi kung babalikan natin ang ating kasaysayan noong unang panahon napakasarap na balikan natin kung ano ba ang mga ahm. mga pagkain na inihahanda dati nung unang panahon na hindi kagaya ng sa ngayon. Kung ating mapapansin ang mga pagkain nung unang panahon ay tunay na sinasangkapan na may kasamang pagmamahal pag ito ay niluluto hindi kagaya ngayon, at ang natural na mga ang mga ginagamit na ah sangkap para dito ay talagang natural na nanggagaling lamang sa ating mga bakuran na tinatanim ng ating mga ninuno subalit sa ngayon kung ating mapapansin kapag kayo ay naging luto ng mga pagkain ay karamihan mga artificial flavor na ang ginagamit natin kaya para sa akin noh ang impluwensya ng pagkain ng mga bayani ng pilipinas sa kultura at pamana ng lalawigan ng bulacan.”

("It would be interesting to look back at our history in the past and learn what the heck happened, in my opinion. foods created in the past that are different from those available today. Contrary to today, when food was prepared in the past, it was done so with a lot of love, and the natural materials needed to make it came only from our ancestors' gardens. However, today, when food is prepared, it is often done quickly and without much thought. Since we primarily employ artificial flavors, I would say that Bulacan's culture and heritage have been influenced by the cuisine of the country's national heroes.")

LIT.8- "And then you put the image of Philippine heroes then the curiosity goes on and on, and this one is very educational so ayun. So, I remembered would always saying that "Ang kasaysayan ang piping saksi sa ating mga kalutong pagkain, ang piping sa ating kasaysayan", so I think she captured that very well."

("The curiosity keeps growing once you add the image of the Filipino heroes, and this one is quite instructive, so that's it. I believe she did a great job of capturing what I used to constantly say: "History is the silent witness to our cooked dishes, our history is silent.")

Traditions and Cultures

According to Peneva, C. (2020), Filipino cuisine is fundamentally linked to Philippine culture and traditions. Filipinos simply make every dish distinctive to make every occasion special. As previously mentioned, respondents inform us that the food of our heroes has a significant impact and influence on Filipino customs and culture. They also say that it gives a reflection of and symbolizes the community and places not just in Bulacan but also throughout the entire Philippines. Additionally, some informants think that the foods that our heroes ate are already a part of the customs and cultures that give each community or region its uniqueness and its contribution to society. Also, according to Fernandez D. (2000), later emphasized that all foreign foods that were introduced to us by various cultures and traditions are adapted into Filipino cuisine.

FHCE.1- "Malaki syempre impluwensya ng pagkain ng mga bayani sa ng pilipinas sa kultura at pamana ng ating lalawigan, kasi ang mga pagkain na ito ay ang mga ordinaryong pagkain na kinakain na during their time dahil hindi pa naman sila bayani nung panahon na yun eh so kinakain nila kung ano yung gusto nila kung ano ang paborito nila at kung anong klase ng pagkain o produkto ang mayroon malapit sa kanilang pamayanan, so masasabi mo na kung ano ang paboritong pagkain ng isang bayani ay mga larawan din kung anong klase ng produkto mayroon sa kanilang lugar at kung anong klase ng pamumuhay meron sila kung ano yung nakakaya nilang bilhin na klase ng pagkain."

("Of course, the cuisine of the Filipino heroes has had a significant impact on the heritage and culture of our region, as they were the everyday dishes that were consumed during their time because they were not yet heroes and so consumed them. You could say that a hero's favorite foods are also representations of the kinds of products that are offered in their community, their lifestyle, and the kinds of food they can afford. What do they like, what is their favorite, and what kinds of food or ingredients are readily available nearby their community?")

FHCE.7- "Ah siguro yung sa pagkain mo kasi makikita sapagkat ang pagkain ay repleksyon ng kabuoan ng kultura ng isang lugar ano, ng isang komunidad. So, yung bayani ay isang indibidwal doon sa komunidad ng kaniyang kinabibilangan, at ang pagkain na nagustuhan niya ay pagkain ng komunidad na iyon."

("Ah, perhaps it can be observed in your food since food reflects a place's or a community's entire culture. The food the hero enjoys is the cuisine of his community, making him an individual within it.")

FHCE.9- "Ang katangian ng mga pagkain ng mga bayani sa kultura at pamana ito ay maaaring ilarawan ang pagkain bilang mga gawain, paniniwala, sa loobin, istilo ng pamumuhay, tradisyon, at kaugalian na umiikot sa pagpapalaki, paggawa, pagkuha, paghahanda, pagkain, paghahatid, at pagdiriwang ng pagkain. Kasaysayan ng pamilya, genealogy, ninuno, etnisidad, heograpikal na pagkakaba, klima, at panlipunan at pampulitika, tulad ng kahirapan at digmaan, ay may malaking epekto sa kulturang pang culinary."

("The activities, beliefs, attitudes, lifestyles, traditions, and customs that center on growing, making, procuring, cooking, eating, serving, and food festivals can be characterized as food in this culture and heritage. The

culinary culture is greatly influenced by family history, genealogy, ancestry, ethnicity, geographic diversity, climate, and social and political forces like poverty and conflict.”)

FHCE.10- “Ang kultura kasi yan yun minana pa natin sa ating mga mainuno yun pagiging magalang, madasalin at mapagbigay sa kapwa. Ang pagkain kasi ng mga bayani ay naglalawaran ng kanila estado sa buhay nila at kung ano yun sinasabi nila sa lipunan. ang pagkain ng mga bayani nito yun nagbibigay sa kanila ng lakas at kakayahan makapag isip para sa kalayan ng ating bayan.”

(“The culture is what it is because it is what our predecessors left us, which includes being respectful, praying, and giving to others. The heroes' diet reflects their emotional state and their message to society. For the benefit of our people, the heroes' nourishment offers them the energy and mental clarity they need.”)

A portion of the informants also says that our heroes' important culinary legacy is rooted in tradition and culture. It depicts how each person's social identity can represent the pursuits, convictions, and way of life of each and every person in a certain area or group.

FHCE.3- “Kasi unang-una parang legacy na sa atin yan, part na ng tradisyon. Kumbaga treasure na ng isang bayan kung pag-aaralan mo yung mga bayan-i mga bayani natin dapat maging part na rin siya eh. Kumbaga ‘yun na yung ating kultu-, kasama na sa kultura na dun mababalikan lalo sa mga dapat ngayong mga HRM natin pinag-aaralan yung mga ganyan eh, dahil bago nila pag-aralan yung mga foreign foods dapat una, foods muna natin.”

(“First of all, it is a part of our tradition and feels like a heritage to us. If you study the towns, it appears that they are already treasures; our heroes ought to be included. I suppose that's our culture, particularly the parts that can be brought back to the data, and our HRMs are currently studying people who are like that since they must first study our foods before they can study those from other countries.”)

FHCE.2- “Itaguyod ang mga kultura, at suportahan ang mga industriya tulad ng turismo at produksyon ng pagkain. At lalo dadami ang turista sa aming lalawigan ang culinary heritage ay parte na ng ating kultura. Sa papagitian ng mga pagkain ng mga bayani makikita dito kung ano ang kanila estado sa buhay.”

(“Support sectors like tourism and food production while promoting cultures. The more visitors we get, the more our culinary legacy becomes a part of our culture. Here, the state of the heroes' lives can be inferred from the food they eat.”)

TOH.8 – “Dahil ipinakita nila sa atin kung saang pamilya sila bahagi, kung ano ang naiambag nila sa ating bansa, at kung paano nila pinamamahalaan ang sining, kultura, at pamana ng ating lahi, iyon ang estado kung saan tayo maninirahan. Samakatuwid, sa aking kapasidad bilang isang opisyal ng turismo, ito ay marahil ang may pinakamalaking epekto sa kung paano ko naiisip ang bayan ng Pulilan at kung paano ako makakabuo ng isang plano o aktibidad na magbibigay-daan sa mga bisita na makita at maranasan ito.”

(“That is the state in which we will reside because they have demonstrated to us what family they belong to, what they have given to our nation, and how they have handled the art, culture, and legacy of our race. As a tourism officer, this consequently likely has the largest influence on how I picture the town of Pulilan and how I might create a strategy or activity that will enable visitors to see and experience it.”)

TOH.8 – “Ito yung magsasabi kung tayo ba yung umunlad, tayo ba ay naiwan na lang sa tradisyon din na ba tayo nagbago sa takbo ng panahon, so yun siguro yung isang kontribusyon ng pagkain.”

(“This is what will demonstrate whether we are the ones who have advanced if we have merely fallen behind in tradition, or whether we have changed with time, so perhaps food has contributed to this.”)

LIT.2 – “Ang kahalagahan ng pagpapanatili ng lutuin ng ating mga bayani sa Pilipinas ay upang mapanatili ang tradisyon ng pagkakaroon ng pinakadakilang pagkain at pinakamahuhusay na lutuin ng mga specialty hanggang sa susunod na henerasyon. Pinapanatili nito ang ating kultura at tinutulungan tayong makilala sa ibang mga probinsya.”

(“The importance of keeping the cuisine of our Philippine heroes is to perpetuate the tradition of having the greatest food and best cooks of those specialties up until the next generation. It maintains our culture and helps us become known in other provinces.”)

LIT.4- “Ang pagkain ay bahagi ito ng ating kultura at pagkakakilanlan kung kaya nararapat lamang na ipreserba ang ating mga kalutong pagkain lalo’t higit yaong mga pagkain na minsang naging paborito ng ating mga bayani. Mahalaga itong maipreserba at patuloy na maihain sa kasalukuyang panahon upang hindi rin maglaho o mabura ang ating identidad at upang ito’y higit pang mapagยายน at maipama rin natin sa mga susunod pang salinlahi.”

(“Food is part of our culture and identity, so it is appropriate to preserve our cooked foods, especially those foods that were once favorites of our heroes. It is important to preserve and continue to serve in the present time so that our identity does not disappear or be erased and so that it can be further enriched and passed on to future generations.”)

FHCE.5 – “Dito, makikita mo ang maraming kaugalian, kasaysayan, kultura, at pakiramdam ng pagiging etniko ng mga tao. Nakakatulong ito sa pagtataguyod ng pag-unawa sa komunidad at cross-cultural sa iba’t ibang konteksto ng kultura.”

(“You can learn about the people's diverse customs, histories, cultures, and feelings of ethnicity here. It aids in fostering intercultural and communal understanding in a variety of cultural settings.”)

FHCE.2- “Yung mga ninuno na mga kababaihan ng Malolos doon sa lugar na yon. So yung uniqueness ng isang pagkain una depende sa kanyang kasaysayan, depende doon sa kanyang lokasyon, depende doon kung gaano kataas yung yung sensitibong at tradisyon, tsaka kultura na kinagisnan doon sa sa location na yon. Kaya masasabi natin all our food in the different regions is unique it because of their traditions and culture.”

(“The women of Malolos who lived there as ancestors. Therefore, a food's uniqueness is influenced by its history, its geographical location, its level of tradition and sensibility, as well as the culture that developed there. As a result, we can conclude that each region's cuisine is distinct from others due to its customs and culture.”)

FHCE.4 – “Nagsisilbi itong paraan ng paghikayat sa pag-unawa at pagpapaunlad ng pakiramdam ng komunidad sa maraming kultura. Bilang isang lumalagong puwersa sa pangangalaga ng kultural na pamana, ang gastronomic na turismo ay nag-aambag din sa paglikha ng mga posibilidad at trabaho, partikular sa mga rural na lugar.”

(“It promotes mutual understanding and a sense of belonging among people from various cultural backgrounds. Gastronomic tourism, a growing force in the preservation of cultural heritage, also helps to open opportunities and create jobs, especially in rural areas.”)

FHCE.3 – “Pagdating sa lutoin ng mga bayani o legacy cuisine, malaki ang kontribusyon ng gastronomic turismo sa ating bansa. Ito ito ay isa sa mga bahagi ng isang bagong pag-unawa sa kultural na pamana at kultural na turismo, na pinasigla ng pagpapalawak ng mga tendensya ng pagiging tunay at kagalingan.”

(“The contribution of gourmet tourism to our nation is significant when it comes to the cuisine of heroes or legacy cuisine. This is a part of a new understanding of cultural heritage and cultural tourism that has been sparked by the expansion of the trends for authenticity and well-being.”)

FHCE.2- “Sa pagkain din nagsasabi na kung anong kultura ang mayroon ang isang tao doon sa kaniyang lokalidad kasi nakabase iyon doon sa tinatawag nating na ah....yung pag-iisip ‘no, pag-iisip ng isang tao doon sa kaniyang lokalidad kung papaano niya...ah kung papaano niya maipromote o masusustentuhan yung mga pagkain na kaniyang minana.”

(“In food, they also say what kind of culture a person has in his locality because that is based on what we call ah...the thinking of a person in his locality as to how he...ah how he can promote or sustain the foods he

inherited.”)

TOH.4 – “Malaki ang epekto ng lutuin ng mga pambansang bayani sa Bulacan Province sa culinary tourism. Ang pagkain ay may epekto sa kultura sa maraming paraan, kabilang ang tradisyon, relihiyon, at pamilya. Dahil ang pagkain ay maaaring makaapekto sa mga gawi sa pagkain at mga paniniwala sa relihiyon ng isang tao, ang mga katangiang ito ay nagbubukod sa atin sa ibang mga indibidwal at nagtatag ng isang ganap na bagong lipunan.”

(“The cuisine of the Filipino national heroes had a significant impact on Bulacan Province's culinary tourism. Food has a cultural impact in several ways, including tradition, religion, and family. Because food can affect a person's eating habits and religious beliefs, these characteristics set us apart from other individuals and establish an entirely new society.”)

TOH.1 – “Tamalis ay gawa sa bigas ah ibig sabihin din dahil meron kami every February kasi meron kaming tinatawag na Bista Ng Pasasalamat sa magandang ani, so don hinahain yung mga kanin, kaya isa sa mga tradisyon na nakikita ko pa rin sa lugar namin ay yung mga kakanin, at kung papaano iniluluto ito ay doon pa rin sa makalumang pamamaraan, hindi yung sa modernong pamamaraan.”

(“Tamalis is made of rice, which also means that we eat it every February as part of a celebration known as Bista Ng Pasalamat for a successful harvest. As a result, rice is one of the traditions that I still observe in our community, and it is still prepared in the traditional way rather than in a more contemporary manner.”)

Patronage

The informants shared their insights on how the food of the heroes should be patronized as it was deemed important for the culture and heritage of the Province of Bulacan. An informant even shared how it should be disseminated among other people and not only within their family. Hernandez, Kathrine Pearl (2012) argues that we Filipinos must be proud of our cuisine if we want it to be known around the world. To patronage other cuisine is not wrong but as Filipinos, we should love first our own delicacies. Verbatim examples are given below:

FHCE.2- “So dapat merong sustainability, bukod sa pamilya na nagluluto na tumatangkilik na kumakain, dapat nilalabas din ito ng tahanan, dapat din nilalabas din ito ng bayan, dapat din lalabas din to ng lalawigan so merong sustainability. So, ano yung sustainability?”

Yung pagtangkilik ‘no, so dapat meron merong pagtangkilik o ito nga ah...medyo ano sa mga ano nga ‘di ba, pag tinangkilik mo yung yung isang lalaki o isang babae kasi maganda ang service na sayo inuulit ulit mo hindi ba?... So dapat maipagmamalaki natin nailalabas natin, merong tumatangkilik sa lahat ng bagay, dapat merong sustainability, merong pagtangkilik para magkaroon ng ah sustenance ‘no, doon sa mga bagay na yun lalo’t higit itong mga pagkain ng ating mga bayani kasi the food of our heroes is our record of our past, this is the collective memory of our history ‘no.”

(“So there should be sustainability, in addition to the family who prepares and enjoys eating, it must also come from outside the home, outside the town, and outside the province. So what really is sustainability? It's a bit of a thing, isn't it, when you repeatedly patronize a guy or a woman because the service, they provided you was wonderful, don't you think there must be patronage?... So we must be proud of what we create, there must be patrons for everything, sustainability, and patronage to have ah sustenance, no, especially the foods of our heroes because the food of our heroes is the record of our past, this is the collective memory of our history, 'no.”)

According to several informants, the food of the heroes is a very important remnant of early Filipino people. Thus, it should be preserved and patronized. According to them, these foods were making full effort, even with minimal resources. Therefore, it should be shared with the younger generations. Some informants even shared how it should be preserved and disseminated to the newer generation. Verbatim examples are given below:

TOH.3 – “Subalit kung malalaman lamang nila ang mga pagkain nung unang panahon na talaga namang

pinaghihirapan na lutuin ang ating mga ninuno ay talagang ah tatangkilikin nila ito, at nawa ay mabalik balikan ng mga kabataan, at nawa ay ah ang pamanang ito ay manatili sa isipan ng bawat isang filipino na marami ang mga pagkain na dapat nating balikan matikman, at huwag kakalimutan sapagkat isang napakasarap na alalahanin ay ang mga pagkaing pamana ng lahi, pamana sa atin na bahagi ng ating kultura at kasaysayan.”

(“However, if they simply had access to the early foods that our ancestors toiled so hard to prepare, they would absolutely adore them. May the young people come back, and may this history live on in everyone's memories. The historical cuisines of the race, our legacy that is a part of our culture and history, are something that we as Filipinos should not forget and that we should go back to tasting.”)

LIT.4- “Sa aking pananaw, ang mga epektibong paraan upang mahikayat ang mga mamamayan ng Bulacan at maging ang mga turista upang tangkilikin ang pagkain ng mga bayani ay ang mga sumusunod: Social Media Contents/ Food Vlog and Video Advertising sa pakikipagtulungan sa mga social media influencers, TV Advertising: pagfeature sa mga palabas sa TV tulad ng KMJS, Unang Hirit, Byahe ni Drew, Rated K atbp., Festivals and Food Fairs and Film festival.”

(“In my opinion, the following are efficient approaches to persuade Bulacan residents and even tourists to eat the cuisine of the heroes: Social media posts, food vlogs, and video advertisements produced with the assistance of social media influencers, TV Advertising: Participating in TV programs such as KMJS, Unang Hirit, Byahe ni Drew, Rated K, etc. Festivals, food expos, and movie festivals.”)

Social Status



Figure 7. Broken plates and bottles from the Ponce Home

The figure 7 above shows some of the utensils owned by the Ponce Family. The researcher found that Jacinto JJ Ponce Gonzales was responsible for the destruction of the property owned by Marianito and Aurora Ponce Gonzales on May 20, 1962. According to some historians, the cuisine that was made, the materials that were utilized, and the utensils used such as glasses, spoons, forks, and dishes all reflect the kind of life that the Filipinos had at the time. throughout the neighborhood.

In keeping with this, some informants have the view that the food served or prepared at specific times in our history takes into account the social standing or way of life of our heroes and every individual in the past. Additionally, a number of respondents mentioned that the caliber of the meal they will prepare, the ingredients they will use, and any gifts they will bring to the celebration depend on their social standing. John W. Bennett (1943) claims that views about food tend to be connected to social status in all societies, whether rural or

urban. This is because food is both the object and the subject of social status. Since food-related activities make up the majority of human endeavors, food integrates more deeply through symbols and value systems in tiny cultures that are closer to the rural type. Contrarily, food-getting becomes a practical endeavor in a complex urbanized culture, entering a symbol's pattern very briefly. Therefore, the probability that food can serve as a gauge of fundamental social beliefs increases with the size of the society.

FHCE.9- “Ang katangian ng mga pagkain ng mga bayani sa kultura at pamana ito ay maaaring ilarawan ang pagkain bilang mga gawain, paniniwala, sa loobin, istilo ng pamumuhay, tradisyon, at kaugalian na umiikot sa pagpapalaki, paggawa, pagkuha, paghahanda, pagkain, paghahatid, at pagdiriwang ng pagkain. Kasaysayan ng pamilya, genealogy, ninuno, etnisidad, heograpikal na pagkakaba, klima, at panlipunan at pampulitika, tulad ng kahirapan at digmaan, ay may malaking epekto sa kulturang pang culinary.”

(“The activities, beliefs, attitudes, lifestyles, traditions, and customs that center on growing, making, procuring, cooking, eating, serving, and food festivals can be characterized as food in this culture and heritage. The culinary culture is greatly influenced by family history, genealogy, ancestry, ethnicity, geographic diversity, climate, and social and political forces like poverty and conflict.”)

FHCE.10- “Ang mga katangian ng mga pagkain ng mga bayani sa kultura at pamana kaluto ng lalawigan ng bulacan yun mapagmahal sa bayan dahil dito sa bulacan ay napakarami bayani dito, ang pagkain ang isang halimbawa ng kanila estado sa buhay ng kung sila bay un mayanan o mahirap ng bayani at kung saan sila ng mula dahil pagkain na kinakain nila ay lalo sila naging magaling at matapang”.

(“Since there are many heroes in the province of Bulacan and their food is a reflection of their socioeconomic status, whether they are affluent or poor, heroes are characterized by their love of the people. heroes and their positions in society because the food they eat improves and fortifies them.”)

FHCE.6- “Yung food of the heroes noong panahon ng Hapon may inihanda siya na nilalang kamote nilalang gabi na may niyog, kasi daw ng panahon ay mahirap ang buhay tsaka talagang yun lang yung pwede nila makain dahil sa panahon ng Hapon nasa giyera sila.”

(“Since it was reported that life was difficult at the time and it was truly the only thing they could eat because they were at war during the Japanese era, he prepared sweet potato stew with coconut at night.”) TOH.7 – “Kung tatanungin mong nakapagproduce pa naman yung yung pagkain nagiging daan para makapagproduce ng bayani, parang sa mga maliit lamang ang kanyang kontribusyon.Kasi may bay-, ang karaniwan namang bayani minsan miyembro ng middle class, so sila lamang ang may kakayahang makapagproduce nang ganoong uri ng pagkain, pagkatapos ay nagiging malaganap lamang ito at nagkakaroon ng pagka ah pagkakagaya gaya at kung ang tinatanong mo ay papaano itong pagkain nito ay naging impluwensiya para makapag produce ng mga bayani. Ah ang bayani ang nagpopromote sa pagkain kasi.”

(“If you ask the person who created the meal that becomes the means of creating a hero, it seems that his contribution is exclusively for the little ones. Because there is a bay-, the typical hero is occasionally a member of the middle class, so they are the only ones who can produce that kind of food, it merely spreads and there is such a thing as imitation, and if you're wondering how this cuisine has come to be a factor in creating heroes. Ah, the one who promotes the food is the hero.”) TOH.8 – “Ibig sabihin yung pagkain kasi for me, ah ito yung nagbibigay sa kanila ng mood, ano ba yung sitwasyon namin nitong pano-, bakit ito lang yung kinakain namin o kung malalaman natin na yung pamilya ‘to ay mayaman, kasi ganito yung rekado na naka kanilang kinakain so they have so much time to think para makagawa nung mga ano by the periodic acts.”

(“It indicates that the food is for me, ah, this is what is making them feel, what is our condition in this way—why do we only eat this—or, if we are aware that this family is wealthy since this is the record that is on, they eat so they have so much time to consider to accomplish things through routine deeds.”)

TOH.2 – “Halimbawa tulad ni pag ang bayani ay medyo ilustrado syempre alam natin kung ano pag kinakain hinahain sa bahay na bato, pagka medyo ah nagmula sa ma mababang angkan or sinasabi nating mahirap yung bayani alam naman natin kung anong klaseng pagkain meron doon so nakikita natin din na da day nadine na

nadisect natin yung sa pagkain ng mga bayani yung yung kultura natin in terms of ingredients, in terms of the proseso ng pagluluto in terms of panlasa iyon siguro yung makikita natin sa kontribusyon ng mga pagkain ng mga bayani.”

(“For instance, when a hero is well-illustrated, we naturally know what he eats and that it is served in a stone house. Similarly, when a hero comes from a poor family or is described as such, we are aware of the type of food that is available, and so we can also see that Yes, today we have examined the food of the heroes, our culture in terms of the ingredients, the cooking method, and the taste, and perhaps that is what we will see in the contribution.”)

TOH.6 – “Marahil ay sinasabi ng ating food historian na ang pagkain ng mga bayani ay kapareho ng karaniwan nating kinakain; mamaya, may mahirap na pagkain at may masaganang pagkain; ang kalidad ng buhay ang nagpapasiya kung ano ang ating kinakain.”

(“The cuisine of heroes may have been like what we typically eat; subsequently, there was poor food and there was rich food; what we ate was determined by the quality of our lives, according to our culinary historian.”)

FHCE.10- “Ang kultura kasi yan yun minana pa natin sa ating mga mainuno yun pagiging magalang, madasalin at mapagbigay sa kapwa. Ang pagkain kasi ng mga bayani ay naglalarawan ng kanila estado sa buhay nila at kung ano yun sinasabi nila sa lipunan.ang pagkain ng mga bayani nito yun nagbibigay sa kanila ng lakas at kakayahan makapag isip para sa kalayan ng ating bayan.”

(“The culture is what it is because it is what our predecessors left us, which includes being respectful, praying, and giving to others. The heroes' diet reflects their emotional state and their message to society. For the benefit of our people, the heroes' nourishment offers them the energy and mental clarity they need.”)

FHCE.1- “So ito din yung mga pagkaing masasabi nating medyo pagkain ng mga nakakaangat sa buhay sapagkat ang mga kababaihan ng malolos noon ay bahagi ng mga pamilyang sinasabing nasa mataas na lebel ng pamayanan. tiyak date kaya yun po yung mga hinahandang nilang pagkain kumbaga nababase po kung ano po yung kanilang kung ano yung mayroon o mamayanan merong ano yung produce products ng pamayanan tsaka kung ano yoong kanilang kakayanan sa paggawa nito.”

(“As a result, we can also argue that these foods are those that give life a boost because the women of Malolos came from families that were regarded as being at the highest tier in the community. It's unquestionably a date, therefore the cuisine they prepare is depending on what they have, what the people have, what the community's fresh goods are, and what they are capable of.”)

FHCE.7- “Depende, depende katulad ni Marcelo H. Del Pilar, bakit sakin kasi medyo sila Marcelo eh may kaya yun kaya kumbaga the term ngayon sa term na natin yan rich kid ah so, meron siyang isang paboritong ulam every sunday nila, sunday food kung tawagin food kung tawagin yun yung putcherong ala Plaridel, na lagi ko ginagawa sa mga tip sa mga demo, sa mga network ganun. Ah medyo mabusisi yun although ang mga sangkap nun eh mga dekalidad na, sa part ng baboy dapat liempo, belly, then baka tapos may chorizo de bilbao, garbansos, tapos ang gulay nya is ah laging nasa baka kamote, patchay tagalog, baguio beans tapos kumpleto sa rekados. Pineprepare yun dapat nakahiwalay yung mga gulay, naka separate ka dun sa may sarsa na, sarsa nung mga karne ganun sa ihanda nun, ganun sa iprepare sa hapag kainan nila Marcelo, then every sunday siya ano kumbaga pag sunday kasi family day diba. Kung minsan ang mga kamag-anak nagdadatingan, mayayaman sila Marcelo eh, yung bahay nila yung nasa shrine, dinonate ng pamilya yung buong shrine sa gobyerno, pero yung pinaka museum ganun na itsura nung bahay.”

(“It depends. It depends on Marcelo H. Del Pilar. It's because Marcelo is a little bit rich, which is why the term now in our term is "rich kid." He has a favorite dish every Sunday, Sunday food if you call it food, if it's called the "Putcherong ala Plaridel" which I always do in tips in demos, in networks like that. Ah, that's a bit difficult, although the ingredients are of good quality. The pork should be liempo, belly, then beef, then chorizo de Bilbao, garbanzos, then the vegetables are always beef, sweet potato, "Patchay Tagalog," Baguio beans, and then complete with ingredients. When preparing that, the vegetables should be separated. You put the sauce

separately. The sauce for the meat is prepared like that. That's how it is prepared at Marcelo's dining table. Then every Sunday, what does he do when it's Sunday? It's family day, right? Sometimes relatives come. They are rich Marcelo's house is the one in the shrine. The family donated the entire shrine to the government, but the museum itself looks like that house.”)

Legacy of our Heroes

Dates, names, and wars - our heroes' brave pasts have far too frequently been reduced to just these, claims Rainey Sarmiento (2020). But the history in which we take pride is made up of their interconnected tales, rich in drama and information. Discover something as basic as the food that was provided to them back then, what they feasted on, and what they appreciated to get a glimpse into the personalities of the names that Filipinos have celebrated throughout the years. Even though it may appear unimportant, this kept them going in their happiest or even most dangerous moment. Since we are food enthusiasts, we are proud of even those. According to some informants, our well-known cuisine in Bulacan and other parts of the Philippines is a legacy of our heroes. Through it, we can learn how people in the past presented or prepared some of our heroes' favorite dishes and we can also recognize their cooking methods and ingredient choices. Given that it has made a significant contribution to our history, we should be proud of it and actively work to have the next generation realize it.

FHCE.6- “So malaking bagay ang nagagawa ng pagkain hindi lang kasi mga historical spot, mga sites, mga sayaw. Yun hindi lang yun ang titingnan natin ang pagkain din ay isang pamanang maituturing ng mga Pilipino mula sa mga bayani natin.”

(“So food does great things, not only because of historical spots, sites, or dances. That's not the only thing we will look at. Food is also a legacy that Filipinos can consider from our heroes.”)

FHCE.3- “Kasi unang-una parang legacy na sa atin yan, part na ng tradisyon. Kumbaga treasure na ng isang bayan kung pag-aaralan mo yung mga bayan-i mga bayani natin dapat maging part na rin siya eh. Kumbaga ‘yun na yung ating kultu-, kasama na sa kultura na dun mababalikan lalo sa mga dapa,t ngayong mga HRM natin pinag-aaralan yung mga ganyan eh, dahil bago nila pag-aralan yung mga foreign foods dapat una, foods muna natin.”

(“First of all, it is a part of our tradition and feels like a heritage to us. If you study the towns, it appears that they are already treasures; our heroes ought to be included. I suppose that's our culture, particularly the parts that can be brought back to the data, and our HRMs are currently studying people who are like that since they must first study our foods before they can study those from other countries.”)

TOH.3 – “Subalit kung malalaman lamang nila ang mga pagkain nung unang panahon na talaga namang pinaghihirapan na lutuin ang ating mga ninuno ay talagang ah tatangkilikin nila ito, at nawa ay mabalik balikan ng mga kabataan, at nawa ay ah ang pamanang ito ay manatili sa isipan ng bawat isang filipino na marami ang mga pagkain na dapat nating balikan matikman, at huwag kakalimutan sapagkat isang napakasarap na alalahanin ay ang mga pagkaing pamana ng lahi, pamana sa atin na bahagi ng ating kultura at kasaysayan.”

(“However, if they simply had access to the early foods that our ancestors toiled so hard to prepare, they will absolutely adore them. May the young people come back, and may this history live on in everyone's memories. The historical cuisines of the race, our legacy that is a part of our culture and history, are something that we as Filipinos should not forget and that we should go back to tasting.”)

TOH.5 – “Iyan ang kayang mga bulakenyo ay naging very historical, very mapagmahal sa kasaysayan mapagmahal sa sa bayan because of what they eat, kasi yung yang pagkain na yan ang nagbibigay gana para sa mga bulakenyo para mag isip para sa kanilang bayan. Kaya maraming bulakenyo ang mga mga bayani ‘di ba, kasi dito sa bulacan napakadaming masasarap na pagkain. Mga pagkaing nag iinduce ng heroism nag nag ah dahil sa pagkain na yan ay.”

(“Due to their cuisine, which gives them the desire to think about their people, the Balakenyo people have developed a strong sense of history, a love of history, and a deep affection for people. As a result, Bulacan has

a lot of heroes, since the region is home to a lot of delectable cuisines. foodstuffs that, because of those foods, inspire bravery.”) TOH.6 – “Mabigyan ng pamamaraan ng mga kababaihan upang maipamalas ang kanilang angking galing at kahusayan pati na rin ang pag silbing, ang magsilbing pamana na patuloy na nagbibigay ng distinksyon at hanapbuhay sa siyudad ng Malolos.”

(“A legacy that continues to provide distinction and employment to the community of Malolos is to give women a platform to demonstrate their talent and competence while also serving.”)

TOH.8 – “Dahil ipinakita nila sa atin kung saang pamilya sila bahagi, kung ano ang naiambag nila sa ating bansa, at kung paano nila pinamamahalaan ang sining, kultura, at pamana ng ating lahi, iyon ang estado kung saan tayo maninirahan. Samakatuwid, sa aking kapasidad bilang isang opisyal ng turismo, ito ay marahil ang may pinakamalaking epekto sa kung paano ko naiisip ang bayan ng Pulilan at kung paano ako makakabuo ng isang plano o aktibidad na magbibigay-daan sa mga bisita na makita at maranasan ito.”

(“That is the state in which we will reside because they have demonstrated to us what family they belong to, what they have given to our nation, and how they have handled the art, culture, and legacy of our race. As a tourism officer, this consequently likely has the largest influence on how I picture the town of Pulilan and how I might create a strategy or activity that will enable visitors to see and experience it.”) TOH.10 – “Ahh mapabayani, pagkain ng bayani, o pagkain ng karaniwang tao napakahalaga nito, sapagkat dito natin makikita yung kahalagahan ng mga bagay na pinagpaguran o nilinang nang ating mga nakatatanda sa nakaraan na panahon, so hindi lamang yung pagkain ng bayani ang kailangan nating pagtuunan ng pansin, kundi mas lalo't higit yung mga pagkain na kinain ng mga ordinaryong tao na nabuhay, hindi natin pwedeng ikulong ang pananaw na ito lamang tao na to ang mga bayani, hindi ba bayani yung tauhan lang, na nakipaglaban, na ibaba ang kinain kaysa sa kinain ng bayani?”

(“Ah, the hero, the food of the hero, or the food of the common man, this is very important because here we can see the importance of the things that our elders have worked hard or cultivated in the past. Therefore, we need to focus more and more on the food consumed by ordinary people who lived, rather than just the food of the hero. After all, heroes are simply those who fought and consumed less food than the hero did.”)

FHCE.3- “Pagdating sa lutuin ng mga bayani o legacy cuisine, malaki ang kontribusyon ng gastronomic turismo sa ating bansa. Ito ito ay isa sa mga bahagi ng isang bagong pag-unawa sa kultural na pamana at kultural na turismo, na pinasigla ng pagpapalawak ng mga tendensya ng pagiging tunay at kagalingan.”

(“The contribution of gourmet tourism to our nation is significant when it comes to the cuisine of heroes or legacy cuisine. This is a part of a new understanding of cultural heritage and cultural tourism that has been sparked by the expansion of the trends for authenticity and well-being.”)

TOH.3 – “Ang mga natural na sangkap na ginamit para dito ay talagang natural at nagmumula lamang sa ating mga bakuran na itinanim ng ating mga ninuno, samantalang ngayon kung mapapansin natin kapag tayo ay nagluluto ng pagkain, karamihan ay artipisyal na lasa. Kaya naman, para sa akin, napakalaki ng impluwensya ng pagkain ng mga Bayani ng Pilipinas sa kultura at pamana ng lalawigan ng Bulacan napakaganda nito dapat magbalik ang mga kabataan, at nawa'y manatili sa isipan ng bawat Pilipino ang pamana na ito na maraming pagkain ang dapat nating balikan upang matikman.”

(“The natural ingredients used for this are truly natural and exclusively originate from the plants that our forefathers grew in our yards, as opposed to today's cooking, when most of the flavoring comes from artificial sources. Because of this, in my opinion, the cuisine of the Heroes of the Philippines has a significant impact on the culture and legacy of the province of Bulacan; it is so lovely that the youth should go back, and may this culinary heritage live on in the hearts and minds of all Filipinos what we must taste again.”)

Cost of living



Figure 8. Dr. Luis Santos “Bahay na Bato”

The figure 8 shows the Spanish colonial architecture in the Philippines gave rise to the Bahay na Bato, or "house of stone," in Tagalog. The traditional Bahay Kubo has been modernized. Although its design has changed over time, it still adheres to the Bahay Kubo's architectural principles, which are in keeping with the Philippines' entire archipelago's tropical climate, stormy season, and earthquake-prone environment. Spanish colonizers and Chinese traders also had an influence on the structure.

Researcher discovered the year it was built, "1933," is inscribed on its cement fence, suggesting the house has endured all types of weather fluctuations for nearly 90 years. If there is any doubt as to how robust the building is, one only needs to peek above its marker from the street. However, despite its incredible upkeep, it rarely shows its real age. The house was built by Don Luis, an ophthalmologist and the son of Paulino Santos and Alberta Uitangcoy. One may contend that Don Luis was the Dr. Veil of the EENT society during his time because of his notoriety. The Santos is a distinguished and venerable family from Malolos.

Just like in the social status, several informants say that cost of living will reflect on what food will be prepared or present in our heroes. It also reflects whether our hero is rich or poor in their life past. It represents the ability to what kind of food they will eat or what they can provide. In line with that, other respondents also believe that the food they will provide or prepare depends on the places where our heroes had been located. According to some respondents, the cost of living for every hero will vary on the year we conquered by the Spanish, Japanese, and Americans.

FHCE.1- “So ito din yung mga pagkaing masasabi nating medyo pagkain ng mga nakakaangat sa buhay sapagkat ang mga kababaihan ng malolos noon ay bahagi ng mga pamilyang sinasabing nasa mataas na lebel ng pamayanan. tiyak date kaya yun po yung mga hinahandang nilang pagkain kumbaga nababase po kung ano po yung kanilang kung ano yung mayroon o mamayanan merong ano yung produce products ng pamayanan tsaka kung ano yoong kanilang kakayanan sa paggawa nito.”

(“As a result, we can also argue that these foods are those that give life a boost because the women of Malolos came from families that were regarded as being at the highest tier in the community. It's unquestionably a date, therefore the cuisine they prepare is depending on what they have, what the people have, what the community's fresh goods are, and what they are capable of.”)

FHCE.3- “Dito kasi sa Bulacan, iba-iba yung pagkain kasi iba-iba yung topography, so depende yan una sa lugar ano yung mayaman, marami tayong iba-iba dito eh, like we have kapatagan yan yung Bulacan, Bulacan, Malolos pwede na din. ‘Yan yung mga mabukid so kung ano kung ano yung ano sa bukid, ayun yung pagkain na meron sila. Sa latian, meron din tayong latian. Kamukha dito sa Malolos, sa Malolos madami merong na bukid may lati ‘di ba, at mayrong mayaman na bayan, yung kabayanan, yung nandodoon yung palengke na malaking palengke.”

(“We have a variety of different things here, such as the plains of Bulacan, Bulacan, and Malolos, so it relies on the location first and foremost, what is the rich. Because the geography is different here in Bulacan, the food is varied as well. They are rural residents, therefore whatever the farm produces is what they eat. We also have a swamp in the swamp. It appears that there are many muddy fields here in Malolos, where there is also a

wealthy town and a sizable market.”)

FHCE.6- “Yung food of the heroes noong panahon ng Hapon may inihanda siya na nilagang kamote nilagang gabi na may niyog, kasi daw ng panahon ay mahirap ang buhay tsaka talagang yun lang yung pwede nila makain dahil sa panahon ng Hapon nasa giyera sila.”

(“Since it was reported that life was difficult at the time and it was truly the only thing they could eat because they were at war during the Japanese era, he prepared sweet potato stew with coconut at night.”) FHCE.9- “Ang uri ng mga pagkain ang inihahanda para sa bawat bayani sa aming munisipalidad o Lungsod ay Nakadepende ito sa lugar at kung sino ang bayani nakatira duon sa kanila lugar dahil iba iba ang katayuan at pamamahay ng isang bayani. Meron kasi bayani galing sa mayaman na pamilya kaya ang kanila pagkain ay masasarap gaya ng Karne, Gulay, at prutas, pagkain my sarsa at maramin rekato, Gaya ng “Sopas Ala Reyna” “Nilaga Pasko” “Lengua Estofado” “Leche Flan Del Mar” ang pagkain ito ay makikita mo lang sa mga bahay na bato at mamayaman pamilya dito sa bulacan.”

(“The type of food that is prepared for each hero in our municipality or city depends on the place and whom the hero lives with because the status and lifestyle of a hero are different. Because there is a hero from a rich family, their food is delicious, like meat, vegetables, fruits, food sauce, and many recipes, like "Sopas Ala Reyna" "Nilaga Pasko" "Lengua Estofado" "Leche Flan Del Mar." You can only find this food in stone houses and rich families here in Bulacan”)

FHCE.9- “Ang mga bayani kasi ay tao rin, tulad natin, katulad natin sila, wala ito sa pinag-aralan o estado ng buhay, naging parte nila ang pagkain dahil sa mga kwento na pinagdaanan nila sa mga panahon na sila ay nakikidigma, sa panulat man o sa labanan.”

(“The experiences that the heroes experienced throughout the days they were at war, whether in writing or in battle, made food a part of them. This is not because of their education or condition of living, but rather because they were just like us.”)

TOH.1 – “Kumbaga, yung kung ano lang yung available doon sa paligid natin eh ‘yun lang ang kakainin nila so, malalaman mo dun kung naman ang maganda ang pamumuhay eh ito yung mga hinahain sa mga bahay na bato di ba pag may mga kasiyahan, then nandodoon lahat na kagaya ko lahat ng mga garbong mga pagkain.”

(“You'll know that the excellent life is what is offered in the stone houses because they seem to just eat what is readily available nearby. I like all gourmet dishes, so you'll know that the celebrations are when everyone gathers.”)

TOH.7 – “Yung impluwensiya ng pagkain ng mga bayani eh, masasalamon doon sa sa kakayahan sa kabuhayan ng isang lunan. For example, doon sa bayan ng Hagonoy, ang ang karaniwang mga pagkain ay buhat sa katubigan. So halimbawa yoong kohol na nakukuha sa tabing ilog, nakukuha doon sa yung mga yamang dagat yung mga sea foods. So, reflection ito ng kanyang lunan eh, yung yung kung sa ang ang kakayahan ng isang lugar na makapagproduce nang ganoong uri ng pagkain.”

(“The ability to support oneself can reflect the impact of the heroes' food. For instance, the typical foods in the town of Hagonoy come from the water. Therefore, the seafood is gotten there from the sea resources, such as the kohol that is fished by the river. Therefore, this is an illustration of his land's ability to produce that kind of food.”)

TOH.2 – “Ano ang katangian mo na pagkain ng mga bayani ang ah yung pag titignan kasi natin yung mga bayani natin titignan natin kung saan sila nagmula yung yung estado ng kanilang pamumuhay yung kanilang yung kanilang ano yung naging yung panahon ng pag pakikipaglaban nila o pakikipagtunggali nasaan sila so sa yung mahalaga sa sa pagkain ay yung vegetation noh, yung availability of ingredients so mayroong malaking epekto yung estado sa buhay sa pagkakabuo ng mga pagkain.”

(“What exactly is it about you that makes you the meal of heroes? When we consider our heroes, we will consider their backgrounds, current circumstances, what occurred to them, the circumstances of any battles

they participated in, and their current location. The vegetation and the availability of ingredients are what make food important, thus the quality of life has a significant impact on how food is produced.”)

According to Sibal, Vatika (2018), food plays a significant role in most cultures in the lives of families. But from culture to culture, priority levels differ. Activities and rituals often revolve around cooking and eating in households. Large amounts of food are provided as a sign of the host family's wealth or cost of living. Activities and celebrations involve food among other families in different places, although food isn't always the focal point of the occasion.

Emotional Condition and Religion

Sibal, Vatika (2018) claims that one of the most significant aspects of religious events is food. Since many of these religions uphold religious rules, food is cooked differently and plays a significant part in religious culture as a means of demonstrating respect among their communities. According to several respondents, the food of our national heroes had a huge impact not just on tradition and cultures but also in some respects just as religion and family matters as well as the emotional condition of every hero. Conforming to the informants, the food of our heroes affects a person's religious beliefs, emotions as well as eating habits.

FHCE.10- “Ang kultura kasi yan yun minana pa natin sa ating mga mainuno yun pagiging magalang, madasalin at mapagbigay sa kapwa. Ang pagkain kasi ng mga bayani ay naglalawaran ng kanila estado sa buhay nila at kung ano yun sinasabi nila sa lipunan.ang pagkain ng mga bayani nito yun nagbibigay sa kanila ng lakas at kakayahan makapag isip para sa kalayan ng ating bayan.”

(“The culture is what it is because it is what our predecessors left us, which includes being respectful, praying, and giving to others. The heroes' diet reflects their emotional state and their message to society. For the benefit of our people, the heroes' nourishment offers them the energy and mental clarity they need.”)

TOH.4 – “Malaki ang epekto ng lutuin ng mga pambansang bayani sa Bulacan Province sa culinary tourism. Ang pagkain ay may epekto sa kultura sa maraming paraan, kabilang ang tradisyon, relihiyon, at pamilya. Dahil ang pagkain ay maaaring makaapekto sa mga gawi sa pagkain at mga paniniwala sa relihiyon ng isang tao, ang mga katangiang ito ay nagbubukod sa atin sa ibang mga indibidwal at nagtatag ng isang ganap na bagong lipunan.”

(“The cuisine of the Filipino national heroes had a significant impact on Bulacan Province's culinary tourism. Food has a cultural impact in several ways, including tradition, religion, and family. Because food can affect a person's eating habits and religious beliefs, these characteristics set us apart from other individuals and establish an entirely new society.”)

FHCE.10 – “Ang mga impluwensiya ng pagkain ng mga bayani ng Pilipinas sa kultura at pamana ng Lalawigan ng Bulacan. Siguro yun mapagmahal sa bayan at pagiging matapang. Ang kultura kasi yan yun minana pa natin sa ating mga mainuno yun pagiging magalang, madasalin at mapagbigay sa kapwa. Ang pagkain kasi ng mga bayani ay naglalawaran ng kanila estado sa buhay nila at kung ano yun sinasabi nila sa lipunan.ang pagkain ng mga bayani nito yun nagbibigay sa kanila ng lakas at kakayahan makapag isip para sa kalayan ng ating bayan.”

(“The cultural and culinary legacy of the province of Bulacan has been influenced by the cuisine of Filipino national heroes. The culture is what it is because that is what our ancestors instilled in us respect, prayer, and generosity toward others. The food heroes' food reflects their emotional condition and social commentary. For the benefit of our people, the heroes' nourishment offers them the energy and mental capacity they need.”)

Food is the foundation of so many of our activities, say Carly Werner, RD, and Aline (Ren) Dias (2022). The celebrations we have involve food. You can show that you care by preparing food for someone who is struggling. A good method to build relationships is to share meals. Having a sentimental attachment to food is normal. Your ability to choose when, what, and how to eat consciously is the aim. It will occasionally make sense to use food as a coping mechanism for intense emotions. Better coping mechanisms exist for different situations.

Eating habits

Respondents shared that food could affect a person's eating habits and religious beliefs as well. And according to them that the favorite food of our heroes infers a level of relaxation or personality depth from their eating habits. Also, in line with this, some informants also shared that you will see our heroes' eating habits on what food has been served. Eating habits and culture are very intimately intertwined. It aids in the analysis and tracking of food's symbolic meaning. According to Sibal, Vatika. (2018), food is a "situation," and both culture and class have an impact on taste.

FHCE.2- "Yung mga paborito nilang pagkain. Sila ba'y vegetarian, sila ba ay mahilig kumain ng mga karne, sila ba ay nabibilang sa tinatawag na kasumpaan ng pamilya na hindi kumakain ng ganito, hindi kumakain ng gano'n at kumakain sila ng ganito kahit bawal sa ganito. So merong mga ganun ano, sa nakikita natin yung yung lundo or yung lalim ng isang personalidad 'no pamamagitan ng pagkain."

("Their favored dishes. Are they meat eaters, or vegans, or do they adhere to the 'family oath' that forbids eating this while also encouraging eating that? There are instances where we can infer a person's level of relaxation or personality depth from their eating habits.")

TOH.4 – "Malaki ang epekto ng lutuin ng mga pambansang bayani sa Bulacan Province sa culinary tourism. Ang pagkain ay may epekto sa kultura sa maraming paraan, kabilang ang tradisyon, relihiyon, at pamilya. Dahil ang pagkain ay maaaring makaapekto sa mga gawi sa pagkain at mga paniniwala sa relihiyon ng isang tao, ang mga katangiang ito ay nagbubukod sa atin sa ibang mga indibidwal at nagtatag ng isang ganap na bagong lipunan."

("The cuisine of the Filipino national heroes had a significant impact on Bulacan Province's culinary tourism. Food has a cultural impact in several ways, including tradition, religion, and family. Because food can affect a person's eating habits and religious beliefs, these characteristics set us apart from other individuals and establish an entirely new society.")

According to Peter Pysk (2018), Filipinos have grown to value the habit of praying before food. They don't fail to thank God during their invocation for bringing food, no matter how little or basic, to their table, bringing the entire family together, and even wishing visitors a safe voyage home. In addition to setting the table properly, it serves as a reminder of life's higher priorities. This practice demonstrates how religion has a significant impact on their way of life, just like food does.

TOH.5 – "Sa totoo lang kung aaralin mo pang mabuti ang pagkain natin, nandodoon ang ang kasaysayan mismo ng Bulacan nandodoon sa pagkain, kaya dapat yang pagkain na yan ay aralin. Tama yung desse-

, tama ang iyong dissertation dahil makikita mo talaga ang ugali ng tao dahil sa kanyang pagkain."

("If you look closely at our food, you can see the history of Bulacan itself, thus which should serve as a lesson. Your dissertation and thesis are correct since you can clearly see how people behave in relation to their eating habits.")

TOH.6 – "Ay tulad ng nabanggit ko kanina, si Marcelo Del Pilar ay paborito nya ang pagkaing Putsero, si Isidoro Torres naman ay ang Pinalundag na Dalag, si Gregorio Del Pilar ang na ah Arroz ala Cubana, Tempura si ah Mariano Ponce, yung Tapang Usa kay Eusebio Roque, at syempre ang binanggit ko lang kanina ay ang Empanada De Kaliskis na kung saan katagang Gurgorya na niluto ng ating mga kababaihan ng Malolos."

("Isidoro Torres' "Pinalungda na Dalag, Gregorio Del Pilar's" Arroz ala Cubana", Mariano Ponce's "Tempura", Eusebio's "Tapang Usa" Roque, and of course the "Empanada De Kaliskis," also known as "Gurgorya" and prepared by our women of Malolos, are some of the favorites. I also mentioned earlier that Marcelo Del Pilar enjoys "Putsero" food.") FHCE.4- "Depende sa lugar kung nasa kabayanan ka o nasa kabukiran ka. 'Pag nasa kabukiran, ang mostly na kinakain nila yung mga tanim nilang gulay, mga alagang hayop, tapos kung ano yung nakikita nilang pwedeng kainin sa kabukiran. Pero dito sa kabayanan, ang pangkaraniwang kinakain nila is may gulay rin sila pero mostly mga karne, manok."

(“It depends on the place if you are in town or the countryside. ' When they are in the countryside, they mostly eat their vegetable crops, domestic animals, and then whatever they see that can be eaten in the countryside. But here in the town, what they usually eat is not vegetables but mostly meat and chicken.”)

FHCE.3- “So for example si Emilio Aguinaldo, favorite food niyo ay “Nilagang Manok” puti, yun yung sinabi nung sa kaanak. Nilagang manok puti na may asparagus, isa yun sa mga paborito nya. Meron kaming nakausap na isang historian, favorite food yon isa sa favorite food yun ni ni Emilio Aguinaldo na ginagawa nung mga ilonga ah, kama-anak niyang ilonga. Pero talagang mahilig siya sa white chicken at saka mahilig din siya sa asparagus, yun.”

(“For instance, Emilio Aguinaldo was told by his relatives that "Nilagang Manok" white was his favorite dish. One of his favorites is white chicken with asparagus stew. According to a historian we spoke with, Emilio Aguinaldo's favorite dish was produced by his Ilonga kin, the Ilonga people. He does, however, particularly enjoy white chicken, as well as asparagus.”)

TOH.1 – “Yun nga, unang una nga ah yung Arroz ala Cubana na paborito ni Gregorio yan eh, yung Putsero, mga Del Pilal, Del Pilar kasi yan eh. Si Marcelo H. Del Pilar, ta's ayan, Puto Karamba ah meron ding hanggang ngayon yung Nilasing Na Mangga, kasi marami ring mga puno ng mangga doon so, marami rin manginginom pag mga piyestahan so ginagamit pa rin nila hanggang ngayon. ‘Yun Tamalis din ah, Bulig o Hito ah meron pa rin doon at isa pa yung Talaba, nakikita ko pa rin sila hanggang ngayon.”

(“That's true, starting with Gregorio's favorite dish, Arroz ala Cubana, followed by Putsero, Del Pilar, and Del Pilar because those are the only options. Yes, Marcelo H. Del Pilar, Puto Karamba still has Nilasing Na Mangga because the area has a lot of mango trees, and a lot of people still drink it during celebrations. The Oyster is another one, and Bulig or Hito is still there; I can still see them now. It's Tamalis also.”)

Diversity

Several informants shared that the diversity of food will depend on the place or community where food is made, and the diversity of food may vary on the terminologies and how they cook the food itself as well as on how they prepare the food. Some other informants also said that the food diversity of our food had been influenced by some Spanish, Chinese, and Western in every dish. Claude Tayag (2021) asserts that a cuisine is a living, evolving entity. Filipino food is alive and dynamic because of adaptation, invention, and adaptability, not because of standardization.

FHCE.4- “Yung mga pagkain nung araw tsaka ngayon mostly pareho eh, naiiba na lang yung termino oo na kinakain pa rin natin hanggang ngayon, dun na nagsimula yung mga menu natin, tulad ng tinolang manok, hanggang ngayon ginagamit pa rin natin yung tinolang manok. Pero katulad nung puto karamba ang tawag nung araw, pero ang tawag ngayon ay okay.”

(“Although the terminology has changed, most of those items are still consumed today. For example, we continue to use grilled chicken in our menus today. But today's call is okay, not puto karamba as it was in the past.”)

FHCE.3- “Dito kasi sa Bulacan, iba-iba yung pagkain kasi iba-iba yung topography, so depende yan una sa lugar ano yung mayaman, marami tayong iba-iba dito eh, like we have kapatagan yan yung Bulakan, Bulacan, Malolos pwede na din. ‘Yan yung mga mabukid so kung ano kung ano yung ano sa bukid, ayun yung pagkain na meron sila. Sa latian, meron din tayong latian. Kamukha dito sa Malolos, sa Malolos madami merong na bukid may lati ‘di ba, at mayrong mayaman na bayan, yung kabayanan, yung nandodoon yung palengke na malaking palengke.”

(“We have a variety of different things here, such as the plains of Bulakan, Bulacan, and Malolos, so it relies on the location first and foremost, what is the rich. Because the geography is different here in Bulacan, the food is varied as well. They are rural residents, therefore whatever the farm produces is what they eat. We also have a swamp in the swamp. It appears that there are many muddy fields here in Malolos, where there is also a wealthy town and a sizable market.”)

FHCE.3- “Kumbaga depende kung saan ka nandun, kagaya na for example, kagaya ng tinumis. Ang tinumis ano yan, most likely parang dinuguan, dito sa kapatagan dito sa atin sa Malolos hindi masyadong maano sa tinumis, walang tinumis masyado dito. Meron dito ay tinadtad o yung dinuguan, the usual dinuguan at iyan ay usually ay baboy ‘di ba, tapos rich dinuguan yung dugo. Pero pag pumunta ka sa Sta.Maria, tapos pumunta ka sa sa San Miguel, ang dinuguan nila as ang dinuguan nila ay more on tinumis, yung may may asim tas sa Sta.Maria mas makalabaw sila. Ang tinumis nila is made from kalabaw pero, sa San Miguel, it's made from baka kasi mahalaga yung kalabaw sa kanila because of the milk. Sa Sta.Maria naman kaya kalabaw mahalaga naman sa kanila yung baka, so ganun sya tapos ang paasim iba din kung ano din yung available.”

(“I suppose it varies depending on where you are, for instance, pickled. What kind of stew is that? It probably looks like it has been bled, and in Malolos' plains, nothing is overly cooked or spicy. The blood is bled rich after being sliced or bled, which is typically done to pork, isn't it? The one they bled as the one they bled is more on tinimus, but, when you go to Sta.Maria and then travel to San Miguel; the one with sour taste in Sta.Maria is more bitter. While San Miguel uses cow because the buffalo is significant to them due to the milk, their stew is created from buffalo.”) FHCE.1- “Ang mga pagkain naman kasi sa bawat bayan ano, although may mga ah pagkakahawig ‘no, nakaka generic pag sinabi nating adobo. Napakalawak ni adobo, napakalawak ni sinigang, napakalawak ni “afritada”, napakalawak ni “pansit”, etc. So saan nagkakatalo yung mga pagkain sa bawat bayan na ito, sa mga bayan bayan so ano yung mga nagiging paborito ng ating mga bayani or ng mga sinaunang tao dito sa atin. Unang-una ang pagkain kasi hindi lamang dun sa tinatawag natin na recipe ‘no, para masabi natin na authentic or unique na ito’y nanggaling sa isang bayan.”

(“Although there are commonalities between the food in each community, when we refer to adobo, we are using a generic term. Adobo, sinigang, “afritada,” “pansit,” and other dishes are all extremely voluminous. So what are the meals that our heroes or the ancient people living among us liked to eat in each of these locations, in the towns and villages? The cuisine comes first since it isn't just a recipe and because of this, we can say that it is authentic or special because it originates from a particular town.”)

TOH.10 – “Malaki yung bagay na ginampanan, unang-una ang pagkain na itinuturing natin na ang mahalaga dahil bilang pampalakas, paano tayo lalaban kung ang pagkain natin na kinakain ay walang sustansya, at dun iikot ngayong yung sinasabi ko nga kanina na yung pagkakaiba ng mga pagkain sa bawat lugar doon ngayon iikot yung herensya ng pagluluto, kung paano nila pini-prepare yung mga pagkain nila. Maaaring pareparehong adobo yan, pero magkakaiba tayo ng timpla, ngayon nga dito sa Meycauayan few years back, inintroduce namin yung adobong labong, adobong may labong just to connect with Meycauayan kasi kinakain nila kapenenso, so they contacted na dish, eh lahat may adobo eh, pinagawayan nga yung adobo na yan diba.”

(“First and foremost, the food we consider significant since, as a boost, how can we fight if the food we consume has no nutrients? I mentioned earlier that the differences between foods in every region will now revolve around the legacy of cooking, or how they prepare their meal. Perhaps these are the same pickle, However, we have a unique blend that we utilize here in Meycauayan. A few years ago, we created the adobo labong, adobo with labong, only to connect with Meycauayan since they eat kapenenso, so they were introduced to that meal.”)

TOH.4 – “Dahil sa kakaibang lasa, pagkamalikhain, at pagkakaiba-iba nito, ang lutuing Filipino ay hindi kayang isalin sa wika ng target na grupo. Ito ay may ilang mga kultural at linguistic na motif na kumakatawan sa lokal na komunidad. Isa sa mga dahilan kung bakit kakaiba ang pagkaing Pilipino ay ang makakatikim ng mga impluwensyang Espanyol, Tsino, at Kanluranin sa bawat ulam. Maraming Pilipinong Pilipino ang hindi pa ganap na pinagsama-sama.” (“Filipino cuisine cannot be translated into the language of the target market due to its distinctive flavor, innovation, and diversity. It contains several linguistic and cultural themes that represent the neighborhood. You can taste Spanish, Chinese, and Western influences in every dish, which is one of the things that makes Filipino cuisine distinctive. Many Filipinos have not yet achieved full integration.”)

TOH.7 – “Oo kuwan hindi ibig sabihin, somehow mayroong kuwan mayroon siyang attraction. Natikman mo yun sapagkat ah minsan ay nagustuhan kaya lang ah iba-iba na yung version ng pagluluto at ah kami mapalad sapagkat ah may mga bayani talaga kaming local, na nabalitaan namin at nagsalin-salin nito na sinasabi

sapagka't naisalin ng mga matatanda. Sinabi na ganito, paborito ni Kapitan Santiago Trillana, Kapitan Tuwi ang yung ginataang kohol, ah paes na bangus, nilagat na palos. Exotic pa nga yun 'di ba, yung tulad ng palus pero, dahil available sa amin yon iyon yung kwan pinagkakasya ay ang sangkap lamang eh may luyang dilaw, tulad sa nilaga at pati tilapia nilalagat nung araw so yun yun."

("Yes, I do mean that it doesn't necessarily imply that he attracts you in some way. We are fortunate because we truly have local heroes whom we heard about and translated it because the elders translated it. You tasted it because, ah, sometimes you enjoyed it just because the version of cooking is different. The one called kohol, ah paes na bangus, nilagat na palos is said to be Captain Santiago Trillana and Captain Tuwi's favorite. That's even more unusual, isn't it, the one that tastes like palus, but because we can get it, the only thing that goes with it is an ingredient that contains yellow ginger, as in stew or even tilapia that has been marinated in the sun.")

TOH.1- "Iba ibang sa iba't ibang bayan kasi o iba't ibang probinsya, kagaya ng menudo may may iba iba silang mga ah sangkap dun sa menudo pero menudo pa rin yun. Ang adobo ganun din, iba-iba rin sila ng style ng pagluluto, merong menudong walang toyo may menudo sa puti yung suka lang o yung sa tuba."

("It's different in different towns or different provinces, just like menudo, they have different ingredients in menudo, but it's still menudo. Adobo is the same, they also have different cooking styles, there is menudo without soy sauce, there is menudo with white vinegar only or the one with tuba.")

Reflection of Character

In accordance with this, informants said that the food of our heroes has a big impact when it comes to the reflection of our heroes' characters and in every individual also. Some other respondents also shared that the food of our heroes reflects how heroes can fight a war, and how people tend to be violent, or emotional. The food of our heroes also shapes their personalities and their strengths and gives them some inspiration, according to relevant respondents. In addition, some informants said that food is an important part of our learning capability, and it is also a source of a person's desired thoughts, emotions, and reflection of their character. There is frequently a psychological condition at either end of the food spectrum that reflects a bad marriage, death, boredom, frustration, incapacity to handle a certain circumstance or the world in general, etc. You can typically get them to eat again or reduce their consumption if you can fix their emotional reaction according to McKenzie, John (1974).

FHCE.7- "Ngayon yung mga pagkaing ito ay nabubuo ang karakter ng isang bayani, so lumilitaw doon ano yung paboritong pagkain ng bayani, ibig sabihin kung ang komunidad mo ay mahilig sa well, like sa Bicol 'di ba may mga identity na tosa Bicol mahilig sa maanghang, may tendency na maging agresibo ka. Pagkakilala isang tao san siya nag mula kung ano ang pagkatao niya at pag uugali".

("Now that you mention it, it looks that the hero's favorite foods shape their personalities. If your community enjoys spicy cuisines, as the Bicol do, you probably have a tendency to be violent. You can tell a person's personality and behavior after you get to know them.")

FHCE.2- "Kasi kung titignan mo yung konsepto ng pagkain, napakalawak 'no, halos lahat ng pangyayari sa buhay ng isang tao mula sa pagsilang hanggang kamatayan may involve ang pagkain so ito yung ito yung ito yung bagay na talagang hindi pupwedeng mawala mula pagsilang hanggang sa kamatayan ng isang tao. So napakahalaga ng pagkain sa atin na yung mga kalutong bayan natin mga pagkain ng ating mga bayani, food of our heroes, yung mga heirloom recipes na iyan, mga pagkain ng bawat angkan napakahalaga kasi ay ito yung nagkukwento sa kanila eh...ah kung walang tatangkilik nito mamamatay ito 'no so dapat sa pagkain na ganyan eh, mayroon din tayong tinatawag na sustainability."

("Since practically every event in a person's life, from conception to death, involves food, the notion of food is quite broad. As a result, this is the one concept that is unavoidable from conception to death. single person. Therefore, food is very important to us—the food of our people, the food of our heroes, those heirloom recipes, the food of each clan— because it is what tells their story. If there is no one to enjoy it, food like that will

undoubtedly perish, so it should be with food like that, and we also have something called sustainability.”)

TOH.6 - “So, sa tanong na impluwensiya nito ay ang malaki ang impluwensyang ‘no ng mga pagkain ng mga bayani, dahil bukod sa katapangan na na kilala na pagkakakilanlan ng mga bayani na ito, ay nagpakilala din sila ng mga paborito nilang pagkain na kung saan sa panahon ngayon ay nagagamit natin yung dalawa na yon, yung bayani at yung kanilang pagkain.”

(“In response to the question of its influence, the food of the heroes has a significant impact because, in addition to introducing their favorite foods at the time, which we can now use to refer to both the hero and their food, these heroes also displayed the courage that has come to define their identity.”)

TOH.7 – “Nakakatulong ito para sa mahabang pananatili nitong kalutong ito kasi minsan naging bahagi ito ng kanilang buhay. Kasi yoong kanilang ang lakas, inspirasyon, hindi ba hindi nga bat kung may naipanalong digma eh yung pagkaing lahat na paborito ng bayani ang napapag-usapan ihain sa hapag. Kung halimbawang meron silang napanalunang laban di ba kaya malaki ang impluwensiya ng pagkain.”

(“The fact that this piece was once a part of their lives assists with its long-term survival. Isn't it true that when a war is won, everyone talks about and serves the hero's favorite dish because they are the ones who provide the strength and the inspiration? For instance, wouldn't the impact of food be significant if they had won a battle.”)

TOH.8 – “Ibig sabihin yung pagkain kasi for me, ah ito yung nagbibigay sa kanila ng mood, ano ba yung sitwasyon namin nitong pano-, bakit ito lang yung kinakain namin o kung malalaman natin na yung pamilya ‘to ay mayaman, kasi ganito yung rekado na naka kanilang kinakain so they have so much time to think para makagawa nung mga ano by the periodic acts.”

(“It indicates that the food is for me, ah, this is what is making them feel, what is our condition in this way—why do we only eat this—or, if we are aware that this family is wealthy since this is the record that is on, they eat so they have so much time to consider accomplishing things through routine deeds.”)

TOH.10 – “Malaki yung bagay na ginampanan, unang-una ang pagkain na itinuturing natin na ang mahalaga dahil bilang pampalakas, paano tayo lalaban kung ang pagkain natin na kinakain ay walang sustansya, at dun iikot ngayong yung sinasabi ko nga kanina na yung pagkakaiba ng mga pagkain sa bawat lugar doon ngayon iikot yung herensya ng pagluluto, kung paano nila pini-prepare yung mga pagkain nila. Maaaring pareparehong adobo yan, pero magkakaiba tayo ng timpla, ngayon nga dito sa Meycauayan few years back, inintroduce namin yung adobong labong, adobong may labong just to connect with Meycauayan kasi kinakain nila kapenense, so they contacted na dish, eh lahat may adobo eh, pinagawayan nga yung adobo na yan diba.”

(“First and foremost, the food we consider significant since, as a boost, how can we fight if the food we consume has no nutrients? I mentioned earlier that the differences between foods in every region will now revolve around the legacy of cooking, or how they prepare their meal. Perhaps these are the same pickle, However, we have a unique blend that we utilize here in Meycauayan. A few years ago, we created the adobo labong, adobo with labong, only to connect with Meycauayan since they eat kapenense, so they were introduced to that meal.”) TOH.5 – “Kaya ang pagkain niya ay marami ding matamis ‘di ba, kaya ang mga bulakenyo very romantic ko because of that as witness kaya matamis magmahal ang mga bulakenyo. Basta mas din matamis din silang magalit kaya ang tamis nya ay talagang makikita mo sa kanyang kanyang ugali sa kanyang nararamdaman di ba.”

(“As a result, his cuisine is also quite sweet, which is why I am highly romantic as a witness and why bulakenyos are delightful to fall in love with. You can see the sweetness in his actions and his feelings, aren't you right? It's only that they are also sweeter when angry.”)

TOH.6 – “Mabigyan ng pamamaraan ng mga kababaihan upang maipamalas ang kanilang angking galing at kahusayan pati na rin ang pag silbing, ang magsilbing pamana na patuloy na nagbibigay ng distinksyon at hanapbuhay sa siyudad ng Malolos.”

(“A legacy that continues to provide distinction and employment to the community of Malolos is to give women a platform to demonstrate their talent and competence while also serving.”)

TOH.10 – “So technically kailangan natin bilang tao bayani man o hindi ng pagkain at kung iyang pagkain na yan ay nakapagpapabusog, well its good, kasi ang purpose lang naman natin para kumain is to sustain pero instead of just sustaining it. Naa-upflip mo yung pagkatao dahil masarap yung kinain mo mas nagiging inspirado ka, un siguro yung habang kumakain si ano ng tinolang manok, yun yung common na kinakain ng mga...”

(“So, in general, whether we are heroes or not, humans need food to survive, and if that food fills us up, that's wonderful because our primary goal while eating is to survive, not merely to survive. You can change your personality because the food you consumed was excellent and inspiring, perhaps when you are eating ano tilona chicken, which is a common dish.”)

TOH.3 – “Ah masasabi ko na ang katangian nito ay napakaganda para sa kasaysayan ng aming bayan, at dito nga din ay ako ay nagsaliksik dahil dito nagmula ang aming bayani na si Gat Francisco Balagtas Baltazar kung saan siya ang sikat na sumulat ng ah ng ah Noli Me Tangere subalit ah sa pagsasaliksik ko ah marahil ay ah hindi siya nagtuon upang isulat ang kanyang paboritong pagkain sa nagtuon siya kung paano niya maipaparamdam ang kanyang pag ibig at ang kanyang pighati sa kanyang mga minamahal noh so ah masasabi ko na dapat ang katangian ng pagkain ng mga bayani sa kultura at pamana nang ating munisipalidad o lungsod ay manatili na kung paano siya inihahanda nung unang panahon.”

(“Ah I can say that its character is excellent for the history of our nation, and this is the area where I conducted my research because our hero, Gat Francisco Balagtas Baltazar, was from and famous for writing ah of ah Noli Me Tangere, but ah in my research, ah maybe ah he didn't study to write about his favorite food, he studied how he could feel his love and his sorrow to his loved ones noh so.”)

TOH.5 – “Ah yung mga taong ayon, kung ano yung pagkain na e kung ano kinakain nila repleksyon niyon kung anong ugali nila. Kaya napakaimportante talaga ng food, napakaimportante na matutunan ng mga tao ang pagkain yung uri ng pagkain at kung paano ginagawa yung pagkain.”

(“Ah, those individuals who concur that the type of food one consumes reflects the behavior one exhibits. Food is therefore highly important, and it is crucial that people learn about food, the different types of it, and how food is produced.”)

TOH.6 – “So ang mga ito ay ah mayroon na madaming pinanggagalingang motibasyon, hindi lamang ang pagmamahal sa bayan, hindi lamang ang pagmamahal sa pamilya, nila hindi lamang yung ah pa'no nila ma pagtatanggol ang kanilang sarili, kundi ang mga pagkain na kinakain nila ay nagiging motibasyon din upang sila ay lumakas, upang sila ay magkaroon ng sapat na sustansya na ipagtanggol at ipagpatuloy ang kanilang mga mithiin sa buhay lalo na para sa baya,n na kanilang ang gustong na palayain nung panahon na yon.”

(“So these people have many motivations, not only the love for the country, not only the love for the family, not only how can they defend themselves, but the food they eat becomes also motivation so that they become stronger so that they have enough nutrients to defend and continue their goals in life, especially for the people, whom they wanted to free at that time.”)

LIT.7- “So, ang impact nito, ang impact ng knowing the food the Philippines heroes is, malaki ang impact nila ‘no kasi this relate and means translate to our cultural heritage. Ano rin yan, iyan ay repleksiyon din ng kayamanan, kayamanan ng kultura ng ating lalawigan. So, aside dito ‘no, I think one of the influence din ng mga pagkain ng mga bayani. I think another influence of this food ‘no is that, it it a way para mas makilala yung itong pagkain na ito at mas makilala kung sino pa ba yung gumagawa ng mga pagkain na ito kasi marami na ngayon ‘no.”

(“So, the impact of this, the impact of knowing the food of the Philippines' heroes, has a big impact because this relates and means translates to our cultural heritage. What is that? That is also a reflection of the wealth and cultural wealth of our province. So, aside from this, I think one of the influences is also the food of the

heroes. I think another influence of this food is that it's a way to get to know this food better and to know who else is making this food because there are a lot of them Now.”)

LIT.7- “I am being influence kasi I am also into culinary, so I learn this kind of things. On one hand naman, pag pinag-usapan natin itong cultural preservation, heritage of Bulacan which includes about dun sa mga food items, this will influence not just the teachers, not just culinary instructors but also the student ‘no.”

(“I am being influenced because I am also into culinary, so I learn these kinds of things. On one hand, when we talk about cultural preservation and the heritage of Bulacan, which includes food items, this will influence not just the teachers, not just the culinary instructors, but also the students.”)

TOH.5 – “Diyan nagmumula ang nutrition ‘di ba kumbaga dahil sa pagkain ah, diyan po diyan dahil sa pagkain diyan nagmumula ang ang gusto mong isipin, ang gusto mong sabihin, ang gusto mong damdamin, kaya food ang napakaimportanteng sangkap sa sa pagkatuto ng tao.”

(“Food is a crucial part of a person's learning because it is where nutrition originates from, as well as the source of all your desired thoughts, statements, and emotions.”)

FHCE.10- “Ang mga katangian ng mga pagkain ng mga bayani sa kultura at pamana kaluto ng lalawigan ng bulacan yun mapagmahal sa bayan dahil dito sa bulacan ay napakarami bayani dito, ang pagkain ang isang halimbawa ng kanila estado sa buhay ng kung sila bay un mayanan o mahirap ng bayani at kung saan sila ng mula dahil pagkain na kinakain nila ay lalo sila naging magaling at matapang.”

(“Since there are many heroes in the province of Bulacan and their food reflects their socioeconomic status, whether they are affluent or poor, heroes are characterized by their love of the people. heroes and their positions in society because the food they eat improves and fortifies them.”)

FHCE.8- “Inilalarawan nila ang mga makasaysayang pangyayari, ang paraan ng pamumuhay ng mga tao noong panahong iyon, at ang mga kabayanihang gawa na kaya ng mga tao. dahil sa paraan ng pamumuhay nila noon, anong klaseng bayani sila.”

(“They illustrate historical events, the way in which people lived at the time, and the heroic deeds that people were capable of. due to the way of life, they led at the time, and what kind of heroes they are”.)

Cooking Techniques

The interview with the informants revealed 7 relevant codes to Cooking Techniques namely, Availability of Ingredients, Method of Cooking, Food Preparation, Food Preservation, Recipe Book, Food Mapping, and Types of Ingredients. The researcher discussed the codes below.

Availability of Ingredients

Certainly, we can't prepare for our national heroes today to express our gratitude for them, according to Flying Ketchup (2022). But we can make our own versions of their favorite foods and picture ourselves dining with them. It's a wonderful way to celebrate their lives, and it also helps us learn more about them. Andrés Bonifacio, for instance, loved eating litsong manok with saha of saging. It became a staple diet for the Katipuneros since it was plentiful everywhere and simple to catch. To prevent the chicken's drippings from getting into the fire and creating a smoke that the guardia civil might notice, the dish is cooked with the bird covered in cloth. According to some informants, the availability of ingredients may vary depending on how people from the community or specific places prepare or cook their food. Some informant believes that the location of one place is a big impact on what ingredients can be used in different food they also said that the availability of ingredients will also a twist on how can they provide food and what will be the taste of the food they will prepare or provide.

FCHE.5- “Pero kung talagang tutuusin kung gusto mong ah Ano ba talaga ang mga pagkain na ano ng mga bayani or yung mga yung mga yung pagkain ng himagsikan Titingnan mo yung ano yung kung ito ba ay

itinatanim o kinucultivate, Ito ba ay wild crafted o nakukuha lang sa mga napupulot pulot, tulad ng mga dampalit ng na mga suso, ng mga kabute, ng ahm ulasiman pansit pansitan.”

(“But if you're truly curious, find out what the rebels' or the heroes' favorite cuisine are. Honey that has been picked, such as breast sticks, mushroom stems, and ahm ulasiman pansit pansitan”).

FHCE.3- “Kumbaga depende kung saan ka nandun, kagaya na for example, kagaya ng tinumis. Ang tinumis ano yan, most likely parang dinuguan, dito sa kapatagan dito sa atin sa Malolos hindi masyadong maano sa tinumis, walang tinumis masyado dito. Meron dito ay tinadtad o yung dinuguan, the usual dinuguan at iyan ay usually ay baboy ‘di ba, tapos rich dinuguan yung dugo. Pero pag pumunta ka sa Sta.Maria, tapos pumunta ka sa sa San Miguel, ang dinuguan nila as ang dinuguan nila ay more on tinumis, yung may may asim tas sa Sta.Maria mas makalabaw sila. Ang tinumis nila is made from kalabaw pero, sa San Miguel, it's made from baka kasi mahalaga yung kalabaw sa kanila because of the milk. Sa Sta.Maria naman kaya kalabaw mahalaga naman sa kanila yung baka, so ganun sya tapos ang paasim iba din kung ano din yung available.”

(“I suppose it varies depending on where you are, for instance, pickled. What kind of stew is that? It probably looks like it has been bled, and in Malolos' plains, nothing is overly cooked or spicy. The blood is bled rich after being sliced or bled, which is typically done to pork, isn't it? The one they bled as the one they bled is more on tinimus, but, when you go to Sta.Maria and then travel to San Miguel; the one with sour taste in Sta.Maria is more bitter. While San Miguel uses cow because the buffalo is significant to them due to the milk, their stew is created from buffalo.

Accordingly, ganun sya tapos ang paasim iba din kung ano din yung availability.”)

FHCE.6- “Yung mga pagkain natin mga siguro bunga yun ng mga eksperimento nila, dahil sa mga depende rin sa lokasyon kamukha nung nasa katubigan sa Coastal areas ‘di ba nagagawan nila ng paraan yung kung papaano nila magagamit sa ibang putahe ang kanilang mga produkto kamukha nung ng Goto na ang halo talaba, yun e medyo kakaiba yun at saka talagang parang dito ko lang narinig sa Malolos yun.”

(“Our foods are probably the result of their experiments, because of those that depend on the location, it looks like when they were in the waters in the coastal areas, didn't they find a way to use their products in other dishes, like Goto's, which is the mixed oyster. That's a bit strange and it's like I've only heard of it here in Malolos.”)

FHCE.4- “Dun sa mga uri ng pagkain ay depende rin sa location tulad ni Trinidad Tecson, ang paborito nyang pagkain sinigang na baboy ramo na may dahon ng alibangbang. Yung dahon ng alibangbang yun yung butterfly tree na naaano, ‘yun ang ginagamit nilang pampaasim nung araw and ngayon ang ginagamit natin, the same procedure din pero ang ginagamit natin is Sampaloc, kaya sachet na ng Sampaloc.”

(“The types of ingredients also vary by region; for example, hog rice porridge with butterfly leaves is a favorite dish in Trinidad Tecson. Back then, they utilized the butterfly leaf from the nearby butterfly tree as a leavening agent, and we still use it today using the same process, only now we use Sampaloc, so the butterfly leaf is actually a sachet of Sampaloc.”)

FHCE.7- “Tapos may kwento kasi yun, kaya ganun kasi yung mga mostly mga ingredients niya galing sa bakuran lang nila, kasi nga mayaman sila eh, kumbaga yun ang pinaka status symbol nila noong araw na marami silang yung lahat ng mga kinakain nila is, from time to table ika nga ho kaya ganon, specially yung pinalundag na bulig. Eh pinalundag na bulig, eh yung mga early food, alam mo yung pinalundag na bulig.”

(“Then there's a story because that's why the ingredients are mostly from their yard because they're rich. It's like that was their status symbol back in the day when they had a lot of everything they ate. From time to time, that's why you're at the table, especially if you're the jumped helper. You know, the early foods, the “Panaldang Bulig”)

TOH.3 – “Ako kasi kung babalikan natin ang ating kasaysayan noong unang panahon napakasarap na balikan natin kung ano ba ang mga ahm. mga pagkain na inihahanda dati nung unang panahon na hindi kagaya ng sa

ngayon. Kung ating mapapansin ang mga pagkain nung unang panahon ay tunay na sinasangkapan na may kasamang pagmamahal pag ito ay niluluto hindi kagaya ngayon, at ang natural na mga ang mga ginagamit na ah sangkap para dito ay talagang natural na nanggagaling lamang sa ating mga bakuran na tinatanim ng ating mga ninuno subalit sa ngayon kung ating mapapansin kapag kayo ay naging luto ng mga pagkain ay karamihan mga artificial flavor na ang ginagamit natin kaya para sa akin noh ang impluwensya ng pagkain ng mga bayani ng pilipinas sa kultura at pamana ng lalawigan ng bulacan.”

(“It would be interesting to look back at our history in the past and learn what the heck happened, in my opinion. foods created in the past that are different from those available today. Contrary to today, when food was prepared in the past, it was done so with a lot of love, and the natural materials needed to make it came only from our ancestors' gardens. However, today, when food is prepared, it is often done quickly and without much thought. Since we primarily employ artificial flavors, I would say that Bulacan's culture and heritage have been influenced by the cuisine of the country's national heroes.”)

TOH.7 – “Tulad ko, nabalitaan ko yung Pochero nga paborito ni Marcelo, alam mo bang pinakapaborito ko kasi nandun yung saging, nandun ni repolyo. Ibig sabihin may impluwensya o para mabuhay ngayon yun yung sinasabi ko sayong social media at saka talagang paglaanan ng sapat na pondo para sa malawakang promosyon. Hindi pang seremonya lamang kung may dumadating na bisita tsaka nagkakaroon ng festival.”

(“The same as me, you've probably heard that Pochero is Marcelo's favorite dish, but did you know that I also like it since it has bananas and cabbage? It means to be influential or to survive, as I'm telling you on social media, and then actually devoting enough money for widespread advertising. If there are visitors, it is not only a ceremony; it is also a festival.”)

TOH.1 – “Sa atin, sa Bulacan kasi ang bida natin doon ay si Gregorio Del Pilar, karamihan sa mga pagkain doon ay parang "Puto karamba," gawa sa kalabasa, "Ukoy," kaya ibig sabihin ay may mga nakapaligid na nakatanim lang. at dahil may coastal areas tayo. Dahil dito, ang "Puto karamba" ay may hipon dahil siyempre iyon ang makikita sa ating coastal region, at dahil maraming bukirin sa Bulakan, Bulacan, sa mismong araw na iyon, may mga halamang kalabasa., kaya iyon ang inihain. Dahil sa gawa sa palay ang "Tamalis" at ipinagdiriwang natin ang tagumpay ng ating pananim tuwing Pebrero sa pagdiriwang na tinatawag na Bista Ng Pasalamat.”

(“For us, in Bulacan, because our hero there is Gregorio Del Pilar, most of the food there is like "Puto karamba," made of pumpkin, "Ukoy," so it means that there are people around who just planted it. and because we have coastal areas. Because of this, "Puto Karamba" has shrimp because of course that can be found in our coastal region, and because there are many fields and fields in Bulakan, Bulacan, on that very day, there are pumpkin plants., so that was served. Because "Tamalis" is made from rice and we celebrate the success of our crop every February in a festival called Bista Ng Pasalamat.”)

TOH.2 – “Ano ang katangian mo na pagkain ng mga bayani ang ah yung pag titignan kasi natin yung mga bayani natin titignan natin kung saan sila nagmula yung yung estado ng kanilang pamumuhay yung kanilang yung kanilang ano yung naging yung panahon ng pag pakikipaglaban nila o pakikipagtunggali nasaan sila so sa yung mahalaga sa sa pagkain ay yung vegetation noh, yung availability of ingredients so mayroong malaking epekto yung estado sa buhay sa pagkakabuo ng mga pagkain.”

(“What exactly is it about you that makes you the meal of heroes? When we consider our heroes, we will consider their backgrounds, current circumstances, what occurred to them, the circumstances of any battles they participated in, and their current location. The vegetation and the availability of ingredients are what make food important, thus the quality of life has a significant impact on how food is produced.”) TOH.1 – “Sa amin, sa Bulakan, Bulacan dahil nga ah ito ay ah ang aming bayani doon ay si Gregorio Del Pilar, ah karamihan ng mga pagkain doon ay yung mga kagaya ng puto karamba, ito ay gawa sa kalabasa, ukoy, so ibig sabihin ito yung meron sa paligid na nakatanim lang at kasi meron kaming coastal areas.”

(“Residents in Bulakan, Bulacan, believe that Gregorio Del Pilar is our national hero and that most of the delicacies in our region, including puto karamba, which is made of squash and ukoy, are locally grown due to

our coastal region.”).

TOH.1 - “Yun nga, unang una nga ah yung Arroz ala Cubana na paborito ni Gregorio yan eh, yung Putsero, mga Del Pilal, Del Pilar kasi yan eh. Si Marcelo H. Del Pilar, ta’s ayan, Puto Karamba ah meron ding hanggang ngayon yung Nilasing Na Mangga, kasi marami ring mga puno ng mangga doon so, marami rin manginginom pag mga piyestahan so ginagamit pa rin nila hanggang ngayon. ‘Yun Tamalis din ah, Bulig o Hito ah meron pa rin doon at isa pa yung Talaba, nakikita ko pa rin sila hanggang ngayon.”

(“That's true, starting with Gregorio's favorite dish, Arroz ala Cubana, followed by Putsero, Del Pilal, and Del Pilar because those are the only options. Yes, Marcelo H. Del Pilar, Puto Karamba still has Nilasing Na Mangga because the area has a lot of mango trees, and a lot of people still drink it during celebrations. The Oyster is another one, and Bulig or Hito is still there; I can still see them now. It's Tamalis also.”) TOH.4 – “Ito ay pinakamahasag ang mga tradisyunal na pamana na pagkain na namumula sa ani ng lupain. Talagang kumakain sila ng "okoy" o "ah" dahil nasa bukid sila, halimbawa. Halimbawa, ang "Menudo Bukid" ay inihahain sa mga magsasaka sa bukid dahil, maliban sa recipe, ito ay madaling gawin. Ang igat at hito sa maalat na tubig ay ilan pang mga halimbawa. Dahil mayaman ang kanyang pamilya at eksklusibong kumakain ng seafood at gulay, iba ang nutritional na pangangailangan ng ating bayani sa iba pang naninirahan sa bukid at latian. Kapag kumain ka ng pagkain ng mga bayani, mararamdaman mo ang kanilang ipinapahayag dahil sa mga de-kalidad na sangkap na ginagamit sa pagluluto.”

(“It is best to the traditional heritage foods that come from the produce of the land. They eat "okoy" or "ah" because they are in the field, for example. For example, "Menudo Bukid" is served to farmers in the field because, except for the recipe, it is easy to make. Eel and saltwater catfish are some other examples. Because his family is rich and eats exclusively seafood and vegetables, our hero's nutritional needs are different from those of other people living in the fields and swamps. When you eat the food of heroes, you can feel what they are expressing because of the quality ingredients used in their cooking.”)

TOH.8 – “Ang lutuin dito ay pangunahin kung ano ang makikita mo sa malapit, dahil iyon ang kinakain ng mga residente at marahil kung ano ang nangyari sa ating mga lokal na bayani noong lahat tayo ay nakatutok sa bukid. Nangangahulugan iyon na, dahil ginamit namin siya noong panahon na nakikipagdigma pa kami sa mga kolonista, marahil ang kanyang anak ay susunod sa kanyang mga yapak.”

(“Since the locals eat what is available around and perhaps what happened to our neighborhood heroes when we were all concentrated on the farm, the food served here is primarily regional fare. This implies that since we employed him while we were still at war with the colonists, perhaps his kid will do the same.”)

TOH.3 – “Ang katanungan ito ay napakaganda para sa akin sapagkat ang aking punong bayan ay isang tipo ng makalumang tao alam mo siya ay buhay sa kanyang ah buhay sa kanyang isipan ang mga pamana ng ating ah kasaysayan sa totoo lamang dito sa aming bayan nagmula ang menudong tagalog, ang menudong tagalog ay isa sa masasabi namin na pagkain na nung unang panahon pa ito nagmula ito ay menudong tagalog na talagang masasabi natin na luto ng ating mga ninuno sapagkat ito'y kamatis lamang ang ginagamit para ito ay lutuin at hindi ginagamitan ng mga tomato sauce at ah ang mahal na po nung bahay namin napakasarap magluto ng menudong tagalog kung saan nga ay isa ito sa kinikilala dito sa aming bayan, at ah dun sa sinasabi mo na ang katangian ng mga pagkain ng mga bayani sa kultura at pamana ng aming municipal munisipalidad o lungsod. Ah masasabi ko na ang katangian nito ay napakaganda para sa kasaysayan ng aming bayan.”

(“This question is excellent for me because my town chief is a typical old-fashioned person who is still very much aware of the legacies of our history. In fact, menudong Tagalog originated in our town, making it one of the few foods that we can truly claim was prepared by our ancestors because only tomatoes are used to prepare it and no tomato sauce is used, and it was so popular back then, It is one of the things that is well-known in our town, and yes, what you describe is the hallmark of the cuisine of the historical figures in our culture. or town. Ah, I can state that its character is excellent for our nation's history.”)

TOH.4 – “From halimbawa, mga “okoy “or ah ginagamit talaga kasi nandun sila sa bukid. Halimbawa menudong bukid, aside dun sa recipe niya kasi madali s’yang lutuin so yun din yung hinahain sa mga

magsasaka sa bukid. So ano pa bang halimbawa, igat, hito. So ayun, although dito wala masyadong ano eh, so kumbaga hindi so ano tawag d'on, dahil hindi kami bounded by sea so mga ah, ano tawag do'n?"

("For instance, because they are in the field, "okoy" or "ah" are utilized. For instance, Menudong bukid is offered to farmers in the fields since, aside from his recipe, it is simple to prepare. What other examples are there? Eel and catfish. So, even if there isn't much here, since we aren't sea-bound, I suppose it isn't what it's called; guys, what is it called.") TOH.7 - . "Kung ano available sa aming bayan eh particular kami sa isda, tsaka yung mga bilibid kung alam mo yun. Balibid o bilibid. Hindi kuhol-, yung suso iyon na mahaba, na masarap talagang ginataan. Yung kuhol eh alam-, hindi alam ng bata may takip pa yun. Bubuksan mo yun tapos kusa naman lumalabas, tapos sisipsipin mo."

("If you know anything about our community, you will know that we are picky about fish, especially fish. Coil, preferably. That breast is long, which is incredibly good, so it's not a snail. The snail is aware that it still has a cover, but the child is unaware of this. When you open it, it automatically comes out, and you then suction it.")

Informants also tell that some native available ingredients that they use will be seen just in their neighborhood, on a farm, and near rivers or ponds as well. So that means in line with relevant informants this is the cause of why our national heroes have their favorite dish that has been part of the community or region to they belong.

TOH.7 – "Oo kuwan hindi ibig sabihin, somehow mayroong kuwan mayroon siyang attraction. Natikman mo yun sapagkat ah minsan ay nagustuhan kaya lang ah iba-iba na yung version ng pagluluto at ah kami mapalad sapagkat ah may mga bayani talaga kaming local, na nabalitaan namin at nagsalin-salin nito na sinasabi sapagka't naisalin ng mga matatanda. Sinabi na ganito, paborito ni Kapitan Santiago Trillana, Kapitan Tuwi ang yung ginataang kohol, ah paes na bangus, nilagat na palos. Exotic pa nga yun 'di ba, yung tulad ng palus pero, dahil available sa amin yon iyon yung kwan pinagkakasya ay ang sangkap lamang eh may luyang dilaw, tulad sa nilaga at pati tilapia nilalagat nung araw so yun yun."

("Yes, I do mean that it doesn't necessarily imply that he attracts you in some way. We are fortunate because we truly have local heroes who we heard about and translated it because the elders translated it. You tasted it because, ah, sometimes you enjoyed it just because the version of cooking is different. The one called kohol, ah paes na bangus, nilagat na palos is said to be Captain Santiago Trillana and Captain Tuwi's favorite. That's even more unusual, isn't it, the one that tastes like palus, but because we can get it, the only thing that goes with it is an ingredient that contains yellow ginger, as in stew or even tilapia that has been marinated in the sun.")

TOH.8 – "So siguro, ang maisasuggest ko, anong mga naging ah ano ng pagkain sa mga local siguro sa local heroes naming, ah nung time nga na yun puro ano lang kami puro bukid, so ang pagkain dito mostly ay kung ano lang yung makikita mo sa paligid. So ibig sabihin, ah paano ba namin sya nagamit nung nakikibaka-, at nakikibaka pa kami dun sa mga colonizers so ganun siguro ang magiging anak nito."

("The cuisine here is primarily what you can find nearby, as that is what the residents used to eat and perhaps what happened to our local heroes back when we were all focused on the farm. That implies that, since we employed him during a time when we were still at war with the colonists, perhaps his kid will follow in his footsteps.")

FHCE.1- "Malaki syempre impluwensya ng pagkain ng mga bayani sa ng pilipinas sa kultura at pamana ng ating lalawigan, kasi ang mga pagkain na ito ay ang mga ordinaryong pagkain na kinakain na during their time dahil hindi pa naman sila bayani nung panahon na yun eh so kinakain nila kung ano yung gusto nila kung ano ang paborito nila at kung anong klase ng pagkain o produkto ang mayroon malapit sa kanilang pamayanan, so masasabi mo na kung ano ang paboritong pagkain ang isang bayani ay mgalarawan din kung anong klase ng produkto mayroon sa kanilang lugar at kung anong klase ng pamumuhay meron sila kung ano yung nakakaya nilang bilhin na klase ng pagkain."

("Of course, the cuisine of the Filipino heroes has had a significant impact on the heritage and culture of our region, as they were the everyday dishes that were consumed during their time because they were not yet

heroes and so consumed them. You could say that a hero's favorite foods are also representations of the kinds of products that are offered in their community, their lifestyle, and the kinds of food they can afford. What they like, what is their favorite, and what kinds of food or ingredients are readily available nearby their community?”)

As stated by Pinoy Cooking (2022) Although Filipino cuisine is readily categorized as basic and straightforward to prepare, such cuisine may be served differently. This is due to the fact that each place may have a unique cooking style, depending on the ingredients that are readily available or the types of cooking that are popular there. For instance, pork flesh is typically used in adobo. But chicken or beef are used in areas with significant Muslim populations.

Methods of Cooking



Figure 9. “Pambayo and Lusong”

The figure 9 demonstrates the ancient mortar and pestle that the Filipinos used during the Spanish era. The "Pambayo at Lusong" can be utilized in practically any home despite the wide range of contemporary household gadgets designed for use in the kitchen. In addition to acknowledging culinary traditions, this also reflects a shared desire. A seasoned hostess is aware that spices that have been ground in almires will impart a rich flavor and perfume to any dish. Food that has been chopped before cooking retains every nutrient.

In accordance with relevant informants, the method of cooking differs greatly from one of the dishes of our national heroes. Some of them said the method of cooking comes with different styles like they have been using charcoal and wood. Also, in line with this, some informants said that the cooking method is one of the biggest contributions of our heroes when it comes to the food of our nation. In addition, several informants also said that all ingredients may be the same when cooking or preparing heroes food but it will be different in cooking methods or techniques they have been doing. In line with Peneva, S. (2020) The variety of ways that one dish can be prepared demonstrates the creativity of the Filipino people. Everything, including the cooking method, flavor, and ingredients (and their quantity), can be altered. These make every Filipino dish you eat exciting and unexpected.

FHCE.10- “Gumagamit din kami ng uling sa paggawa ng bibingka, yung para maging brown yung toppings, para maacheive yung crispiness yun, uling talaga yung-, wala kaming oven na ginagamit na makaluma kumbaga sir No’ng unang-una po kahoy po talaga, kahoy yan ginagamit naming panggatong, yung kalan namin hindi kami gumagamit ng gas o de kuryente wala, talagang kahoy saka uling yung ginagamit naming panluto.”

(“We also use charcoal to prepare bibingka; the burner we use to brown the toppings and achieve crispness is really charcoal; we don't have an oven because it looks outdated; instead, we use wood as the fuel for our stove instead of gas or electricity; instead of using wood, we cook with charcoal.”)

FHCE.7- “Sinalvage na isda, ganun kasi kakalugin mo para maano sa asin tapos at the same time tumatalon talaga siya. Tapos saka mo siya idadarang sa apoy ayun, ‘pag ka hindi maano yung takip mo, lalabas yan. Naku pag hindi mo-, yung iba alvarez ang nilalagay na ganun eh. Yung Almires na semento, yung dikdikan, yung mortar pestle, dati ganun. Tatandaan ko yun mabibigat na ganun, ganun kalalaki . So tapos after that, ‘pag ka yung naluto na siya, ang ‘di ba sabi ng matatanda, malalaman mo luto ang isda pag lumuwa na mata, namuti na. Pag-ahon mo yun, idideep fry mo naman, piprito mo naman siya. Nakanganga yun kasi kung ano yung kung pano sya namatay yung huling ano niya eh, nakanganga siya. Edi ipiprito siya ngayon, ‘pag naprito na siya magiging toasted na yung balat niya, yun na yung pinalundag sa pagkalugkob. Tapos sa luto sa ano sa burong ano, burong kanin, yun ang mga katerno nyan eh, puro isda yung huli parang cornbeef. Akala ko nung araw nung bata ‘ko, “sarap naman ng pagkain parang yung corned beef tas maasim”, ayun pala katerno nun ganun.”

(“So after that, when you're the one who's cooked it, isn't that what the elders say? You'll know the fish is cooked when the eyes open and turn white. Take it out, you will deep fry it, you will fry it. He was gaping because how he died was the last thing he had. He was gaping. Edi will fry him now. ' When he's fried, his skin will be toasted. That's what made him jump into the pod. Then in the cooking of what in burong, burong Kanin, those are the katernos, the fish is all fish like corn beef. I thought when I was a child, "the food is delicious, like the corned beef that's sour." That's what the katerno is like.”)

FHCE.9- “Kung titignan kasi natin yung tamang proseso, hindi tayo nagshoshort cut so kaya ang pagkain namin hindi fast food. So, tinatawag itong slow food nung iba. Unang-una sa proseso halimbawa na lamang sa hamon, pag ito ay kinure mo ngayon hindi mo pwedeng kainin mamaya, maghihintay ka ng tatlong araw bago mo ito pakuluan tas pagkatapos nun saka mo pa lamang makakain after 3 days.”

(“Since we follow the proper method and don't cut corners, our meal is not fast food. Other people refer to it as slow food. The first step in the process, for instance in the challenge, is that if you cure something now, you cannot eat it later. You must wait three days before boiling it, and you may only consume it after that time has passed.”)

FHCE.10- “Mayaman ang lalawigan ng bulacan sa bigas at asukal kaya naman ang pagkain dito ay matatamis at masasarap sabi kasi sa akin ng akin ama ay mahilig daw si Marcelo H. del Pilar sa kakanin o bibingka gawa sa bigas kaya na isip ng akin ama na gawin namin hanap buhay pag luluto ng kakain at bibingka kain at hangang ngyun naman gumagawa parin kami nito alam ko kami nalang sa Malolos ang gumaganap ng makalumang pamamaraan ng pag luluto mg kakain.”

(“Because of the abundance of sugar and rice in the province of Bulacan, according to what my father told me about Marcelo H. Del Pilar enjoys kakanin or bibingka made of rice, so my father decided we should make a living by preparing and cooking food, and we have continued to do so up to this point. I am aware that we in Malolos prepare food using traditional methods.”)

FHCE.10- “Kasi noong unang panahon naman eh talagang hinahain na po iyan, mga bibingka, biko na gawa sa bigas, ‘di po ba dito sa atin rice plantery tayo eh para po magamit yung mga inaani ng mga magsasaka katulad ng aking ama, niluluto po talaga yan mga pagkain na yan. Kakaning biko, bibingka, kalamay latik, yan lahat na yan, palitaw ginigiling lang po namin yan, dati manual talaga gilingan bato dati po nung araw pero ngayon po meron na kaming makina na ginagamit.”

(“Since bibingka and biko, which are both made of rice, were once commonly offered, aren't we situated here in our plantation of rice to allow farmers like my father to use the crops they have harvested and prepare such foods? We just mill it into kakaning biko, bibingka, and kalamay latik. Previously, we ground stone by hand, but we now use a machine.”)

FHCE.8- “So sa pamamagitan nun eh atleast kahit papano nai spread pa namin yun. Alam mo ba yung ano yung isa pa yung mga pinagamit siya ng bakal, talagang idadarang mo sa apoy, apoy sa baga hanggang maging red hot yung ano yung nag tapos tsaka mo i gaganun ganda ng usok nun tsaka mo gaganun, mo eh ngayon ano eh torch torch na yung, ano yun butane yan, yung butane eh iba lasa noh, iba lasa ano yun di ba iba iba.”

(“So at least we were able to distribute it through that. Do you know who the other person is who forced him to use iron? If so, what did you do after putting it in the fire until it was red-hot and then doing it since the smoke was so good? The torch is the torch, what is that butane, what is it, isn't it different? The butane has a different taste.”)

FHCE.2- “Tapos yung iba nilalagyan ng garbansos, so yung mga traditional way o pagluluto yung gumagawa ng mga patalbog dito sa ano sa area ng ah ng ah ng mga may mga bukid pa na kung saan eh pag anihan eh nagkakaroon ng patalbog sila doon.”

(“Then the others added garbansos, and thus is how the bounces in this area of people who still have farms where they harvest produce still occur thanks to traditional cooking methods.”)

TOH.2 – “Halimbawa tulad ni pag ang bayani ay medyo ilustrado syempre alam natin kung ano pag kinakain hinahain sa bahay na bato, pagka medyo ah nagmula sa ma mababang angkan or sinasabi nating mahirap yung bayani alam naman natin kung anong klaseng pagkain meron doon so nakikita natin din na da day nadine na nadisect natin yung sa pagkain ng mga bayani yung yung kultura natin in terms of ingredients, in terms of the proseso ng pagluluto in terms of panlasa iyon siguro yung makikita natin sa kontribusyon ng mga pagkain ng mga bayani.”

(“For instance, when a hero is well-illustrated, we naturally know what he eats and that it is served in a stone house. Similarly, when a hero comes from a poor family or is described as such, we are aware of the type of food that is available, and so we can also see that Yes, today we have examined the food of the heroes, our culture in terms of the ingredients, the cooking method, and the taste, and perhaps that is what we will see in the contribution.”)

TOH.1 – “Nakita ko pa rin sa ngayon ginagamit pa rin kasi nila yung mga kusot, yung mga uling, hindi sila gumagamit ng mga gasul kasi naniniwala sila yung lasa ng pagkain pag niluto mo sa mga ganun yung smokey taste noon ay isa rin sa mga nagpapasarap.”

(“I've observed that they continue to cook with embers and wood rather than gas fireplaces because they think that using these enhances the flavor of the dish by adding a smokey flavor.”)

TOH.7 – “Karaniwan, ito ay kilala bilang isang kuhol, pais na bangus, o ang iba't ibang luto ng alagaw, at pagkatapos ay ah hipon, o adobong hipon. Dahil nagbago ang pamamaraan ng pagluluto, hindi na ito katulad ng tradisyonal na ginawa ng bayan. Ang alimango ay isang magandang halimbawa ng yamang dagat. Posibleng mapanatili ng asin ang maliliit na isda. Samakatuwid, sinimulan namin ang pagpapatuyo ng daing dahil nandoon na. At iyon ay nabubuo sa isang bahagi ng industriya, ngunit kung minsan ang mga bayani ay kumakain ng mga pagkaing iyon dahil iyon ang magagamit, hindi ba tama. natural na mabubuo ay pagkain na sasapat kaysa sa pagkain na hahanapin.”

(“It is typically referred to as a snail, pais na Bangus, or a type of alagaw, followed by a shrimp or adobo shrimp. The traditional approach to cooking is no longer used because the cooking technique has changed. A good example of a marine resource is crab. Small fish may be preserved by salt. We began drying the moan since it was already present. And it expands on a portion of the industry, but isn't it true that sometimes heroes eat such meals because they are what is available? Food that is naturally occurring rather than food that needs to have foraged will be sufficient.”)

TOH.7 – “Oo kuwan hindi ibig sabihin, somehow mayroong kuwan mayroon siyang attraction. Natikman mo yun sapagkat ah minsan ay nagustuhan kaya lang ah iba-iba na yung version ng pagluluto at ah kami mapalad sapagkat ah may mga bayani talaga kaming local, na nabalitaan namin at nagsalin-salin nito na sinasabi sapagka't naisalin ng mga matatanda. Sinabi na ganito, paborito ni Kapitan Santiago Trillana, Kapitan Tuwi ang yung ginataang kohol, ah paes na bangus, nilagat na palos. Exotic pa nga yun 'di ba, yung tulad ng palus pero, dahil available sa amin yon iyon yung kwan pinagkakasya ay ang sangkap lamang eh may luyang dilaw, tulad sa nilaga at pati tilapia nilalagat nung araw so yun yun.”

(“Yes, I do mean that it doesn't necessarily imply that he attracts you in some way. We are fortunate because

we truly have local heroes whom we heard about and translated it because the elders translated it. You tasted it because, ah, sometimes you enjoyed it just because the version of cooking is different. The one called kohol, ah paes na bangus, nilagat na palos is said to be Captain Santiago Trillana and Captain Tuwi's favorite. That's even more unusual, isn't it, the one that tastes like palus, but because we can get it, the only thing that goes with it is an ingredient that contains yellow ginger, as in stew or even tilapia that has been marinated in the sun.”)

TOH.1- “Iba ibang sa iba't ibang bayan kasi o iba't ibang probinsya, kagaya ng menudo may may iba iba silang mga ah sangkap dun sa menudo pero menudo pa rin yun. Ang adobo ganun din, iba-iba rin sila ng style ng pagluluto, merong menudong walang toyo may menudo sa puti yung suka lang o yung sa tuba.”

(“It's different in different towns or different provinces, just like menudo, they have different ingredients in menudo, but it's still menudo. Adobo is the same, but they also have different cooking styles, there is menudo without soy sauce, there is menudo with white vinegar only, or the one with tuba.”)

TOH.7 – “So yoong paglilinis ng isda, paglilinis ng mga seafoods tulad ng alimango, ng alimasag, alupihang dagat, kasi may may way siguro hindi nakapagtiyayaga yung bagong henerasyon. Halimbawa hindi ganun kadaling kainin yoong alupihang dagat, may pamamaraan. So iyon yung mahalaga na kahit saan tayo makarating na panahon, dapat ay maimulat at magkaroon ng sapat na kamalayan ang bata sa pagkain na hindi produkto ng mga chemicals.”

(“Therefore, cleaning fish and other seafood, including centipedes, is necessary since, in some cases, the younger generation lacks patience. For instance, there is a method for eating marine centipedes; it is not that simple. Youngsters should be aware of the food that is not a result of chemicals, and that is the most important thing, regardless of when or where we end up.”)

LIT.3- “Ang katangian ng mga pagkain ay kakanin, pansit, at mga matatamis Ang inihahanda ay kadalasan ay pansit at kakanin dahil ito ay prinipreserba ng sagayon ay makaugalian ng mga susunod pang henerasyon at ito'y ipagpatuloy nila. Isinasagawa o niluluto ito sa de kahoy at palayok katulad na lamang sa noon na pamamaraan ng pagluto nila.”

(“The characteristics of the food are food, noodles, and sweets. Because what is prepared is usually noodles and food, and because it is preserved by rice, it will be a habit of future generations and they will continue it. It is done or cooked in a wooden pot, just like the way they used to cook it before.”)

FHCE.3- “So ang pinopromote ni San Jose Del Monte is historically from Sta.Maria which is valenciana. Valenciana is a traditional food from Sta.Maria. Since Sta.Maria ang pinopromote chicharron, so inano na ni San Jose Del Monte na Valenciana ‘yung ipopromote nila. iba ang pangat ng mga taga Hagonoy, iba pangat ng mga taga Bulakan, iba pangat ng mga taga Obando. Iba-iba talaga ang mga luto, matutuwa ka bukod sa minsan iba yung ingredients, talagang iba yung luto. pare- pareho lang naman yung ingredients.”

(“Therefore, the product San Jose Del Monte is marketing is historically from St. Maria, which is in Lafayette, Louisiana. Traditional cuisine from Santa Maria is called valenciana. San Jose Del Monte, a Valencian city, will be promoted as Sta. Maria is marketing chicharron.

All three of these populations—Hagonoy, Bulakan, and Obando—are distinct from one another. You'll be delighted to know that sometimes the components and cooking methods differ greatly from one another in the dishes. The ingredients are same.”)

FHCE.4- “Ganun din, halos pare-, ganun din, sinasangkot, nilalaga o prito pero mas ano yata noon eh, inihaw. ‘Yung mga panahon po na iyon na yung inihaw. Ang Tecson Family nahahati sa dalawa; isang Tecson bayan at isang Tecson bukid. Si Trinidad Tecson ay nakasama sa Tecson bukid kaya ang mga paborito nya mga pagkaing bukid dahil hindi sila mayaman nakasama-, ‘pag sinabi Tecson bayan mayayaman yan, ‘pag sinabi mong Tecson bukid ‘yun yung mga pangkaraniwang tao.”

(“The same, almost pare-, the same, involved, stewed or fried, but I guess what was better than, grilled? ’

Those were the times when it was grilled. The Tecson clan is divided into two branches: Tecson town and Tecson farm. Trinidad Tecson lived on Tecson's farm, so his favorite foods were farm foods because they were not rich. He was like, "When you say Tecson town, that's rich people." "When you say Tecson farm, that's the common people.")

FHCE.5- "Yung mga banaba, yung mga tapos nandun din yung mga paraan ng pagluluto syempre walang masyadong kahoy kundi uling lang so talagang matagal na matagal na lutuan ang ginagamit, hindi siya parang hindi siya parang yung mga malalaking kahoy na nagluluto ka ng mga murkon at bringhe at nagsasangkutsa ka ng karne ng matagal na matagal na nun na lutuin noh. So, may mga pagkain na na pagtitika tsaka yung pagtitiis at may mga pagkain na pagdiriwang."

("The banaba, or those that have been finished, can also be cooked using charcoal, which takes a very long time to cook compared to using large wood to cook things like murkons and bringe. If you've been cooking meat for a while, it's probably been a while since you've done so. As a result, some cuisines need patience and waiting, while others are celebratory.")

Food Preparation

According to some respondents, food preparation may be different from time to time, and they don't do a shortcut when they prepare our national heroes' food. Also, they also shared that the preparation of food for our heroes when it comes to occasions or celebrations will depend on the available food that they might have. Relevant informants add that they prepare not just to serve our national heroes but also to represent the community, how much they welcome their visitors that have been visiting their town so they can provide delectable food. The truth here, as was its wont to varnish no whines, refers to the preparation and adjustment that writers and cooks foresee while materially concentrated upon the conditions forcing them to produce a folklore memory within the confines of every Filipino kitchen, according to Lawdenmarc Decamora's (2017) argument that literature, like food, with its concomitant ingredients and identifiable source context, requires a definite if not presentable truth.

FHCE.6- "Piniprepare nila yung pagkain nila depende sa kung ano yung available. Yung paggawa nila ng pastillas kung naririnig mo iyon, kaya sila gumagawa noon dahil diba noon ang ginagamit na binder sa mga walls ay yung puti ng itlog di ba, yun daw pula yun ang ginagawa nilang ano leche plan at saka ano kaya yung pastillas."

("They cook their meals based on what is available. If you hear that when they create pastillas, then you know that they used to manufacture them since egg white was the adhesive used on the walls. The red one is allegedly what they prepare, followed by the pastillas, according to rumors.")

FHCE.9- "Kung titignan kasi natin yung tamang proseso, hindi tayo nagshoshort cut so kaya ang pagkain namin hindi fast food. So, tinatawag itong slow food nung iba. Unang-una sa proseso halimbawa na lamang sa hamon, pag ito ay kinure mo ngayon hindi mo pwedeng kainin mamaya, maghihintay ka ng tatlong araw bago mo ito pakuluan tas pagkatapos nun saka mo pa lamang makakain after 3 days."

("Since we follow the proper method and don't cut corners, our meal is not fast food. Other people refer to it as slow food. The first step in the process, for instance in the challenge, is that if you cure something now, you cannot eat it later. You must wait three days before boiling it, and you may only consume it after that time has passed.")

FHCE.9- "Tapos, yung tamang proseso ng pagluluto, so 'pag sinabi nating tulad ng kay Andres Bonifacio na lechon manok sa saha, kung wala tayong saha or yung trunk ng saging, ang pwede nating gamitin dahon, naiiba lang yung container mo pero galing pa rin sa puno nung saging. So, hindi tayo gagamit ng foil kasi bakit? Iba yung lasa na naidadagdag nung trunk or yung dahon ng saging doon sa pagkain, so ayun yung isa sa tamang paraan ng pagbabalot ng ano o proseso."

("Then comes the proper cooking preparation, so when we say something like Andres Bonifacio's lechon manok in saha, we can substitute leaves if we don't have saha or the banana trunk; but your container is still

made of bananas. Therefore, we won't be using foil. Why? That is one of the proper ways to wrap something or a procedure since the flavor given to the trunk or the banana leaf in the dish is different.”)

TOH.1 – “Una, makikita mo na nakahain sa hapag kainan at ah marami pa ring mga lumang mga kabahayan na hanggang ngayon ay ah tuwing may mga okasyon, talagang umuuwi yung mga mga dating mga nakatira doon. ah to Novem-, yung halimbawa November one, kung makikita ninyo, palibhasa dun po sila nakalibing makikita mo yung mga old houses po nila. Ah inuuwian po talaga nila yan at kung ano po yung mga namimiss nilang mga pagkain na ipinamana sa kanila, kagaya ko po nung ay inihahain nila dun sa hapag nila.”

(“First, you will see food being prepared at the dining table and that there are still many old homes in which the previous occupants occasionally return. Ah, to November. Take November 1 as an example. If you can see, you will see their former homes because they are buried there. Oh, they do carry it with them and what they miss about the meal that was served to them at the table, just like I do”).

TOH.3 – “Ah masasabi ko na ang katangian nito ay napakaganda para sa kasaysayan ng aming bayan, at dito nga din ay ako ay nagsaliksik dahil dito nagmula ang aming bayani na si Gat Francisco Balagtas Baltazar kung saan siya ang sikat na sumulat ng ah ng ah Noli Me Tangere subalit ah sa pagsasaliksik ko ah marahil ay ah hindi siya nagtuon upang isulat ang kanyang paboritong pagkain sa nagtuon siya kung paano niya maipaparamdam ang kanyang pag ibig at ang kanyang pighati sa kanyang mga minamahal noh so ah masasabi ko na dapat ang katangian ng pagkain ng mga bayani sa kultura at pamana nang ating munisipalidad o lungsod ay manatili na kung paano siya inihahanda nung unang panahon.”

(“Ah I can say that its character is excellent for the history of our nation, and this is the area where I conducted my research because our hero, Gat Francisco Balagtas Baltazar, was from and famous for writing ah of ah Noli Me Tangere, but ah in my research, ah maybe ah he didn't study to write about his favorite food, he studied how he could feel his love and his sorrow to his loved ones noh so.”)

TOH.3 – “ah dapat ah sa ngayon mayroon pa ring mga pagkakataon na sa ganung paraan pa din natin siya na ay naihahanda hindi lamang sa mga bayani na meron tayo kundi sa mga dumadayo sa ating mga bayan upang maiparamdam natin kung gaano natin sila tinatanggap sa pamamagitan ng masasarap na pagkain ng ating inihain para sa kanila.” (“There are still occasions when we prepare him in the same way, not only for the heroes we have, but also for visitors to our towns, to represent them how much we welcome them by providing delectable

meals for them.”)

TOH.4 – “From halimbawa, mga “okoy “or ah ginagamit talaga kasi nandun sila sa bukid. Halimbawa menudong bukid, aside dun sa recipe niya kasi madali s'yang lutuin so yun din yung hinahain sa mga magsasaka sa bukid. So ano pa bang halimbawa, igat, hito. So ayun, although dito wala masyadong ano eh, so kumbaga hindi so ano tawag d'on, dahil hindi kami bounded by sea so mga ah, ano tawag do'n?”

(“For instance, because they are in the field, "okoy" or "ah" are utilized. For instance, Menudong bukid is offered to farmers in the fields since, aside from his recipe, it is simple to prepare. What other examples are there? Eel and catfish. So, even if there isn't much here, since we aren't sea-bound, I suppose it isn't what it's called; guys, what is it called.”) TOH.5 – “Para dito sa malolos eh siguro ang pagkain dito ang alam kong pagkain ng mga bayani dito eh, mga karne-karne ano to yong yung hinanda sa ano, sa yung hinanda sa republika.”

“For this Malolos, perhaps the cuisine is that which I am aware of as the cuisine of the heroes here; specifically, what sort of meat is that prepared with and how is it prepared in the republic.”

TOH.7 – “So yoong paglilinis ng isda, paglilinis ng mga seafoods tulad ng alimango, ng alimasag, alupihang dagat, kasi may may way siguro hindi nakapagtiyatyaga yung bagong henerasyon. Halimbawa hindi ganun kadaling kainin yoong alupihang dagat, may pamamaraan. So iyon yung mahalaga na kahit saan tayo makarating na panahon, dapat ay maimulat at magkaroon ng sapat na kamalayan ang bata sa pagkain na hindi produkto ng mga chemicals.”

(“Therefore, cleaning fish and other seafood, including centipedes, is necessary since, in some cases, the younger generation lacks patience. For instance, there is a method for eating marine centipedes; it is not that simple. Youngsters should be aware of the food that is not a result of chemicals, and that is the most important thing, regardless of when or where we end up.”)

FHCE.9- “Ang katangian ng mga pagkain ng mga bayani sa kultura at pamana ito ay maaaring ilarawan ang pagkain bilang mga gawain, paniniwala, sa loobin, istilo ng pamumuhay, tradisyon, at kaugalian na umiikot sa pagpapalaki, paggawa, pagkuha, paghahanda, pagkain, paghahatid, at pagdiriwang ng pagkain. Kasaysayan ng pamilya, genealogy, ninuno, etnisidad, heograpikal na pagkakaiba, klima, at panlipunan at pampulitika, tulad ng kahirapan at digmaan, ay may malaking epekto sa kulturang pang culinary.”

(“The activities, beliefs, attitudes, lifestyles, traditions, and customs that center on growing, making, procuring, cooking, eating, serving, and food festivals can be characterized as food in this culture and heritage. The culinary culture is greatly influenced by family history, genealogy, ancestry, ethnicity, geographic diversity, climate, and social and political forces like poverty and conflict.”)

TOH.10 – “Kasi yung authenticity nung pagkain manggagaling mula doon sa gamit na ginamit. Magkakaiba yan kasi gagawa kayong embotido binabalot mo lang sa foil, dati ibabalot to sa bituka ng baboy yung panyo panyo, yung parang net babalutin yan dun sa pohok. Ang tawag dun sa katcha na ginupit ipopohok yan, yun yung hindi namin matutunan yung recipe na sa amin pero walang makapag balot na tama, yun yung mahirap yung pagbubuhol kung paano mo siya masisiksik ng buo. So, it's about three fourths kilo ang isang embotido and then saka mo pakukuluan yun sa salsa, sa ginisa so ayun.”

(“Considering that the tools employed determine whether the cuisine is legitimate. Before you would wrap the handkerchief around the pig's intestine, the net-like one would be wrapped in pohok. This time, it will be different since you will make embotido by wrapping it in foil. The name of it is katcha, and it has been sliced into pieces. Therefore, we are unable to teach others our family's recipe since no one can properly wrap it. It is also challenging to knot the food so that all the air is squeezed out. In other words, an embotido weighs around 3/4 of a kg, and you boil it in salsa before sautéing it in that manner.”)

FHCE.5- “Yung mga banaba, yung mga tapos nandun din yung mga paraan ng pagluluto syempre walang masyadong kahoy kundi uling lang so talagang matagal na matagal na lutuan ang ginagamit, hindi siya parang hindi siya parang yung mga malalaking kahoy na nagluluto ka ng mga murkon at bringhe at nagsasangkutsa ka ng karne ng matagal na matagal na nun na lutuin noh. So, may mga pagkain na na pagtitika tsaka yung pagtitiis at may mga pagkain na pagdiriwang.”

(“The banaba, or those that have been finished, can also be cooked using charcoal, which takes a very long time to cook compared to using large wood to cook things like murkons and bringe. If you've been cooking meat for a while, it's probably been a while since you've done so. As a result, some cuisines need patience and waiting, while others are celebratory.”)

FHCE.10- “Gumagamit din kami ng uling sa paggawa ng bibingka, yung para maging brown yung toppings, para maacheve yung crispiness yun, uling talaga yung-, wala kaming oven na ginagamit na makaluma kumbaga sir No'ng unang-una po kahoy po talaga, kahoy yan ginagamit naming panggatong, yung kalan namin hindi kami gumagamit ng gas o de kuryente wala, talagang kahoy saka uling yung ginagamit naming panluto.”

(“We also use charcoal to prepare bibingka; the burner we use to brown the toppings and achieve crispness is really charcoal; we don't have an oven because it looks outdated; instead, we use wood as the fuel for our stove instead of gas or electricity; instead of using wood, we cook with charcoal.”)

FHCE.1- “Kaya't makikita mo din yung mga pagkain nila Marcelo H Del Pilar na sa bulakan bulacan pagkaing bukid yoong kaniyang, anong nga itong kay Marcelo na kutsero de Marcelo H del Pilar na may may mga gulay may ano anong mga ganoong klase na yung preparation of food na nila ay nagpapakita ng produce ng lugar.”

(“Because of this, you can also check out Marcelo H. Del Pilar's farm food in Bulacan Bulacan. What does Marcelo's coachman Marcelo H. del Pilar eat? What type of preparations are used? Their cuisine showcases the

local produce.”)

According to PinoyCooking (2022), In the Philippines, food is typically stewed, sautéed, broiled, braised, or fried. Filipino cuisine can be prepared and cooked in a few different ways. The first one deals with vinegar, which is a component of well-known dishes including adobo, paksiw, and sinigang. Vinegar gives food a sour base flavor while also imparting its preservation properties. The use of fish sauce, or patis, as the main ingredient is another method of Filipino cooking. However, patis is not as prevalent as vinegar and is usually replaced with salt. Many cooking components that are unavailable can be replaced with suitable alternatives, slightly changing the flavor.

Food Preservation



Figure 10. Antique Refrigerator

The figure 10 demonstrates the antique refrigerator. Some Filipinos preserved their food in refrigerators during the Hispanic era. Researchers discovered that the ancient refrigerator is currently owned by renowned Filipino food historian Milagros Enriquez.

Relevant informants shared that food preservation is an important aspect when it comes to our national foods because the next generation may be able to use and take an advantage of it and learn also what kind of food our national heroes consumed at that time. According to them also when we preserve the food of our Filipino heroes, we don't just preserve the food itself but also the culture and tradition we learn from them. In line with this, the food preservation of our heroes reflects or recognized one's identity because it connects food and the community where they belong. According to Mary Grace M. Hernandez, Maria Stephanie H. Obidos, Mark Jason V. Salvador, Josielyn Toledo, Marivic B. Delos Santos (2018) The preservation of traditional dishes is also advised, as these recipes should be valued and conserved because they recall special meals and occasions that were formerly enjoyed and celebrated with family. Because doing so produces heirlooms or heritage that must be passed down to succeeding generations, Legacy of Food advises that more regular thinking and idea recording be done.

FHCE.1- “Importanteng mapreserba ang mga pagkain na ito, sana yoong menu proseso ng pag gagawa nito, parang susunod na henerasyon ay makinabang para dito malaman nila ano yung klase ng pagkain na kinain ng mga bayani nung panahon na yun, sana mai preserve ito sa turista o sa purong pamamaraan na pinrepare ito noon na hindi hinahaluan ng makabagong ingredients para dito sana yoong pagsasa presirba nito ay yung pinaka authentic na preparation at gumawa lang ng variation na sasangayon naman dun sa panlasa ng kasalukuyang henerasyon, upang malasahan maliban sa malaman nakita sa larawan importanteng malasahan, malasap nila yung linamnam nung pagkain.”

("It is important to preserve these foods, and I hope that the preparation method will be passed down to the next generation so they will know what the heroes consumed at the time. I also hope that it can be preserved for tourists or prepared in the original manner, without the addition of modern ingredients, so that future generations will know what the heroes consumed at the time.")

FHCE.2- "Sa pagkain kasi hindi lang naman kasi preservation eh. Kasi when you say preservation, ah..okay, lulutuin mo yan, luto ka lang ng luto, ang nagcoconsume ang family, so that's the preservation na 'no. Pero na sa'n yung lawak na preservation ng pagkain na ito lalo na dito sa aming mga pagkain ng ating mga bayani."

("Food preservation is more complicated than that. Because when you mention preservation, you simply cook the food for the family to consume, thus that isn't preservation. But the cuisine has only been preserved to that extent, particularly in this area where we serve food to honor our warriors.")

FHCE.5- "Mahalaga para sa akin ang kahalagahan ng pagpreserba ng pagkain ng mga bayani ng Pilipinas. Ang kultura ng Pilipinas ay tradisyonal na nagbigay ng mataas na halaga sa pagkain. Pinag-iisa nito ang mga tao at nalalampasan ang mga paghahati habang nagsisilbi rin upang tukuyin ang isang partikular na kultura at pamana mula sa isang partikular na rehiyon ng bansa."

("I think it's important to keep the food of Filipino heroes living. Food has long been valued highly in Philippine culture. It serves to define a unique culture and legacy from a specific region of the country while also connecting people together and transcending differences.")

FHCE.6- "Mahalagang maipreserve yung mga pagkain ng bayani kasi for posterity reason. Tapos dyan din natin masasamin yung identity natin bawat lugar na pinupuntahan natin hindi lang sa Malolos may kakanyahan sila sa mga pagkain sa sayaw yan sa pagkain pag sinabi kong Malolos, ang tumatatak sa Malolos yung ensaymada. Ayun Kaya kailangan ipreserve iyan para, kasi kapag iyan ay laging nakikita hindi mamatay yun kamukha lang din nung ibang na dying arts, ganun din yung sa pagkain."

("For posterity reasons, it is important to preserve the hero's food. Then we can also reflect on our identity in every place we go to, in Malolos. They have an essence in the food, in the dance, in the food. When I say Malolos, what makes Malolos stand out is the "ensaymada". That's why you must preserve it because when you see it all the time, it won't die. It's just like other dying arts. It's the same with food.") FHCE.7-

"Importante ang pagpreserba ng pagkain ng mga bayani ng Pilipinas sabi ko nga dito nakabatay ang iyong pagkakilanlan o pagkato na iyong maipagma Malaki patriosim ikan nga. Napakalaki dahil dito mo maipapakilala ang iyong lugar o pinag Mulan until now naiseserve pa din sa mha karinderya sa aming lugar ang ibang pagkain tulad ng pesang, tinola palaka, pinalundag."

("It is important to preserve the food of the heroes of the Philippines. I said that your identity is based on this or that you can be recognized. It is a show of patriotism indeed. It is very big because here you can introduce your place or pinagmulan. Until now, other foods such as pesang, tinola frog, and pinalandang are still served in the restaurants in our area.")

FHCE.8- "Sa katunayan din kasi dapat mapreserve din kasi symbolized din ang Bulacan, oh kayamanan din ng Bulacan yung history na yun kasi pati ano buong Pilipinas, ito ang food natin ito atin, bilang Pilipino. So ang history naman hindi naman yan tsismis eh di ba, history nga yan so kailangan talaga i preserve yung mga ganung bagay dahil kailangan ipagpatuloy din yung pag pagawa pagluluto, sabi ko nga sayo eh wala namang problema samin kung magturo kami wala namang problema eh."

("The history of Bulacan should also be preserved since, like the rest of the Philippines, Bulacan is represented by this dish, which belongs to us as Filipinos. History is history, not gossip, thus we must maintain such information to keep on cooking. As I previously stated, there is no issue with us if we continue to teach.")

FHCE.9- "Para po sa akin mahalaga na maipreserba ang mga paboritong pagkain ng ating mga bayani, sapagkat bukod sa ito ay isang pamana na dapat naisasalin o naipapamana din sa mga susunod na henerasyon."

(“For me, it is crucial to preserve the dishes that our heroes loved since, aside from that, they represent a legacy that should be passed down to future generations.”)

FHCE.10- “Sa akin palagay ay kahalagahan ang pag-preserba ng pagkain ng mga bayani ng Pilipinas dahil ang pagkain ng mga bayani ay sumasalin ng kanila pingdaan at reflection ng kanila contribution sa akin bansa. Hindi lang para sa akin para din sa susunod na generation ay makita, makain, at malaman nila kung ang kanila contribution sa ating bansa.”

(“The food of the Filipino heroes should be preserved, in my opinion, because it reflects the sacrifices they made and their contributions to the nation. not only for me, but also so that the following generation can see, eat, and understand what their contribution to our nation is.”)

TOH.1- “Syempre pag pinereserve mo ito, alam naman natin ang Bulacan ay mayaman sa kultura at kasaysayan, at sa ngayon ito ang nakikita kong ah number one na ipinopromote hindi lang ang Bulacan, kundi ng buong Pilipinas na yung ating mga minanang mga kaluto o pagkain nangangam bulacan kundi ng ng buong pilipinas na yung ating mga minahan ng mga kaluto o pagkain na ipinamana pa sa atin ay hindi lang ng kumbaga hindi lang ang mga bayani natin ang mga nakaadapt, kasi ako naniniwala yung mga Chinese nakarating sa Pilipinas, yung mga Kastila nakarating sa Pilipinas.”

(“Of course, if you preserve it, you will know that Bulacan is rich in culture and history. Now, this is what I consider to be the main factor promoting not only Bulacan but the entire Philippines, and it is our inherited cuisine or food that is called Bulacan. However, of the entire Philippines, our mines of cooking or food that have been left to us are not the only ones that have adapted, as I believe that the Chinese and the Spaniards arrived in the Philippines.”)

TOH.2 - “Sa panahon kasing ito nakakatuwa kasi naging parang na naconscious yung mga tao sa dahil sa facebook sa media sa iba't ibang platform ganun na na promote masyado yung pagkain ano nagkaroon ng pagkakahilig ang mga kabataan sa pagkain pero kung iisipin natin yung pagkakahilig na ito ay mayroon ding halo yung mga pagkain ay kung ano na experimental fusion innovation so yung preserbasyon ng mga pagkain ng mga bayani ito ay its kasi ito presti no puro yung puro yung yung pagka cut pagsasagawa ng pagkain yung yung presentation ng preservation ito ay originals much as possible originals o sa pamamagitan ng pag pagpreserba ng mga paboritong pagkain ng mga bayani ay naproprotektahan natin at napapangalagaan natin at napre preserve ang pananatili ng mga aurum recipes natin yung mga original recipes na unti unting nawawala kasi nga napapalitan na ito nung mga makabagong ah inobasyon ng mga pagluluto pagkain.”

(“People seem to have more consciousness now, which is funny because food has been actively advertised in the media on various platforms as well as among young people, who have a passion for it. Even so, if we think about this passion, there are also combinations of foods that are experimental fusion innovations, so the preservation of the food of the heroes is since it is pure, prestige, and that it is cut, ready, and preserved. vanishing because of new food preparation advancements taking their place.”)

TOH.4 – “Ah kami pinapreserve namin siya kasi it's a way para, identity din kasi ng bayan yun eh at the same time para mapag-aralan mo kung saan ba nagmula yung bayan. Yun nga tulad ng yan makikita mo, ah nakaangkla nga siya d'on sa pamumuhay yung sinauna. Kasi it's part of of culture din ng tao. Dapat naman talaga naipreserba natin kung ano ang kultura at kalinangan ng bawat bayan.”

(“Ah, we preserved him because it's a means to study the origins of the town and because that's the identity of the town at the same time. You can tell that he is firmly rooted in the lifestyle of the ancients in exactly this way. since it is a component of human culture. Really, each town's culture and heritage should be preserved.”)

TOH.5 – “Mahalaga yung ang preservation ng food ng ng mga bayani ng Pilipinas kasi, actually yan just sa pagkain na yan nakikita mo rin ng kultura ng mga ng mga tao nung panahon na yun nung kailan sya, kailan sya na sumulpot yung pagkaing ito ay makikita mo rin dito sa sa sa food na yan kung ano ng klase ng tao mayroon tayo nung panahon na yun.” (“The preservation of the food of the Filipino heroes is essential because it is only in that food that you can see the culture of the people who lived there at the time he came. You can also

understand what kind of people we had at that time by looking at this food.”)

TOH.6 – “Napakahalaga na ating mga preserve ang mga paboritong pagkain na ito ng ating mga bayani, dahil tulad ng aking nabanggit ay nagiging kasama ito doon sa kumbaga ipackage deal ano.”

(“As I indicated, these delicacies become part of the package, so it is important that we preserve these favorites of our heroes.”)

TOH.7 – “Ah mahalaga kasi kung hindi natin ipreserba ito, ah kasi dito dito matatalunton, dito mababalikan natin ng mayamang nakaraan eh. So ang mga bata sa kasalukuyan ay bukod sa nahihilig sa mga pagkaing nakahanda na, sa mga malls eh maganda ring nakikita ng mga bata kung papaano ito niluluto.”

(“It's important because, if we don't preserve it, we won't be able to go back in time and experience its rich history. Children today are therefore not just fond of prepared food, but they may observe the cooking process in malls.”)

TOH.8 – “Kailangan natin siyang ipreserba kasi ah, ito yung ano eh, ito yung magsasabi kung ano pa yung sitwasyon natin before sa sitwasyon natin ngayon.”

(“We must preserve them because, well, he is the one who will be able to explain how things were before they are now.”)

TOH.9 – “Una siyempre, kaya natin kailangang ipreserba para makita ng susunod na saling lahi. Kasi kung hindi natin napapangalagaan yan o na ingatan, walang ah- walang maipamamana tayo sa next generation lalo na sa panahon natin ngayon. Mahalaga rin na makita nang mga kabataan ngayon palang mga bayani natin ay meron din pala silang mga pagkain na kanilang mga paborito na kainin na hanggang sa ngayon pwede rin nating maibigay sa ating mga kabataan.”

(“Of course, we must first preserve it so that future generations can view it. Because if we don't take care of it or take care of it, especially currently, we won't be able to inherit anything from the following generation. The fact that today's youngsters are our heroes and that we may still provide them with our favorite meals to consume underscores the importance of this point.”)

TOH.6 – “Sa katunayan ay buhay na buhay ang pagpepreserba ng ah siyudad ng ah lungsod ng Malolos dahil sa kanilang Piyesta Republika, mayroon po tayong ah kalutong Malolos. Sa Singkaban naman ano, Singkaban Festival na nagaganap tuwing Setyembre ay mayroong pamanang kaluto. So ang mga ito ay mga pamamaraan na nagpapalakas upang mapanatili at ah laging makita at maisalin sa ating mga kabataan yung practice natin ano, na kung saan ay ah pinepreserba nga natin ang mga paboritong pagkain ng mga bayani, at mapapalakas pa natin ito hindi lamang sa ah pagka papatikim ng ah mga halimbawang paboritong pagkain na ito ng mga bayani, sa ating mga kababayan mapalalakas pa ito kung ito ay maisasama natin sa curriculum.”

(“Because of their Fiesta Republika, we have a kalutong Malolos, and as a result, the preservation of the Malolos City is still very much alive. Singkaban's annual September festival, the Singkaban Festival, has a rich culinary history. These are strategies that make it easier to uphold and communicate to our young people what we do, which is to maintain the heroes' favorite foods. We can bolster this effort not only by tasting some of the heroes' favorite foods but also by including it in the curriculum, which will make it even more effective.”) TOH.3 – “Ahm, siguro sa pamamagitan ng pagtulong sa pagpapa preserba ng mga ito ah sa patuloy na ah pagbibigay ng panahon ng ng kung sino mang nanunungkulan sapagkat naniniwala ako na ang bawat kasaysayan ng ating bayan ay tunay na naiingatan sa pamamagitan ng pagbibigay ng oras at panahon ng kung sino mang manunungkulan dito.”

(“Ah, well, perhaps by continuing to dedicate time to whoever is in authority here, since I really feel that doing so will assist to preserve each aspect of our nation's history.”)

LIT.3- “Ang katangian ng mga pagkain ay kakanin, pansit, at mga matatamis Ang inihahanda ay kadalasan ay pansit at kakanin dahil ito ay prinipreserba ng sagayon ay makaugalian ng mga susunod pang henerasyon at

ito'y ipagpatuloy nila. Isinasagawa o niluluto ito sa de kahoy at palayok katulad na lamang sa noon na pamamaraan ng pagluto nila.”

(“The characteristics of the food are food, noodles, and sweets. Because what is prepared is usually noodles and food, and because it is preserved by rice, it will be a habit of future generations and they will continue it. It is done or cooked in a wooden pot, just like the way they used to cook it before.”)

LIT.4- “Ang pagkain ay bahagi ito ng ating kultura at pagkakakilanlan kung kaya nararapat lamang na ipreserba ang ating mga kalutong pagkain lalo’t higit yaong mga pagkain na minsang naging paborito ng ating mga bayani. Mahalaga itong maipreserba at patuloy na maihain sa kasalukuyang panahon upang hindi rin maglaho o mabura ang ating identidad at upang ito’y higit pang mapagyaman at maipama rin natin sa mga susunod pang salinlahi.”

(“Food is part of our culture and identity, so it is appropriate to preserve our cooked foods, especially those foods that were once favorites of our heroes. It is important to preserve and continue to serve in the present time so that our identity does not disappear or be erased and so that it can be further enriched and passed on to future generations.”)

LIT.7- “I think ano, I think when we talk cultural preservation ‘no, it is very important to us to know, ahm ano ba yung ahmm what we call this, ano ba yung root or ano ba yung pinanggalingan ng isang recipe or ng isang food item nyo at the same time.”

(“I think what, I think when we talk cultural preservation 'no, it is very important for us to know, ahm what is ahmm what we call this, what is the root or what is the origin of a recipe or a food item you at the same time.”)

LIT.9- “Ang pag-iingat sa mga recipe ng heirloom mula sa mga bayaning Bulakenyo ay nagbibigay ng isang bagong lalim sa kanilang kuwento; sabay-sabay itong nagpapakatao sa kanila habang itinatampok ang kultura ng bayan na kanilang pinanggalingan.”

(“Preserving the heirloom recipes from Bulakenyo heroes gives a whole new depth to their story; it humanizes them at the same time while highlighting the culture of the town they're from.”)

LIT.3- “Dapat na ipriserba ang mga ito upang hindi makalimot ang mga mga tao sa ginawa ng mga bayani. Sa pagpapaunlad ng panglasa, at kultura, sila ang isa sa mga dahilan kung ano ang meron tayo ngayon.” (“They should be preserved so that people will not forget what the heroes did. The development of taste and culture is one of the reasons

for what we have today.”)

LIT.7- “Ayun, I think nabanggit ko no’ng una na ang importansya niyo is that mas mapepreserve natin ito for future generation. Mas magiging sustainable in a way, actual sa mga estudyante natin na pagka kasi sinabi nating cultural preservation, mga cultural heritage dapat ahm ano ba tawag dito, ikeep natin ito, na dapat ito ay pagyamanin na ‘wag natin kalimutan, kasi we are reflection of what we are doing, what we have done in the past.”

(“Well, I think I mentioned before that your importance is that we can better preserve it for future generations. It will be more sustainable in a way, actually for our students that when we said cultural preservation, cultural heritage should be ahm what is it called, let's keep it, that it should be enriched that we don't forget because we are a reflection of what we are doing, what we have done in the past.”)

LIT.7- “I think another importance of preserving the food of Philippine heroes is that ahm, yung ano kumbaga ano tawag dito, bukod sa mapagayayaman natin ito, mapagsasalin-salin sa mga susunod na generation ayan. And may kasabihan tayo when it comes to history ‘no, na parang “If we are not going to value history or the past, then that’s a reflection of who we are as a person”. I think learning from this thing will preserve whatever things they have done in our country.”

("I think another importance of preserving the food of Philippine heroes is that ahm, what is it called, apart from making us rich, it can be passed on to the next generations. And we have a saying when it comes to history, like "If we are not going to value history or the past, then that's a reflection of who we are as a person". I think learning from this thing will preserve whatever things they have done in our country.")

LIT.8- "Kasi yung Philippine, preserving that food of the Philippine heroes is very important because it allow us to remember them, to honor them, to something that's relatable to everybody and that's food 'di ba?"

("Because in the Philippines, preserving the food of the Philippine heroes is very important because it allows us to remember them, to honor them, to something that's relatable to everybody and that's food, right?"

LIT.8- "So, by preserving this somehow, we get to know them, parang iisipin mo "sino nga ba itong si Gregorio Del Pilar? Ito pala ang paboritong pagkain niya", 'di ba? It's suddenly it takes us imagination to research who are they, and what are kind of food that they ate way back then."

("So, by preserving this somehow, we get to know them, you might think "who is this, Gregorio Del Pilar? This is his favorite food", isn't it? It's suddenly it takes us imagination to research who they are, and what kind of food they ate way back then.")

LIT.8- "So we can preserve the food that the Philippine heroes, you are able to preserve the story of the heroes as well 'di ba. And then kasi that one the link to our past eh, then we were able to study history through them, so it's important to be able to preserve food that way kasi it's an edible history eh."

("So we can preserve the food that the Philippine heroes, and you are able to preserve the story of the heroes as well, right? And then because that one is the link to our past, then we were able to study history through them, so it's important to be able to preserve food that way because it's an edible history.")

LIT.3- "Mapapalakas ito sa paraang mas makikilala ang aming lungsod dahil sa pagkain na hinahain at dahil ito ay hindi lamang pagkain kundi ito ay pagkain ng mga bayani, mas maraming pupunta turista upang dayuhin ang mga pagkain sa gayon mas mabibigyan din ng pagkakikilala ang aming lungsod sa pagpreserba ng pagkain ng mga bayani."

("It will be strengthened in a way that our city will be more recognized because of the food that is served and because it is not just food but it is the food of heroes, more tourists will come to visit the food so that our city will also be recognized more in preservation food of heroes.")

In addition, according to M.G. Hernandez, M.S. Obidos, M.J. Salvador, J. Toledo, M.. Delos Santos (2018) These traditional foods should be given more promotion and exposure to the people so that these traditional foods will be widely known for them to continuously preserve.

Recipe Book



Figure 11. Sample of Recipe Book

The recipe for certain native Bulacan dishes, such as "Pinaluksong Bulig," "Ginulat na Tulya," and "Bringheng Bulacan," is shown in the figure 11.

According to some informants, the recipe book will be a quick guide if you haven't seen or learned some techniques when it comes to cooking food or taking a recipe. As stated by Micky Fenix (2016) A recipe book serves as a guide for many people when they cook for themselves. However, in my opinion, it is more of a reflection of the kind of meals that were typically prepared and served at home tables, both on a regular basis and on special occasions.

FHCE.3- "Kahit may recipe book siya na pwede naming pagkuhanan nung recipe, hindi namin madali yung iba. Na 'yun yung lasa, 'yun yung itsura. 'Yung alam mo yun ano eh ang recipe book, guide mo lang yan eh. Pag hindi mo nakita o hindi niya tinuro sayo ng personal, hindi mo naman madadali kasi meron silang mga technique na ginagawa na na yun yung that's the missing part, that's the secret of the recipe."

("We can receive the recipe from his recipe book, but the rest is difficult for us to complete. That's how it tastes and looks. You are aware of what a recipe book is; it serves as a guide. If you haven't seen it or if he hasn't personally taught you, you won't be quick since there are ways that are currently being used; the secret ingredient is the part that's lacking.") TOH.7 - "Paglulunsad ng o paglolaunch ng mga off yung coffee book ba yon, o coffee table book. Tapos magkaroon, isama doon sa daily gazette yoong karaniwang lumalabas kunyari weekly, yung laging may magkaroon ng column doon yung Kalutong Bulakenyo."

("Is that a coffee book, or a coffee table book, launching or launching offs? Then, include in the daily gazette the one that usually appears weekly, the one that always has a column there, the Kalutong Bulakenyo.")

Food Mapping

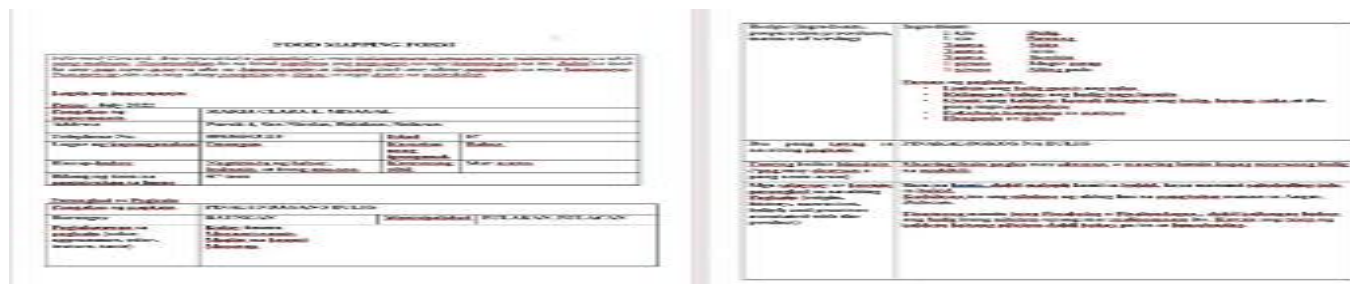


Figure 12. Sample of Food Mapping Form

Figure 12 shows the sample form of Food mapping. Food mapping is held from Bulakan, Bulacan. It also demonstrates the profile of the informants and the experience of informants to the native foods well-known to their community.

According to Alan Wight and Karima Samadi (2017), Food mapping helps to reinforce and create new social and economic ties between various parts of the food web by illustrating how the physical environment interacts with the lived experience of food access. Several informants mentioned that they had utilized food mapping to determine the types of goods or foods that each town has. Additionally, they employed food mapping to learn how food is cooked in Bulacan, as well as possible ingredients and cooking methods.

TOH.4 – "Kailangan din ito sa food mapping kaya namin alam kung pa'no mismong niluluto kasi ah na siyang nagiging problema is dahil nga rito pa supposed to be pasalin-salin na pamanan na kaalaman so considered as intangible social heritage so pag hindi mo siya naisalin, possible siya na mawala."

("This is also required for food mapping so that we can accurately understand how it is prepared. This is problematic since the information is meant to be translated and is therefore regarded as an intangible social legacy; if it is not translated, it is possible that he would vanish.") FHCE.3- "So ano ahm, I can share with you yung yung mga naging research from the food- from the food mapping. Pwedeng- oo. Tapos ang isa pang

maraming ring research on on food.”

(“So what, ahm, I may share those with you who have conducted research using food-based data from food mapping. Can; indeed. Then there is even more food study.”)

FHCE.3 – “Bulacan Food Mapping ang DOT Region 3, ah in partnership with the Bulacan Provincial Capitol were in yung mga tourism officers nila was was assigned to do food mapping, so nung tinitignan ko yung list nila, ang napansin ko yung mga wala talagang traditional food kasi ano kung ano na lang yung popular ngayon sa lugar nila.”

(“When I was looking at their list, I observed the places that didn't really have traditional food because of what is popular now in their area. Bulacan Food Mapping is the DOT Region 3 ah in conjunction with the Bulacan Provincial Capitol, and its tourism officers were assigned to do food mapping.”)

TOH.4 – “Ah kami rito sa Tourism Office, sa San Jose ng Baliwag so nag start nga kami diyan sa food mapping. Kasi siyempre kailangan mo na i identify ano ba ang meron sa sambayan, usually dati ang alam lang nila Serkele tapos malayo, hindi alam ng iba, tapos kung saan nanggaling, kung pa'no niluluto.”

(“We started with food mapping as we are at the tourism office in San Jose ng Baliwag. Because it goes without saying that you need to figure out what the people are eating because, in the past, they typically just knew Serkele and it was far away, so nobody else knew where it originated from or how it was prepared.”)

LIT.4- “Mahalagang salik ang pananaliksik upang tunay na maitala ang mga pagkain ng mga bayani. Kasama sa pananaliksik o pagmamapa ng pagkain ang kung anu-ano ang mga sangkap ng pagkain, ang proseso ng pagluluto o paghahanda nito, ang mga pamamaraan, kung kailan ito karaniwang inihahain, at ang kasaysayan ng pagkaing ito at maging ang pag-uugat kung bakit ito naging pagkain ng mga bayani.”

(“Research is an important factor in truly recording the foods of the heroes. Food research or mapping includes what the ingredients of the food are, the process of cooking or preparing it, the methods, when it is usually served, and the history of this food and even rooting for why it became the food of heroes.”)

LIT.4- “Integrasyon ng mga Pamanang Kaluto o Pagkain ng mga Bayani sa Kurikulum ng mga mag-aaral na may asignaturang lokal na kasaysayan: Paglikha ng isang local festival na magtatampok sa mga Kalutong Pagkain, Food Mapping, Paglikha ng film festival na magtatampok sa mga pamanang pagkain tulad ng sa Cinema Kulinarya ng lalawigan ng Pampanga, Pagsasagawa ng mga food bazaars and exposition, Pagsasagawa ng mga conferences, cooking demonstration at cooking competition, Pagkakaroon ng Heirloom Cuisine Museum/Food Museum and Restaurant.”

(“Integration of Culinary Heritage or Food of Heroes into the Local History Curriculum: Creation of a local festival featuring preserved foods;

Food Mapping; Creation of a film festival featuring heritage foods, such as the Cinema Culinary of the Province of Pampanga; Holding of food fairs and expositions; Holding of conferences; Holding of cooking competitions; and Having an Heirloom Cuisine Museum/Food Museum and Restaurant.”)

Types of Ingredients

Relevant informants said that the type of ingredients may also vary on the community or places where they have been located. According to them also the types of ingredients they will use will be seen only in their graveyard, neighborhood, nearest rivers, or ponds as well. In addition, some relevant informants said that you will know the kind of food our heroes have been eatingservingserve if you will able to identify the type of ingredients they used. Peneva, S. (2020) Cooking and eating Filipino food is easy and always enjoyable. They distinguish themselves by combining flavors and textures. The warmth shown to friends and family is another factor that inspires Filipinos to "cook with love." Vegetables, seafood, dairy products, meat, and rice make up most of a traditional Filipino dinner. Food is arranged in every home as an aesthetic during fiestas in all its mouthwatering and enticing colors. Anybody who smells the naturally occurring aroma is enticed and caught

by its influence. The blend of spices, citrus, vegetables, herbs, and oils gives it a distinctive scent that sets it apart from other foods.

FHCE.5- “So ngayon paano natin masasabi na ito ay pagkain ng mga bayani, so dapat isa-isahin mo kung ano yung mga pagkaing ito, ano-ano ang mga ingredients, anu-ano ang mga pangunahing sangkap. Siguro dapat alalahanin natin ang mga sangkap na ito ay nagmula sa mga pananim ng pang-aapi o kaya crops of oppression, ano-ano ang mga ito yung mga crops of oppression.”

(“How, then, can we claim that this is the diet of heroes? To answer this question, you must describe the foods in question, their ingredients, and their primary components. We ought to keep in mind that these elements come from oppression-producing crops if there are such things.”)

FHCE.7- “Dito natin malalaman tuloy na ang mga bayani ay may pinanggalingan na isang komunidad at ang kaniyang pagkaing paborito galing ay galing sa komunidad na iyon. Ngayon, Ayon sa matatnnda ang bayan ng balagtas ay sagana sa pagkain bukid tulad ng pinalungdan dalag, sinabawang palaka o tinola, kuhol o suso na nakukuha sa mga bukirin ganundin ang pagkain na gamit ang sukanang sasa.”

(“Here, we will discover that the heroes are from a certain community, as is his favorite dish. The town of Balagtas is said to be widely known for its farm food nowadays, such pinalungandan dalag, boiling frog or tinola, snails or chicken breasts that are harvested.”)

FHCE.4- “Dun sa mga uri ng pagkain ay depende rin sa location tulad ni Trinidad Tecson, ang paborito nyang pagkain sinigang na baboy ramo na may dahon ng alibangbang. Yung dahon ng alibangbang yun yung butterfly tree na naaano, ‘yun ang ginagamit nilang pampaasim nung araw and ngayon ang ginagamit natin, the same procedure din pero ang ginagamit natin is Sampaloc, kaya sachet na ng Sampaloc.”

(“The types of ingredients also vary by region; for example, hog rice porridge with butterfly leaves is a favorite dish in Trinidad Tecson. Back then, they utilized the butterfly leaf from the nearby butterfly tree as a leavening agent, and we still use it today using the same process, only now we use Sampaloc, so the butterfly leaf is actually a sachet of Sampaloc.”)

FHCE.10- “Ang kakanin po namin ay gawa sa malagkit na bigas, lahat po talaga ayun yung ang pinanggagalingan namin, hindi kami gumagamit ng nga artificial na mga insta na mga gawain sa pagluluto, kaya ito ay talagang native na kakanin na simula pa noong araw.”

(“Our cuisine is entirely made from glutinous rice, making it truly native food that has been consumed since the beginning of time. We also don't use any artificial induction food ingredients.”)

FHCE.8- “Ano sangkap ng putcherro, of course may saging, may kamote na congrown na makikita natin ganun. At ito na lumalabas na ang pagkaing ito ay merong mga sauce na medyo imported, makikita natin yung antas ng pamumuhay niya at relasyon niya sa kaniyang ina ‘di ba, kasi ito lagi nirerequest niya lagi sa nanay niya, so yung pagkain, yung karakter ng yung pagkain ‘pag inalam natin yung history of food na paborito ng bayani, makikita natin na yung pagkaing ito, yung bayani ay dala niya ang kultura niya dahil makikita natin ito sa paborito niyang pagkain.”

(“Obviously, a banana and a congrown sweet potato are included in putcherro's ingredients list, as can be seen from the picture. So the food, the character of the food, "when we find out the history of food that is the hero's favorite, we can see that this food, the hero brings his culture with him because we can see it in his favorite food," we can see his lifestyle and his relationship with his mother because he always requests this from her. It turns out that this food has quite imported sauces.”) FHCE.9- “Kung iyan ay “Putcherro” tayo ay gagamit ng kamatis, hindi tayo gagamit ng mga instant na mga tomato sauce. Ang isang nagpapasarap talaga sa mga lumang pagkain, kasi kung icompare mo sa ngayon, yung lasa ng usok. Pagka ito’y luto sa kahoy, mas nakakadagdag siya ng lasa doon sa pagkain compare sa although masarap naman kasi kailangan nating sumunod sa ano, pero pagka hahanapin talaga natin yung sarap, iba yung sarap nung dati.”

(“If it's "Putcherro," we'll use tomato sauce instead of the pre-made variety. The taste of smoke is what

improves the flavor of old dishes as compared to modern ones. Even though the meal is good because we must follow what, when we really search for the deliciousness, the deliciousness is different from before when it is cooked on wood.”) FHCE.10- “Mayaman ang lalawigan ng bulacan sa bigas at asukal kaya naman ang pagkain dito ay matatamis at masasarap sabi kasi sa akin ng akin ama ay mahilig daw si Marcelo H. del Pilar sa kakanin o bibingka gawa sa bigas kaya na isip ng akin ama na gawin namin hanap buhay pag luluto ng kakain at bibingka kain at hangang ngayun naman gumagawa parin kami nito alam ko kami nalang sa Malolos ang gumaganap ng makalumang pamamaraan ng pag luluto mg kakain.”

(“Because of the abundance of sugar and rice in the province of Bulacan, according to what my father told me about Marcelo H. Del Pilar enjoys kakanin or bibingka made of rice, so my father decided we should make a living by preparing and cooking food, and we have continued to do so up to this point. I am aware that we in Malolos prepare food using traditional methods.”)

TOH.3 – “Ang mga natural na sangkap na ginamit para dito ay talagang natural at nagmumula lamang sa ating mga bakuran na itinanim ng ating mga ninuno, samantalang ngayon kung mapapansin natin kapag tayo ay nagluluto ng pagkain, karamihan ay artipisyal na lasa. Kaya naman, para sa akin, napakalaki ng impluwensya ng pagkain ng mga Bayani ng Pilipinas sa kultura at pamana ng lalawigan ng Bulacan napakaganda nito dapat magbalik ang mga kabataan, at nawa’y manatili sa isipan ng bawat Pilipino ang pamana na ito na maraming pagkain ang dapat nating balikan upang matikman.”

(“The natural ingredients used for this are truly natural and exclusively originate from the plants that our forefathers grew in our yards, as opposed to today's cooking, when most of the flavoring comes from artificial sources. Because of this, in my opinion, the cuisine of the Heroes of the Philippines has a significant impact on the culture and legacy of the province of Bulacan; it is so lovely that the youth should go back, and may this culinary heritage live on in the hearts and minds of all Filipinos. what we must taste again.”)

(“Furthermore, Peneva, S. (2020) also highlighted that, in contrast to other nations, Filipinos prepare foods using techniques and ingredients specific to the region where the cuisine originated. Having only a few spices has a big impact in the Philippines because the flavors are frequently potent. Here, meals made from basic ingredients taste better and are also more affordable.”)

TOH.5 – “Marahil ang lutuing inihahain dito ang pinaniniwalaan kong kinain ng mga bayani dito kung gayon, anong uri ng karne ang ginamit sa paghahanda nito at paano ito ginawa sa republika? Naku, para saan pa ang dila kung hindi yung mga pagkain na sobrang pastel. Kapag naririnig ko ang mga salitang "asadong dila," "estofado," o "pagkain," naiisip ko kaagad ang "anong pagkain," "anong pagkain," "yung may matamis," "ano ba," "yung asukal- based foods," o "Gorgurya", “Ensemada de Malolos”.”

(“Perhaps the cuisine served here is what I believe the heroes ate here; if so, what kind of meat was used to prepare it, and how was it made in the republic? Oh, what else) is the tongue for if not the foods that are so pastel. When I hear the words "fried tongue," "stew," or "food," I immediately think of "what food," "what food," "sweet," "what," "sugar-based foods," or "Gorgurya", "Enseymada de Malolos.”)

TOH.9 – “Kung walang paghahain ng baboy, ang pagkain ay hindi pagkain. Ang “Pata Malolena” ay malambot, makatas, at hindi masyadong matamis. Si Pedro Paterno ay nasisiyahang kumain ng “Apahap de Paterno” (pangulo ng Kongreso ng Malolos). Ang “Apahap de Paterno ay lutong isda” na may mga gulay sa ibabaw. “Bringheng Malolos” The Bringhe is a Filipino take on “Arroz Valenciana”. Ang pagkakaiba ay kapag naghahanda ng Bringhe, gata ng niyog ata truly tasty combination would be Merienda de Prayle (Kesong Puti at Kinilaw na Bangus), Kilawin, and Kesong Puti. Ito ay isang rolyo na may iba’t ibang karne at gulay. Morcon at Bulacan. Ang beef roll na tinatawag na beef Morcon ay puno ng mga sausage, keso, hard-boiled na itlog, at karot.”

(“Food is not a portion of food if pork is not presented. The "Pata Malolena" is not overly sweet, tender, and juicy. "Apahap de Paterno" was a favorite food of Pedro Paterno (president of the Malolos Congress). Fish is cooked and served with vegetables as "apahap de Paterno." "Bringheng Malolos" is a Filipino adaptation of "Arroz Valenciana," The Bringhe. The difference is that while making Bringhe, coconut milk or the Merienda

de Prayle (Kesong Puti and Kinilaw na Bangus), Kilawin, and Kesong Puti would be a delicious combo. The roll has a variety of meats and vegetables. Bulacan and Morcon. A beef roll known as a beef Morcon has cheese, hard-boiled eggs, sausages, and carrots within.”)

TOH.4 – “For example, pastillas again gawa sa gatas ng kalabaw, kasi yun yung mga available sa bayan. So sabi ko nga sayo yung mga ibang nabubuo na recipe nila kasi gusto nilang walang maitapon, walang masayang. So isang halimbawa nyan yung sa Serkele, kaya nabuo yung Serkele ah gamit nya is yung lamang loob ng baka, so parang hindi masayang matapon, ginawa ng recipe. Tapos ah, yung ibang recipes kumbaga parang derivatives din yung ibang recipes like example yung Serkele, para siyang ahm dinuguan saka tinumis. Kasi actually yung tatlong yun eh; Dinuguan, Tinumis, Serkele. Ano pa ba yung isa, yung dinuguan kasi work di ba, tapos ang pampaasim is yung pangkaraniwan is suka. Yung tinumis naman, ganon din sya dugo rin ng baboy, pero iba naman yung ginagamit na pampaasim usually

sampalok. ‘Pag ano naman Serkele pagkakaiba nya instead na baboy, baka nga, so mas malinamnam yung Serkele kasi alam naman ‘di ba na baka mas malinam siya compare sa baboy.’”

(“For example, pastillas are again made from buffalo milk, because those are the ones available in town. So I told you about the other recipes they develop because they want nothing to be thrown away, nothing to be wasted. So an example of that is that of Serkele, that's why Serkele was created using only the inside of the cow, so it's not happy to throw it away, it was made by the recipe. Then ah, the other recipes seem to be derivatives as well, the other recipes like Serkele for example, it's like it's bled and then stewed. Because actually those three are; Bloodied, Disfigured, Serkele. What's the other one, the one that bled because it's work, isn't it, then the leavening agent is the usual vinegar. As for the pickled one, it is the same pig's blood, but the leavening agent used is different, usually tamarind. What's the difference between Serkele instead of pork, maybe, so Serkele is tastier because you know, don't you know, it might be tastier compared to pork.”)

Communication

The interview with the informants revealed 3 relevant codes to Communication namely, Transition of Languages, Food as Communicator, and Presentation. The researcher discussed the codes below.

Transition of Languages

According to relevant informants, the terminologies of the food may be changed because of the transition of language and they have been influenced by the basic dish and now it is combined with the foreign recipe. According to Sapir,

E. (1921) Therefore, food is a language that communicates the essence of culture and the identity of a people. However, according to Cui, Xuebo (2012), the current state of the Filipino language reflects widespread Spanish word borrowing. Many of the Hokkien loanwords that have persisted in the Filipino language are primarily connected to cooking and etiquette. Lastly, Souza Chef (2001) notes that despite the Philippines' affiliation with Asia, Spanish terms and phrases are widely used in both the national language of the Philippines and its regional ethnic dialects.

FHCE.4- “Actually, nababago lang yung mga termino na dahil sa transition ng mga languages. Kaya marami ring-, although ngayon ang nag-iimpluwensya, siya yung basic pero ngayon nahahaluan na ng mga foreign recipes o kaya kumbaga gumagawa sila ng alterations, ‘yon.”

(“Actually, the only reason the terms have changed is due to language evolution. Because of this, there are also many, even though they are currently influencing the basic dish, which is now combined with foreign recipes, or at least changes seem to be being made.”)

FHCE.1- “Sa atin sa, tayong nag-original ano sa ating nagsimula yung ganun na mga katawagan, so ang dami-dami natin na dapat na pagtutuunan ng pansin ng mga pagkain ‘di ba. D’yan lang sya gawing ano ba yung mga pagkain ng mga dumagat natin, nakapagresearch na ba sila tungkol doon?”

(“There are many of us who should be concentrating on food because we are the ones who started the naming in the first place. What are the meals that our fisherman eats, and has anyone done any research on it? Is that all he does.”)

Demonstrated by Chan-Yap (1974) in her investigation of the Hokkien word borrowing in the Filipino language, where the names of many food items, particularly vegetables and rice products, are actually Hokkien words. In addition, Mehta, Sandhya Rao, and Andrew Littlejohn (2012) state that language allows interaction with both those in our immediate environment and society at large. Language is also employed as an identification tool with regard to how we categorize ourselves as individuals and our placement within our separate cultures

Food as Communicator



Figure 13 and 13.1 “Sigaw ng Kalayaan” gallery

Figure 13.1 and 13.2 shows "Sigaw ng Kalayaan" is the name of the first gallery, which shows the countless uprisings that the Filipino people have waged against their Spanish colonialists. During the more than 300 years of Spanish colonization, the graphical walls will tell us the story of the Filipino oppressors and our heroes.

Sibal (2018) defines communication as the process through which we comprehend the outside environment and our efforts to share that comprehension with others through both spoken and nonverbal cues. As a nonverbal way of exchanging messages with others, food can be seen as a form of communication. In accordance with this, food has a big role in our history because food is served as our communicator to our past, it also serves as a language in our oral traditions, and it will be a guide for future reference. In addition, some informants also believe that Food is a crucial part of a person's learning because it is where nutrition originates from, as well as the source of all of your desired thoughts, statements, and emotions.

FHCE.2- “Well, kung impluwensya or impact syempre, ah kasi marami ‘di nakakaalam na malaki ang role or ng kaugnayan ng pagkain sa ating kasaysayan because kasi food is our communicator to our past, ‘no? So ito yung, ito yung mensahero natin ano, so ito yung connector natin sa ating nakaraan. So ibig sabihin, yung pagkain ang nagsasaysay ng kwento ng ating nakalipas. So, iyon yung pinaka mahalagang impact nitong yung mga tinatawag nating mga heritage food natin. Sila yung nagsasabi, sila yung nagkukwento kung ano yung

merong kultura, kung ano yung merong pamumuhay doon sa certain localities na ‘yon. For instance, dito sa atin sa Bulacan.”

(“Well, if it's influence or impact, of course; after all, food is our primary means of communication with our past, and many people are unaware of this. Therefore, this is our messenger and our link to the past. That implies that food narrates our history. Therefore, the most significant effect of what we refer to as our ancestral foods is that. They are the ones who speak, they are the ones who describe the culture and way of life that exist in locales. As an illustration, this is Bulacan”).

FCHE.5- “Merong parang may record hindi lahat ng mga niluto nila ay recorded noh so wala tayong data kundi ito yung mga yung mga, ang may data tayo ay yung mga ano yung mga pananim ano yung mga ingredients noh dahil nga ang ang pagkain natin ay parang wika, ito ay isinasalin sa pamamagitan ng panlasa at tulad ng mga epiko ito ay ipinapasa sa pamamagitan ng pagsasabi, pagsasalita, at pagtikim so ang kung may mga bayani man tayong ah nasasambit sa mga pagkain ay bakit to sa mga epiko na yung mga kagila-gilalas na pakikipagsapalaran ng mga bayani at ito ay naging parang kwentong bayan at naipasa sa pamamagitan ng hindi ng pagsulat kundi ng mga parang oral tradisyon tulad ng mga epiko tulad ng good food tulad ng mga Dinagyang at ah tulad ng mga ano noh.”

(“Since our food is like a language, there appears to be a record. However, not every meal they prepare is recorded, so we don't have data on all of them. However, these are the ones we do have. If we have heroes who are mentioned in foods, why are the epics the ones that are amazing adventures of the heroes and were passed on like a folk tale through oral traditions like epics like good food like Dinagyang and ah like ano noh? It is translated through taste and like epics it is passed on by telling, speaking, and tasting.”)

FHCE.2- Kaya ah ..napakahalaga na makita natin yung...yung naging impluwensya yung impact nito sa ating mga kababayan sa ating probinsya sa iba pang lugar, kasi siyang yung nagkukuwento sa atin, this is our communicator to our past and this is also yung mag..magdadala sa atin sa ating sa future natin ‘no itong mga pagkain na ito.

(“So ah ..it's very important that we see the...the one that has had an influence on our countrymen in our province in other places, because he is the one who tells us stories, this is our communicator to our past and this is also the foods will take us to our future.”)

TOH.5 – “Diyan nagmumula ang nutrition ‘di ba kumbaga dahil sa pagkain ah, diyan po diyan dahil sa pagkain diyan nagmumula ang ang gusto mong isipin, ang gusto mong sabihin, ang gusto mong damdamin, kaya food ang napakaimportanteng sangkap sa sa pagkatuto ng tao.”

(“Food is a crucial part of a person's learning because it is where nutrition originates from, as well as the source of all of your desired thoughts, statements, and emotions.”)

TOH.6 – “Ah syempre ang ating mga pagkain ay lagi yang mayroong pinaghuhugutan, may pinagmumulan. Dahil sa mga pagkain na ito nakikilala tayo bilang isang tao, bilang isang komunidad na mayroong sariling kultura. So yung kultura na ito dito yung nagiging tatak natin sa ibang lugar.”

(“Ah, of course, our food always has a source, a source. Because of these food,s we are identified as a people, as a community with its own culture. So, this culture here becomes our brand in other places.”)

Presentation

Several informants shared that our heroes’ food needs not just to be preserved but also to be present so that our identity may be erased or disappear and so that it can be further enriched and passed on to future generations. Relevant respondents also shared that the food of our heroes may be present depending on the local cuisines’ availability of ingredients they have. According to Anthony Mwangi (2010), food presentation is a major component of numerous food TV programs, books about food magazines, and culinary journals. But the fundamental importance of garnishing and food presentation hasn't been fully explored in the literature on culinary arts.

TOH.3 – “Paano inihahanda ang lutuin ng mga bayani? Ito ay isang mahusay na tanong para sa akin dahil ang aking pinuno ay isang tradisyunal na tao na mayroon pa ring malakas na koneksyon sa mga tradisyon sa pagluluto ng ating nakaraan.”

(“How are the heroes' meals presented? My leader is a traditionalist who still feels a deep connection to the culinary customs of our ancestors, therefore this is a perfect question for me.”)

TOH.9 – “Kung walang paghahain ng baboy, ang pagkain ay hindi pagkain. Ang “Pata Malolena” ay malambot, makatas, at hindi masyadong matamis. Si Pedro Paterno ay nasisiyahang kumain ng “Apahap de Paterno” (pangulo ng Kongreso ng Malolos). Ang “Apahap de Paterno ay lutong isda” na may mga gulay sa ibabaw. “Bringheng Malolos” The Bringhe is a Filipino take on “Arroz Valenciana”. Ang pagkakaiba ay kapag naghahanda ng Bringhe, gata ng niyog ata truly tasty combination would be Merienda de Prayle (Kesong Puti at Kinilaw na Bangus), Kilawin, and Kesong Puti. Ito ay isang rolyo na may iba't ibang karne at gulay. Morcon at Bulacan. Ang beef roll na tinatawag na beef Morcon ay puno ng mga sausage, keso, hard-boiled na itlog, at karot.”

(“Food is not a portion of food if pork is not presented. The “Pata Malolena” is not overly sweet, tender, and juicy. “Apahap de Paterno” was a favorite food of Pedro Paterno (president of the Malolos Congress). Fish is cooked and served with vegetables as “apahap de Paterno.” “Bringheng Malolos” is a Filipino adaptation of “Arroz Valenciana,” The Bringhe. The difference is that while making Bringhe, coconut milk or the Merienda de Prayle (Kesong Puti and Kinilaw na Bangus), Kilawin, and Kesong Puti would be a delicious combo. The roll has a variety of meats and vegetables. Bulacan and Morcon. A beef roll known as a beef Morcon has cheese, hard-boiled eggs, sausages, and carrots within.”)

TOH.2- “Pero dun sa kabayanan of course ito na yung mga mga principalia mga ilustrado alam na natin na sila yung mga may taniman ng ekta ektaryang tubuhan so may sugar ka may bahay na bato tapos may may access sila sa ingredients from his sa manila sa intramuros at saka sa imported so alam mo kung ano yung klase ng pagkain mayroon sila so we did with the that kind of set up ah malalaman natin kung paano hinahanda yung pagkain ng mga bayani sa malolos of course ay maraming okasyon na hina iba ibang putahe ang inihahanda sa bawat okasyon.”

(“But in the town, of course, these are the principals, the illustrators, who we already know are the ones who have acres of sugarcane plantations, so you have sugar, you have a stone house, and then they have access to ingredients from his in Manila, in Intramuros, and then in imported so you know what kind of food they have, so we did with that kind of set up ah we will know how the food of the heroes is prepared in Malolos, of course, there are many occasions.”)

LIT.4- “Ang pagkain ay bahagi ito ng ating kultura at pagkakakilanlan kung kaya nararapat lamang na ipreserba ang ating mga kalutong pagkain lalo’t higit yaong mga pagkain na minsang naging paborito ng ating mga bayani. Mahalaga itong maipreserba at patuloy na maihain sa kasalukuyang panahon upang hindi rin maglaho o mabura ang ating identidad at upang ito’y higit pang mapagyaman at maipama rin natin sa mga susunod pang salinlahi.”

(“Food is part of our culture and identity, so it is appropriate to preserve our cooked foods, especially those foods that were once favorites of our heroes. It is important to preserve and continue to serve in the present time so that our identity does not disappear or be erased and so that it can be further enriched and passed on to future generations.”)

FHCE.2- “Kaya't makikita mo din yung mga pagkain nila Marcelo H Del Pilar na sa bulakan bulacan pagkaing bukid yoong kaniyang, anong nga itong kay Marcelo na kutsero de Marcelo H del Pilar na may may mga gulay may ano anong mga ganoong klase na yung preparation of food na nila ay nagpapakita ng produce ng lugar. So, hindi lang doon ‘no sa pag luluto hindi lang dun sa mismong pagkain kundi papaano ba ito inihahanda. Sa lugar ba ninyo, kayo namang gumagamit pag nagluluto kayo na ng usok? Ng.ng busal ng mais? Sa pagluluto ninyo ng adobo kasi nakakadagdag yun eh ano, yung mga gatong or yung fuel na ginagamit sa pagluluto it adds ‘no, doon sa konteksto ng lasa ng isang pagkain. Yung ba ang preparasyon ninyo dito lang sa bayan ninyo

o, bago kami bago namin lutuin binabaon muna namin sa lupa iyan sa putik ng punso. Sa may mga ganung pamamaraan para nasasabi natin na unique ‘no, or authentic or kami lang ang meron ng ganitong klase ng mga pagkain samin kahit pa sabihin natin na adobo yan.”

(“Due to this, you may also view Marcelo H. Del Pilar's farm food in Bulacan Bulacan. What does Marcelo's coachman Marcelo H. del Pilar eat, and what kinds of preparations are made using his vegetables? The local produce is evident in their cuisine. Therefore, it is not just about cooking or the meal itself, but also about how it is prepared. Cooking with smoke is it common in your area? Corn cobs, how many? Adobo is cooked since it doesn't add anything to the taste of the food when compared to the fuels or fuels used in cooking. Is that something you prepare just here in your town, or do we also bury it in the ground before cooking it in the mud of the mound? By using such techniques, even if we claim that the food is pickled, we can claim that it is special, authentic, or that we are the only ones who have it.”)

FHCE.8 – “Lahat tayo ay may bahaging dapat gampanan sa pagtiyak na ang masustansyang pagkain ay makukuha at ligtas para sa lahat, hindi alintana kung tayo ay nagtataas, naghahanda, nagbebenta, naghahatid, o ubusin ito.”

(“No matter if we grow, prepare, sell, deliver, or eat the food, we all have a role to play in ensuring that it is accessible and secure for everyone.”)

TOH.9 – “Ilan sa mga istruktura ng kasaysayan nito na dapat bisitahin ay ang San Augustine Parish Church sa Baliuag, ang Barasoain Church sa Malolos, at ang Clock Tower ng Baliuag. Dumadagundong sa probinsiya ang mga bisitang gustong manood o makibahagi sa Obando fertility dance. Sulit ang paglalakbay sa kabila ng metropolis dahil sa mga pagkaing tulad ng “Pancit Marilao”, “Baliwag lechon”, at “Biringheng Bulacan”. Maging ang mga water park ay umiiral sa rehiyon, na ginagawa itong perpektong destinasyon ng bakasyon sa tag-init.”

(“San Augustine Parish Church in Baliuag, Barasoain Church in Malolos, and Baliuag Clock Tower are a few of its historical buildings that must be seen. The province is overrun with tourists who want to observe or take part in the Obando fertility dance. Because to meals like "Pancit Marilao," "Baliwag lechon," and "Biringheng Bulacan," it is worthwhile to travel outside of the city. The area is ideal for summer vacations since it has water parks as well.”)

BWM (2018) asserts that the key to integrating all five senses into the eating experience is food presentation. Before it ever reaches your mouth, hears the food being prepared, smell the ingredients, savor the texture as you eat, creates an amazing flavor, and of course, visually taste it.

Community

The interview with the informants revealed 3 relevant codes to Community namely, Celebrations, Occasions and Community as well. The researcher discussed the codes below.

Celebrations

According to some informants, the characteristics of the foods of our heroes in our culture and heritage may reflect the celebrations, activities, and lifestyles and can be characterized as food in this culture and heritage. In line with this, the relevant informants also shared that celebration can be more helpful when it comes to food promotion of one community just like in Bulacan. In addition, celebrations like Singkaban Festivals, and Fiesta Republika in Malolos may also have strategies that make it easier to uphold and communicate to our young people what we do, which is to maintain the heroes' favorite foods. According to Christine Peneva (2020), Filipino culture is shaped by its food. In addition to the food itself, it is made even more remarkable by the treasured memories that are shared with whomever they are with. Foreigners, friends, and the entire family come together over food (regardless of lifestyle differences). This can be seen at celebrations like birthday parties, convocations, anniversaries, or even casual get-togethers. Asians generally share this value, but Filipinos take it to a whole new level. when you accidentally purchase a chilled beer from a convenience store. People will approach you without hesitation to invite you to a table with pulutan (little portions of food) and

buckets of alcohol.

FHCE.5- “Ito ay inihain noong nanalo si Aguinaldo ng nagkaroon ng halalan sa Tejeros so pero wala sa nun doon pero ginagawa tong particularly na to nung 19th century na nauso na nauso ang ginagawa tuwing panahon ng kapistahan na San Francisco de Assisi, yung kanilang Patron Saint. So kung titignan mo yung pangunahing sangkap ng kanilang pagkain ng bringhe o nung balensyana, Kuneho at merong kuneho at merong anong pangalan nito, kuhol at kabute.”

(“It was served when Aguinaldo triumphed and there was an election in Tejeros, but none of that was present. However, it was done, especially in the 19th century, when it became fashionable to do so during the festival of San Francisco de Assisi, their patron saint. So, if you examine the primary components of their cuisine in Bremen or Valencia, you will find that they include snails, mushrooms, and what is known as a rabbit in addition to other elements.”)

FHCE.10- “Sa palagay ko po nakakatulong rin, kasi ‘yang, ang isang kaluto hindi po ba isa yan pangunahing pangangailangan natin di po ba, so yung pagkain so naging isa na rin po iyan sa ginagawa namin na pagtulong lalo na kung mga may nangangailan na mga, halimbawa, nagkaroon ng kalamidad o kaya may mga pagtitipon dito ng yung selebrasyon, ayon po fiesta tapos yung mga lagi yung pagka, yung mga Independence Day, yung ‘pag Linggo ng Bulacan mga ganun, nandiyan po yung mga kaluto namin na matitikam nila.”

(“Food has evolved into one of the ways we aid, especially those in need, because, I believe, it is not one of our fundamental requirements. For instance, there might have been a disaster or celebration here. There might have been a fiesta, and there would also have been occasions like Independence Day or "Sundays in Bulacan" where people could sample our cuisine.”)

TOH.2 – “Ah sa Malolos kasi ay marami kaming mga bayani ano uh kasi ito nga dito yung center of course nung Malolos Republic so lahat ng estado ng buhay lahat ng mamamayan lahat ng estado ng buhay ay mayroong partisipasyon dito sa pagkakatatag ng unang republika pagkakapili sa Malolos bilang site of the first Philippine Republic so nagkaroon dito ng inter marriage ng iba't ibang kaluto ibat ibang kultura.” (“Since Malolos was chosen as the site of the first Philippine Republic and is the center of the Malolos Republic, there was intermarriage of various cuisines from various cultures. Ah in Malolos because we have many heroes, what uh because this is the center of the Malolos Republic, so all citizens, all states of life, have participation here in the

establishment of the first republic.”)

TOH.6 – “Sa katunayan ay buhay na buhay ang pagpepreserba ng ah siyudad ng ah lungsod ng Malolos dahil sa kanilang Piyesta Republika, mayroon po tayong ah kalutong Malolos. Sa Singkaban naman ano, Singkaban Festival na nagaganap tuwing Setyembre ay mayroong pamanang kaluto. So ang mga ito ay mga pamamaraan na nagpapalakas upang mapanatili at ah laging makita at maisalin sa ating mga kabataan yung practice natin ano, na kung saan ay ah pinepreserba nga natin ang mga paboritong pagkain ng mga bayani, at mapapalakas pa natin ito hindi lamang sa ah pagka papatikim ng ah mga halimbawang paboritong pagkain na ito ng mga bayani, sa ating mga kababayan mapalalakas pa ito kung ito ay maisasama natin sa curriculum.”

(“Because of their Fiesta Republika, we have a kalutong Malolos, and as a result, the preservation of the Malolos City is still very much alive. Singkaban's annual September festival, the Singkaban Festival, has a rich culinary history. These are strategies that make it easier to uphold and communicate to our young people what we do, which is to maintain the heroes' favorite foods. We can bolster this effort not only by tasting some of the heroes' favorite foods but also by including it in the curriculum, which will make it even more effective.”)

TOH.1 – “Ay, oo kada fiesta namin pagka may pistang bayan and I see to it na magkakaroon kami ng mga cooking competition, kasi lalabing- apat na barangay lang kami ano. Alam namin na marami pa kaming madidiskubre na mga pagkain bukod dun sa mga nakikita na namin na na kumbaga nakalakihan namin at alam ko may mga nakatago pa d’yan na mga sikreto pa at mga iba pang mga pagkain na pwede din naming ma promote.”

(“Oh, certainly, I make sure that there are culinary contests at every fiesta we do when there is a local celebration. We only have 14 barangays. Aside from the meals we can already see and those we appear to have grown up with, we know that there will be many more foods discovered. I also know that there are still hidden secrets and other foods that we can also promote.”)

Filipinos just innately make you feel at home. Even strangers are invited to dine with them during fiestas in their modest home. This custom could also reflect one's socioeconomic standing. By your plate will be meals whose recipes have been passed down through generations, served with golden cutlery and utensils. The hosts would even provide food for you to take home after the celebration. Simple actions like this demonstrate the fact that some things are beyond the reach of money. Peneva, S. (2020)

LIT.3- “Ang lokal na pamahalaan din ang nag payaman sa mga ito sa o paraan na mas inihahanda ito sa pista, kaarawan ng mga santo, o kung may pagpupulong na may magaganap sa lungsod, ito ang lagi mong makikita na ihahain sa inyo kaya't sa pamamaraan na iyon naprotektahan at napreserba ang mga pagkain na ito.”

(“The local government also enriches them in a way that it is better prepared for the festival, the birthday of the saints, or if there is a meeting that will take place in the city, this is what you will always see served to you so in the method that these foods are protected and preserved.”) LIT.7- “Tapos pwede nating I link sa buwan yung wika na tuwing August o kaya National Heroes Day. Ah ganitong yung activity ipapagawa natin sa mga estudyante sa iba't-iba- eh kasi holiday nga pala yun, edi a day before National Heroes Day, magpaano tayo, isa sa ativity ng tourism ano natin is yung mga Food of National Heroes, iyun yung isang activity o magluluto yung mga estudyante about it.”

(“Ah, this is the activity that we will have the students do in various locations - because it is a holiday, it is a day before National Heroes Day, how about we do it, one of our tourism activities is the Food of National Heroes, that is the one activity, or the students will cook about it. Then we can link "Buwan ng Wika," which is every August, or National Heroes Day.”)

FHCE.9- “Ang katangian ng mga pagkain ng mga bayani sa kultura at pamana ito ay maaaring ilarawan ang pagkain bilang mga gawain, paniniwala, sa loobin, istilo ng pamumuhay, tradisyon, at kaugalian na umiikot sa pagpapalaki, paggawa, pagkuha, paghahanda, pagkain, paghahatid, at pagdiriwang ng pagkain. Kasaysayan ng pamilya, genealogy, ninuno, etnisidad, heograpikal na pagkakaiba, klima, at panlipunan at pampulitika, tulad ng kahirapan at digmaan, ay may malaking epekto sa kulturang pang culinary.”

(“The activities, beliefs, attitudes, lifestyles, traditions, and customs that center on growing, making, procuring, cooking, eating, serving, and food festivals can be characterized as food in this culture and heritage. The culinary culture is greatly influenced by family history, genealogy, ancestry, ethnicity, geographic diversity, climate, and social and political forces like poverty and conflict.”)

Occasions



Figure 14. “Barasoain Church”

Figure 14 demonstrate the Barasoain Church where some of the big occasion and festivals are held in Barasoain Church. The Barasoain Church is one of the more important churches in the country. This church, which can be found in Malolos, Bulacan, has aided in the fight for freedom. Malolos had a visita called Barasoain, from which it broke away in 1859. The Barasoain Church had a significant impact on Philippine history. There were three significant events that occurred in Philippine history. Aguinaldo moved his government to Malolos, Bulacan, following the declaration of Philippine independence on June 12, 1898 in Kawit, Cavite.

Figure14.1. “Barasaoain Church Painting”

Figure 14.1 shows the painting of Barasoain Simbahan, which is known as the "Cradle of Democracy in the East." in the Philippines. Both the convent and the church are seen as being a part of the same event. The First Philippine Congress and the First Philippine Republic's establishment, which took place on September 15 and January 15 of 1899, respectively, both took place at the church.

Just like in celebrations, according to some informants, occasions like Fiesta Republika in Malolos, Singkaban Festival, and some town Fiesta will serve as a great impact to preserve and feature some native delicacies of Bulacan. In addition, some relevant informants want to acknowledge the help of some local

governments to allow and present the local or native delicacies of Bulacan on some occasions. They also said that some occasions may be an advertisement to promote the food heritage of our heroes and our community.

FHCE.10- “Sa palagay ko po nakakatulong rin, kasi ‘yang, ang isang kaluto hindi po ba isa yan pangunahing pangangailangan natin di po ba, so yung pagkain so naging isa na rin po iyan sa ginagawa namin na pagtulong lalo na kung mga may nangangailan na mga, halimbawa, nagkaroon ng kalamidad o kaya may mga pagtitipon dito ng yung selebrasyon, ayon po fiesta tapos yung mga lagi yung pagka, yung mga Independence Day, yung ‘pag Linggo ng Bulacan mga ganun, nandiyon po yung mga kaluto namin na matitikam nila.

(“Food has evolved into one of the ways we aid, especially those in need, because, as I believe, it is not one of our fundamental requirements. For instance, there might have been a disaster or celebrations here. There might have been a fiesta, and there would also have been occasions like Independence Day or "Sundays in Bulacan" where people could sample our cuisine.”)

FHCE.5- “Ito ay inihain noong nanalo si Aguinaldo ng nagkaroon ng halalan sa Tejeros so pero wala sa nun doon pero ginagawa tong particularly na to nung 19th century na nauso na nauso ang ginagawa tuwing panahon ng kapistahan na San Francisco de Assisi, yung kanilang Patron Saint. So kung titignan mo yung pangunahing sangkap ng kanilang pagkain ng bringhe o nung balensyana, Kuneho at merong kuneho at merong anong pangalan nito, kuhol at kabute.”



(“It was served when Aguinaldo triumphed and there was an election in Tejeros, but none of that was present. However, it was done, especially in the 19th century, when it became fashionable to do so during the festival of San Francisco de Assisi, their patron saint. So, if you examine the primary components of their cuisine in Bremen or Valencia, you will find that they include snail, mushroom, and what is known as rabbit in addition to other elements.”)

FHCE.6- “Alam mo iyan siguro talagang dapat sa Turismo yung probinsyal na kamukha ng Malolos merong fiesta Republika, dapat laging merong ganun lahat ng mga barangay na merong maipagmamalaking produkto dapat ipifeature may isang araw na ilalaan para doon tapos sa kapitolyo ginagawa na rin naman nila yun yung tungkol doon sa pagpapa at pagpapasikat ng mga pagkain natin.”

(“You know, maybe the province that resembles Malolos should hold a fiesta Republika in tourism, there should always be something similar in all the barangays that have goods they can be proud of should be featured, and there should be a day set aside for that, and then in the capitol they are doing that too in producing and popularizing our foods.”) Filipinos are among the world's most welcoming people, claims Peter Pysk (2018). And this may be seen in the way they welcome guests into their homes. Strangers would be invited to feast in their dining rooms during fiestas. Additionally, they frequently aim to impress. To draw attention to how wonderful it is, they would ask the eldest to fetch buko by scaling towering coconut trees, set the table with their finest china, or serve old, traditional family dishes.

TOH.1 – “Tamalis ay gawa sa bigas ah ibig sabihin din dahil meron kami every February kasi meron kaming tinatawag na Bista Ng Pasasalamat sa magandang ani, so don hinahain yung mga kanin, kaya isa sa mga tradisyon na nakikita ko pa rin sa lugar namin ay yung mga kakanin, at kung papaano iniluluto ito ay doon pa rin sa makalumang pamamaraan, hindi yung sa modernong pamamaraan.”

(“Tamalis is made of rice, which also means that we eat it every February as part of a celebration known as Bista Ng Pasalamat for a successful harvest. As a result, rice is one of the traditions that I still observe in our community, and it is still prepared in the traditional way rather than in a more contemporary manner.”)

TOH.1 – “Yun nga, unang una nga ah yung Arroz ala Cubana na paborito ni Gregorio yan eh, yung Putsero, mga Del Pilal, Del Pilar kasi yan eh. Si Marcelo H. Del Pilar, ta's ayan, Puto Karamba ah meron ding hanggang ngayon yung Nilasing Na Mangga, kasi marami ring mga puno ng mangga doon so, marami rin manginginom pag mga piyestahan so ginagamit pa rin nila hanggang ngayon. ‘Yun Tamalis din ah, Bulig o Hito ah meron pa rin doon at isa pa yung Talaba, nakikita ko pa rin sila hanggang ngayon.”

(“That's true, starting with Gregorio's favorite dish, Arroz ala Cubana, followed by Putsero, Del Pilal, and Del Pilar because those are the only options. Yes, Marcelo H. Del Pilar, Puto Karamba still has Nilasing Na Mangga because the area has a lot of mango trees, and a lot of people still drink it during celebrations. The Oyster is another one, and Bulig or Hito is still there; I can still see them now. It's Tamalis also.”)

TOH.2 – “Ah sa Malolos kasi ay marami kaming mga bayani ano uh kasi ito nga dito yung center of course nung Malolos Republic so lahat ng estado ng buhay lahat ng mamamayan lahat ng estado ng buhay ay mayroong partisipasyon dito sa pagkakatatag ng unang republika pagkakapili sa Malolos bilang site of the first Philippine Republic so nagkaroon dito ng inter marriage ng iba't ibang kaluto ibat ibang kultura.” (“Since Malolos was chosen as the site of the first Philippine Republic and is the center of the Malolos Republic, there was intermarriage of various cuisines from various cultures. Ah in Malolos because we have many heroes, what uh because this is the center of the Malolos Republic, so all citizens, all states of life, have participation here in the establishment of the first republic.”)

TOH.1 – “Ah dahil ang Bulakan, Bulacan ay mayaman din sa kultura kagaya meron pa kasi kaming mga palimusan ngayon eh, kung alam niyong palimusan na yan ah, meron din po kaming ang ah yung aming Poong Santa Ines, yung mga fiestahan.”

(“Ah, because Bulakan, Bulacan is also rich in culture, we still have philanthropies now. If you know what philanthropy is, we also have our Poong Santa Ines, the festivals.”)

TOH.1 – “Una, makikita mo na nakahain sa hapag kainan at ah marami pa ring mga lumang mga kabahayan na hanggang ngayon ay ah tuwing may mga okasyon, talagang umuuwi yung mga mga dating mga nakatira doon. ah to Novem-, yung halimbawa November one, kung makikita ninyo, palibhasa dun po sila nakalibing makikita mo yung mga old houses po nila. Ah inuuwian po talaga nila yan at kung ano po yung mga namimiss nilang mga pagkain na ipinamana sa kanila, kagaya ko po nung ay inihahain nila dun sa hapag nila.”

(“First, you will see food being prepared at the dining table and that there are still many old homes in which the previous occupants occasionally return. Ah, to November. Take November 1 as an example. If you can see, you will see their former homes because they are buried there. Oh, they do carry it with them and what they miss about the meal that was served to them at the table, just like I do.”)

TOH.2- “Pero dun sa kabayanan of course ito na yung mga mga principalia mga ilustrado alam na natin na sila yung mga may taniman ng ekta ektaryang tubuhan so may sugar ka may bahay na bato tapos may may access sila sa ingredients from his sa manila sa intramuros at saka sa imported so alam mo kung ano yung klase ng pagkain mayroon sila so we did with the that kind of set up ah malalaman natin kung paano hinahanda yung pagkain ng mga bayani sa malolos of course ay maraming okasyon na hina iba ibang putahe ang inihahanda sa bawat okasyon.”

(“But in the town, of course, these are the principals, the illustrators, who we already know are the ones who have acres of sugarcane plantations, so you have sugar, you have a stone house, and then they have access to ingredients from his in Manila, in Intramuros, and then in imported so you know what kind of food they have, so we did with that kind of set up ah we will know how the food of the heroes is prepared in Malolos, of course, there are many occasions.”)

TOH.6 – “Sa katunayan ay buhay na buhay ang pagpepreserba ng ah siyudad ng ah lungsod ng Malolos dahil sa kanilang Piyesta Republika, mayroon po tayong ah kalutong Malolos. Sa Singkaban naman ano, Singkaban Festival na nagaganap tuwing Setyembre ay mayroong pamanang kaluto. So ang mga ito ay mga pamamaraan na nagpapalakas upang mapanatili at ah laging makita at maisalin sa ating mga kabataan yung practice natin ano, na kung saan ay ah pinepreserba nga natin ang mga paboritong pagkain ng mga bayani, at mapapalakas pa natin ito hindi lamang sa ah pagka papatikim ng ah mga halimbawang paboritong pagkain na ito ng mga bayani, sa ating mga kababayan mapapalakas pa ito kung ito ay maisasama natin sa curriculum.”

(“Because of their Fiesta Republika, we have a kalutong Malolos, and as a result, the preservation of the Malolos City is still very much alive. Singkaban's annual September festival, the Singkaban Festival, has a rich culinary history. These are strategies that make it easier to uphold and communicate to our young people what we do, which is to maintain the heroes' favorite foods. We can bolster this effort not only by tasting some of the heroes' favorite foods but also by including it in the curriculum, which will make it even more effective.”)

LIT.3- “Ang lokal na pamahalaan din ang nag payaman sa mga ito sa o paraan na mas inihahanda ito sa pista, kaarawan ng mga santo, o kung may pagpupulong na may magaganap sa lungsod, ito ang lagi mong makikita na ihahain sa inyo kaya't sa pamamaraan na iyon naprotektahan at napreserba ang mga pagkain na ito.”

(“The local government also enriches them in a way that it is better prepared for the festival, the birthday of the saints, or if there is a meeting that will take place in the city, this is what you will always see served to you so in the method that these foods are protected and preserved.”) LIT.7- “Anyways, yung nga sa Singkaban ‘no, I think aside don I’m not really sure kung meron pang ibang klase ng activity ang turismo ng Bulacan regarding this. I think maganda yung study mo ‘no para mas malaman natin ng mas malalim, ano ba yung mga kulang sa mga activities or pa’no ba natin maaadvertise pa ito sa ibang mga turista.”

(“In any case, I don't believe there is any activity of this kind in Bulacan tourism other from the one in Singkaban. Your study, in my opinion, is useful for helping us understand more clearly what activities are still missing or how to promote them to other tourists. “)

LIT.7- “Tapos pwede nating I link sa buwan yung wika na tuwing August o kaya National Heroes Day. Ah ganitong yung activity ipapagawa natin sa mga estudyante sa iba’t-iba- eh kasi holiday nga pala yun, edi a day

before National Heroes Day, magpaano tayo, isa sa ativity ng tourism ano natin is yung mga Food of National Heroes, iyun yung isang activity o magluluto yung mga estudyante about it.”

(“Ah, this is the activity that we will have the students do in various locations - because it is a holiday, it is a day before National Heroes Day, how about we do it, one of our tourism activities is the Food of National Heroes, that is the one activity, or the students will cook about it. Then we can link "Buwan ng Wika," which is every August or National Heroes Day.”)

Community

As stated, informants shared that food reflects one community, and so the food of our hero in his community makes him an individual within it. Also, relevant respondents shared that we could discover where our heroes belong to a certain community because of the famous food that they have. In addition, our food always has a source, a source. Because of these community foods, we are identified as a people, as a community with its own culture. So, this culture here becomes our brand in other places. According to John Carlou Arreglo (2020), Filipino cuisine is distinctive. Food is everywhere in the Philippines, no matter where you go. Filipinos are certainly foodies and food enthusiasts, whether they are in homes, restaurants, or even on the streets. When you wandered the streets of the community, you developed an interest in the dishes themselves as well as the tales that accompanied each delectable dish the Filipinos prepared.

FHCE.7- “Ah siguro yung sa pagkain mo kasi makikita sapagkat ang pagkain ay repleksyon ng kabuoan ng kultura ng isang lugar ano, ng isang komunidad. So, yung bayani ay isang indibidwal doon sa komunidad ng kaniyang kinabibilangan, at ang pagkain na nagustuhan niya ay pagkain ng komunidad na iyon.”

(“Ah, perhaps it can be observed in your food since food is a reflection of a place's or a community's entire culture. The food the hero enjoys is the cuisine of his community, making him an individual within it.”)
FHCE.7- “Dito natin malalaman tuloy na ang mga bayani ay may pinanggalingan na isang komunidad at ang kaniyang pagkaing paborito galing ay galing sa komunidad na iyon. Ngayon, Ayon sa matatnda ang bayan ng balagtas ay sagana sa pagkain bukid tulad ngpinalungdan dalag, sinabawang palaka o tinola , kuhol o suso na nakukuha sa mga bukirin ganundin ang pagkain na gamit ang suka sasa.”

(“Here, we will discover that the heroes are from a certain community, as is his favorite dish. The town of Balagtas is said to be widely known for its farm food nowadays, such pinalungandan dalag, boiling frog or tinola, snails or chicken breasts that are harvested from the fields, as well as foods that contain vinegar.”)

FHCE.1- “Ang mga pagkain naman kasi sa bawat bayan ano, although may mga ah pagkakahawig ‘no, nakaka generic pag sinabi nating adobo. Napakalawak ni adobo, napakalawak ni sinigang, napakalawak ni “afritada”, napakalawak ni “pansit”,etc. So saan nagkakatalo yung mga pagkain sa bawat bayan na ito, sa mga bayan bayan so ano yung mga nagiging paborito ng ating mga bayani or ng mga sinaunang tao dito sa atin. Unang-una ang pagkain kasi hindi lamang dun sa tinatawag natin na recipe ‘no, para masabi natin na authentic or unique na ito'y nanggaling sa isang bayan.”

(“Although there are commonalities between the food in each community, when we refer to adobo, we are using a generic term. Adobo, sinigang, "afritada," "pansit," and other dishes are all extremely voluminous. So what are the meals that our heroes or the ancient people living among us liked to eat in each of these locations, in the towns and villages? The cuisine comes first since it isn't just a recipe and because of this, we can say that it is authentic or special because it originates from a particular town”.)

TOH.2 – “Sa mga mamamayan ng ng lalawigan noh so kumbaga nagkakaroon ng pagkahilig din dito ang mga mamamayan na subukang kainin tikman yung mga pagkaing paborito ng mga bayani parang may ano din yan eh may psychological impact din na pag kinain ko ba ito ano kaya ang magiging impluwensya sa akin.”

(“It appears that communities in the province have the propensity to attempt to eat the heroes' favorite dishes. There appears to be something there. It also affects them psychologically. What happens if I consume it persuades me.”)

TOH.6 – “Ah syempre ang ating mga pagkain ay lagi yang mayroong pinaghuhugutan, may pinagmumulan. Dahil sa mga pagkain na ito nakikilala tayo bilang isang tao, bilang isang komunidad na mayroong sariling kultura. So yung kultura na ito dito yung nagiging tatak natin sa ibang lugar.”

(“Ah, of course, our food always has a source, a source. Because of these foods we are identified as a people, as a community with its own culture. So, this culture here becomes our brand in other places.”) TOH.6 – “Kamukha nung Ensaymada De Malolos ano, so ito ay bukod tangi dahil tumatayo itong salamin ng makulay na nakaraan na syang ang makasaysayang siyudad, at ito nga ay yung Malolos simula sa panahon ng pananakop ng mga Kastila, naging parte ang ensemada ng mga kwento ng pagiging malikhain at inobatibong ang mga malolenyo, na ipakita kung paanong ang hilig at dedikasyon natin sa pagluluto ay nagbibigay daan upang mapagsama at mapagtibay pang lalo ang komunidad.”

(“Since the time of the Spanish conquest, the ensemada has been a part of the stories of being Malolenyos, showing how our passion and dedication to cooking paves the way to unite and strengthen the community. It looks exactly like the Ensaymada De Malolos, so the only reason it differs is that it stands as a mirror of the colorful past that is the historical city.”)

TOH.4 – “Naka angkla naman lahat ng kultura sa pamumuhay ng isang komunidad. So although wala kaming direktang ano, kumbaga record na sinasabi na ito kinain ni Mariano Ponse tutal nga, pero dito kasi sa bayan ng Baliwag mostly ang mga heritage food is, ang point doon sa agrikultura so yun yung mga yung mga mas older na heritage food is, either from the harvest.”

(“All cultures are anchored in the lifestyle of a community. So although we don't have anything directly, it seems that the record says that Mariano Ponse ate it after all, but here in the town of Baliwag mostly the heritage foods are, the point there is in agriculture so those are the older heritage foods is, either from the harvest.”)

A cuisine begins with one maker or cook and is shared and enjoyed by the immediate family, the clan, the neighborhood, the town, and the entire province, according to Tayag (2021). If it stays within its geographical borders, it only survives as a regional cuisine that the inhabitants are familiar with and enjoy.

Problem 2. The impacts of the food of the heroes on the gastronomic tourism of the Province of Bulacan?

Table 4.The impacts of the food of the heroes on the gastronomic tourism of the Province of Bulacan

Themes	Codes
Programs and Events	Seminars, Trainings, and Workshops
	Food Demonstration
	Cooking Competition
	Stage Play
	Food Exhibits
	Food Festival
	Food Bazaar
	Culinary Tour
Product Availability	Food Production
	Availability of Food
	Restaurants
	Tangible Heritage

Preservation	Education
	Documentation
	Culinary Museum
	Research

As demonstrated in Table 3, the findings of the informant interviews led to the identification of 18 codes and three themes that are connected to the effects of the heroes' cuisine on the traditions and culture of the Province of Bulacan.

Programs and Events

The researcher discussed the codes below after the informants' interview yielded eight applicable codes to Programs and Events namely Seminars, Training, and Workshops, Food Demonstrations, Cooking Competitions, Stage Play, Food Exhibits, Food Festivals, Food Bazaars, and Culinary Tours.

Seminars, Training, and Workshops

According to a few informants, as food has major historical importance for the Filipino people, we also have to hold seminars, training sessions, and workshops to promote and disseminate information about culinary culture. Certain respondents also mentioned that they were doing some lectures, training sessions, seminars, and workshops to highlight the significance of food in Bulacan, particularly the cuisine that our heroes enjoyed.

FHCE.10- “Siguro kailangan din natin mgkaroon ng seminar o workshop ng sa ganun lalo pa nila maintindihan kung ano talaga ang kahalagahan na preserba ng pagkain ng mga bayani.”

(“Perhaps we might have a session in the workshop to help them comprehend the significance of food preservation for heroes.”) FHCE.10- “Ang pagkain ay parte ng atin kasaysayan, dapat malaman ng mga lokal kung ano ang kahalaga nito sa kanila community. dapat sila turuan sa pag gawa nito mgkaroon ng pag aaral o food demo, or seminar one town one product siguro ganun.”

(“Locals should be aware of the significance of food in their community because it is a part of our heritage. They ought to be instructed on how to accomplish this, and there ought to research, a culinary demonstration, a conference, maybe even one town, one product.”) FHCE.1- “Ako sa pambansang komisyong pangkasaysayan ng pilipinas o sinaunang republika ng 1989 ay nagsasagawa kami ng mga public programs ng pagbibigay ng lectures, seminars, and workshops on pagkaing bulakenyo dun sa aming isang seminar noon ay pinakita namin ang kahalagahan ng paboritong pagkain ni Gregorio del Pilar yung arroz ala cubana itinuro ito kung papaano ito gawin tapos yung paggawa ng gurgorya na sinasabing ginagawa din ng kababaihan ng malolos so ang naging target audience namin noon ay yung mga estudyante din mga magulang so kung matututuhan nila ito maaari nilang gawing pagkain sa kanilang pang araw araw na hapag at kung may iba pa silang extra time pwede silang magluto, at ibenta nito, at maaari ding makatulong sa pamumuhay nila so hindi lang ito basta pag promote nung pagkain kung hindi sana itong mga pagkain na to ay magamit din na makatulong sa pamumuhay ng bawat malolenyo.”

(“I am running public lectures, seminars, and workshops on bulakenyo cuisine as part of the National Historical Commission of the Philippines, or the old republic of 1989. We demonstrated the significance of Gregorio del Pilar's favorite dish in one of our presentations Our target audience was the students and parents, so if they can learn it they can use it as food in their daily life that table and if they have some extra time they can cook, and sell it, and it can also help their lifestyle. It's not just promoting the food if these foods can't also be used to help the lifestyle of every single person. For example, arroz ala cubana was taught, followed by the making of gurgoria, which is said to be done by women as malolos.”)

FHCE.9- “Para sa akin ay ang partikular na pamamaraan sa tingin ko mapapalakas ng mga pagkain ng mga

bayani at turismo sa aming bayan o Lungsod ay magkaroon ng cooking festival, seminars at workshops, food demonstration, at isa magkaroon ng isang restaurant kung saan dito makakain at mabibili ang mga pagkain na nito.”

(“Having a culinary festival, seminars and workshops, food demonstrations, and a restaurant where you can eat and purchase the foods is the specific strategy that I believe will help boost tourism in our town or city and the food of heroes.”)

FHCE.1- “Oh ito, balikan natin yung aming mga seminars (opo) mga workshop sa pagtuturo kasi sa akin palagay dapat itong mga mamamayan ng isang lugar alam ito kaya dapat sila mismo ang makaalam nito hindi mo pwedeng i promote ng isang bagay sa iba na hindi mismo alam noong mga mamamayang mo dapat mula sa kanila alam nila ito ah sila mismo makakatulong po sa promosyon nito kung iluluto nila to kung gagawin nila ito ibebenta nila papatikim sa kanilang mga bisita.”

(“Oh this, let's go back to our seminars (yes) teaching workshops because I believe that a place's citizens should know this so they should know it themselves. You can't promote something to others if you don't know it yourself, and if your citizens are from them, they will help in its promotion if they cook it, make it, sell it, and make their guests taste it.”) TOH.9 – “Ang gourmet turismo ay may malaking potensyal na pahasayin ang pamamahala sa patutunguhan, isulong ang mga kultura, at tulungan ang iba pang mga negosyo tulad ng pagsasaka at produksyon ng pagkain. Kasama rin sa gastronomic na turismo ang culinary heritage, pagsali sa mga food festival, at cooking competitions. seminar at workshop, pagkain at inumin ay dalawa sa mga pangunahing motibo para sa paglalakbay.”

(“Gourmet tourism has great potential to improve destination management, promote cultures, and aid other businesses like farming and food production. Gastronomic tourism also includes culinary heritage, participating in food festivals, and cooking competitions. seminars and workshops, food and drink are two of the primary motives for travel.”)

TOH.10 – “Ee did food exhibits, seminars, and cooking classes about culinary heritage, and we also have our own media center or social media account. Kung saan makikita mo kung anong klaseng programa ang meron tayo pagdating sa heritage tourism. Kaya dapat matikman ang pagkain. Hindi lang masasabi. Kaya dapat maranasan ng tao ang sinasabi nating luto.”

(“We did food exhibits, seminars, and cooking classes about culinary heritage, and we also have our own media center or social media account. where you can see what kind of program we have when it comes to heritage tourism. So the food should be tasted. Just can't say. So people should experience what we say is cooked.”)

Food Demonstration



Figure 15. Food Demonstration of Empanada De Kaliskis The keeper of Traditional Culinary Food Mercy Antonio

(Source Chop Philippines Blogspot, 2014)

Figure 15 shows the demonstration on how to prepare and cook the famous delicacies of Malolos, Bulacan. Empanada De Kaliskis is well-known because it has an appearance similar to fish scales. It is demonstrate by the keeper of the famous delicacies of Malolos.

According to several sources, the food demonstration will boost both tourism and the food of our heroes at a particular Bulacan location. Additionally, they claimed that some locals were producing a program on cooking demonstrations that may serve as a guide for every Filipino to become more cognizant of the importance of food in a certain community. Lastly, A food demonstration, according to USAID (2016), is a method of teaching a target audience about nutrition while they cook and receive nutritional advice along the way. This entails talking about various foods and their applications, cooking the food together, and tasting the finished product.

FHCE.9- “Para sa akin ay ang partikular na pamamaraan sa tingin ko mapapalakas ng mga pagkain ng mga bayani at turismo sa aming bayan o Lungsod ay magkaroon ng cooking festival, seminars at workshops, food demonstration, at isa magkaroon ng isang restaurant kung saan dito makakain at mabibili ang mga pagkain na nito.”

(“Having a culinary festival, seminars and workshops, food demonstrations, and having a restaurant where you can eat and purchase the foods is, in my opinion, the specific strategy that can help the food of heroes and tourism in our town or city.”)

FHCE.10- “Ang pagkain ay parte ng atin kasaysayan, dapat malaman ng mga lokal kung ano ang kahalaga nito sa kanila community. dapat sila turuan sa pag gawa nito mgkaroon ng pag aaral o food demo, or seminar one town one product siguro ganun.”

(“Locals should be aware of the significance of food in their community because it is a part of our heritage. They ought to be instructed in how to accomplish this, and there ought to be research, a culinary demonstration, a conference, maybe even one town, one product.”) FHCE.10- “Meron kami Samahan Pamana kaluto ng bayan. Ang layunin nito ay wag mawala ang ating pamana kaluto. Hmmm.... Ang aming local na bayan ang gumagawa ng programa kung saan ay kasama kami sa kanila culinary heritage tour at food demo, food documentary at kung kung ano ano pa...”

(“We have a Heritage Association for the town's cuisine. Its purpose is not to lose our culinary heritage. Our local town is doing a program where we go with them on a culinary heritage tour and food demonstration, a food documentary.”)

FHCE.9- “Iyun unang-una yung mga food demonstration na ginagawa namin, then unang-una iba ‘pag nakikita sa TV so, dumadami rin yung customers namin dahil sabi nila napanood nila so curious sila dun sa lasa ng pagkain then syempre yung historical value ng pagkain na “ah no’ng panahon pa pala ng Kastila yun parang hindi namin natitikman ‘to” so, isa siguro yun, then para maisabay kailangan tayo sumabay sa social media, so iyung food natin na kailangan pagsineserve rin natin instagramable dahil kailangan sabayan natin mga kabataan pagdating sa ganun.”

(“First and foremost, those are the food demonstrations we perform. Secondly, because it differs from what people see on television, our customers grow as a result. Finally, because of the food's historical significance (“Ah, it's still the time of the Spanish, it's like we didn't taste it”), and finally because we need to stay current with social media, that is the food that needs to be promoted.”)

FHCE.7- “Nandiyan na yung ganito social media, nandyan na yon okay. Pangalawa sana magkaroon ng mga festivals of food eh ‘di ba, yung mga festival yung ano uh food festivals all over the place. Tapos ah demo cooking, instruction, idemo eh turuan ng mga ano turuan ang mga estudyante, next generation and willing naman kaming magturo sa lahat naman kami, willing magturo, magpaliwanag kung bakit ganito, bakit ganon hindi ba.”

(“This social media is already available, so go ahead and use it. Second, I wish there were more food festivals. You know, like there are festivals all over the world. Then demonstrate cooking, give instructions, teach the youth what to teach the following generation, and explain why this is the case as well as why that should not be done if we are eager to teach everyone.”)

TOH.9 – “Ah sa akin siguro ang pinaka pwede nating gamitin na para maipromote ang mga pagkain ng ating mga bayani ay gamitin natin yung mayroon siyang sariling page. Kasi ang page, mas marami siyang nagrereach out, bukod doon sa maraming narereach yung page ah hindi siya katulad ng FB, ang FB very limited lang. Tapos kung merong sariling page, dapat laging merong announcement o merong cooking demo para at least, yung lalo na yung mga sasabihin natin kumuha ng culinary o yung mga university, pwedeng maging daan ito para mas ah mas mapalakas pa natin yung pagpopromote dito at mas mamulat yung ating mas maraming kabataan.”

(“Ah, in my opinion, using the ones that have their own sites is the finest thing we can do to promote the meals of our heroes. Apart from the numerous individuals that visit the page, he reaches out to more people because of this, unlike Facebook, which has relatively few users. Then, if you have your own page, there should always be a notice or a cooking demonstration for at least, especially those whom we advise to enroll in culinary programs or colleges; doing so can help us promote our site more effectively and raise awareness. our younger population.”) TOH.5 - “Year round ang aming promotional activities for heritage tourism. So so bukod sa may cooking competition kami, may mga food demonstrations meron din kaming mga ah mga ano to, ano yun so kailangan to promote our heritage culinary heritage kailangan ipasok sa sa DepEd ang ang tungkol sa pagluluto ng mga heritage cuisine ‘di ba, so sa home economics dapat ipasok yan para matutunan talaga ng mga bagong kabataan yung pagluluto ng mga pagkain na yan. Kailangan kailangan talaga ang ang Deped ay katulong katuwang natin para sa promotion ng heritage.”

(“Before the pandemic, Sir, I just wanted to let you know that we used to distribute flyers and brochures and that every month from March to April 2nd, a festival called Balagatas Day lasts for a whole week. We are celebrating and we have a partner there for what we have a day where the Balagtas is cooking for you foods that they are proud of in their every barangay; for this reason, I went there saying that in the past what they wanted was what was prepared by my beloved of the town honorable Gonzales Jr. is the deliciousness of cooking Menudo Tagalog; I believe that's what he said that what's going on like that in our office is handing out flyers and banners and since I'm also a teacher, I can generally tell them what they should do to learn about our province or town's renown for preparing delicious food. cuisine.”)



Figure 15.1. Food Demonstration of Hamon Bulakeña by Food Historian Rheeza Hernandez

(Source Chop Philippines Blogspot, 2014)

Figure 15.1 shows the demonstration on how to prepare and cook the Filifino approach or style of ham of Bulacan. It is demonstrate by the famous food historian Rheeza Hernandez.

TOH.9 – “Sa amin, katulad ‘di ba yung mga cooking demo, yung mga kalutong bulakenyo, bukod diyan sa mga kalutong bulakenyo yung yung, pagka- halimbawa yung aming food mapping. Sa pamamagitan ng food mapping, naidentify lahat ng mga kaluto, then naipromote itong lahat. Oo naman, kasi napapanahon at ito naman talaga yung panawagan ng Department of Tourism yung sustainable, para masustain natin sa pamamagitan niyan, mas nagiging malakas mas nakaka-, nakikilala yung ating mga sariling kaluto.”

(“For us, it's like the cooking demonstrations—the fried buns, for instance—apart from the fried buns. All the dishes were identified via food mapping, after which they were all promoted. Naturally, our cuisine becomes stronger and more identifiable because it is current, and the Department of Tourism has made it a priority to be sustainable.”)

LIT.4- “Integrasyon ng mga Pamanang Kaluto o Pagkain ng mga Bayani sa Kurikulum ng mga mag-aaral na may asignaturang lokal na kasaysayan: Paglikha ng isang local festival na magtatampok sa mga Kalutong Pagkain, Food Mapping, Paglikha ng film festival na magtatampok sa mga pamanang pagkain tulad ng sa Cinema Kulinarya ng lalawigan ng Pampanga, Pagsasagawa ng mga food bazaars and exposition, Pagsasagawa ng mga conferences, cooking demonstration at cooking competition, Pagkakaroon ng Heirloom Cuisine Museum/Food Museum and Restaurant.”

(“Integration of Culinary Heritage or Food of Heroes into the Local History Curriculum: Creation of a local festival featuring preserved foods; Food Mapping; Creation of a film festival featuring heritage foods, such as the Cinema Culinary of the Province of Pampanga; Holding of food fairs and expositions; Holding of conferences; Holding of cooking competitions; and Having an Heirloom Cuisine Museum/Food Museum and Restaurant.”)

As per USAID (2016), effective communication, careful planning, and promptness are essential for a good food demonstration to be successful. The food demonstrator must be able to plan her day, communicate with the target audience, and adhere to the time limits set for each action in the food demonstration.

Cooking Competition



Figure 16. “Kalutong Bulakeño: Cooking Competition.”

(Source Galing Bulacan TV Program, 2014)

Figure 16 shows the cooking competition held in Bulacan. The cooking competition called Kalutong Bulakeño because the competitors were cook or prepare the traditional food of the Bulakeños and they will be judge by

some of the famous historian in Bulacan. The cooking competition “Kalutong Bulakeño” celebrate in Singkaban Festival which by the month of September.

Insun Lee and Charles Arcodiathe (2011) believe that because cuisine is an expression of place and culture, it may be used to distinguish a destination in the increasingly competitive global travel industry. The majority of respondents concur, stating that cooking competitions will improve the traditional cuisine of a community's heroes. Furthermore, they consider that when every school, barangay, and town conducts programs like cooking competitions, the significance of the cuisine of our heroes is strengthened and perfectly equipped to be recognized.

FHCE.9- “Para sa akin ay ang partikular na pamamaraan sa tingin ko mapapalakas ng mga pagkain ng mga bayani at turismo sa aming bayan o Lungsod ay magkaroon ng cooking festival, seminars at workshops, food demonstration, at isa magkaroon ng isang restaurant kung saan dito makakain at mabibili ang mga pagkain na nito.”

(“Having a culinary festival, seminars and workshops, food demonstrations, and having a restaurant where you can eat and purchase the foods is, in my opinion, the specific strategy that can help the food of heroes and tourism in our town or city.”)

FHCE.7- “Para sa akin malaki ngyun ang tulong ng social media gaya ng facebook, at youtube. Siguro kailangan mgkaroon sila ng kalam pag dating sa aking mga pamana kaluto o heirloom Recipe. Mgaroon ng food demonstration, at mgkaroon tayo ng video documentation at pa contest gaya cooking competition.”

(“Social media sites like YouTube and Facebook have been a great help to me. When it comes to my heirloom recipes, perhaps they'll be patient. In addition to film documentation and contests like cooking competitions, there will be a cuisine presentation.”)

FHCE.8- “In my opinion, one of the most essential components in the tourism industry's capacity to draw tourists from both domestic and foreign markets is advertising. The tourism Office or DOT is accountable for promoting the region's natural resources, cultural heritage, and other features that enable visitors to have a truly immersive experience. The greatest approach to advertise for me, in my opinion, would be through social media like Facebook and Instagram. I also think that adding courses on cooking and home economics to the school's curriculum should be added the second one is the Competition for every barangay to prepare and document their unique cuisine using authentic cooking techniques to promote the Philippine heirloom cuisine documentary about the food of the heroes, invite a celebrity chef or food blogger. Festival culinary competitions at applying it in each town's restaurants.” (“Sa aking palagay, ang isa sa pinakamahalagang sangkap sa kapasidad ng industriya ng turismo na makaakit ng mga turista mula sa parehong lokal at dayuhang merkado ay ang advertising. Pananagutan ng Tourism Office o DOT ang pagtataguyod ng mga likas na yaman ng rehiyon, pamana ng kultura, at iba pang tampok na nagbibigay-daan sa mga bisita na magkaroon ng tunay na nakaka-engganyong karanasan. Ang pinakamahusay na paraan upang mag-advertise para sa akin, sa aking opinyon, ay sa pamamagitan ng social media tulad ng Facebook at Instagram. Sa tingin ko rin, dapat idagdag ang mga kurso sa pagluluto at home economics sa kurikulum ng paaralan ang pangalawa ay ang Competition para sa bawat barangay na ihanda at idokumento ang kanilang natatanging lutuin gamit ang mga authentic cooking techniques para i-promote ang Philippine heirloom cuisine documentary tungkol sa pagkain ng mga mga bayani, mag-imbita ng isang celebrity chef o food blogger. Festival culinary competitions sa paglalapat nito sa mga restaurant ng bawat bayan.”)

TOH.7 – “Katulad sa amin, partikular sa Hagonoy binibigyan natin ng suporta ang mga consignment, binibigyan ng local support ng ating munisipyo sa pamamagitan ng paglulunsad ng mga food fest, yoong labanan kung papaano mailuluto yoong ano ba ibang putaheng magagawa sa mga yamang dagat, at ah sa katunayan meron tayong Palaisdaan Festival sa Hagonoy na lahat ng naroroon pagkain ay galing sa ah sa katubigan sa ilog at sapa sa dagat.”

(“Like us, especially in Hagonoy, we support consignments, our municipality supports the community by organizing food festivals, the competition to see what other dishes can be prepared using marine resources,

and, in fact, Hagonoy hosts an annual Palaisdaan Festival where all the food is sourced from the water in the local river and creek.”) TOH.7 – “Ang isa sa pinakamalaking pag gasta ng turista ay sa pagkain, na may mahalagang papel sa mga pagdiriwang at fiesta. Sa lipunang Katoliko sa Pilipinas, ang mga pagdiriwang ay kilala bilang mga fiesta at nagsisilbing mga pagkakataon para sa muling pagsasama- sama ng pamilya, suporta sa komunidad, katangi-tanging pagkamalikhain, mga malikhaing kompetisyon, pati na rin ang mga panoorin sa pagluluto. Ang layunin ay upang tiyakin kung ang Palaisdaan festival culinary culture ay patuloy na nagpatuloy na kumakatawan sa tunay na kalikasan ng mga tao nito.”

(“Food, which is essential to festivals and fiestas, ranks among the top tourist expenditures. Celebrations are known as fiestas in Catholic society in the Philippines and offer chances for family get-togethers, communal solidarity, exquisite creativity, creative competitions, and culinary extravaganzas. The objective is to maintain the culinary tradition of the Palaisdaan festival as a real reflection of its people.”) TOH.9 – “Ang gourmet turismo ay may malaking potensyal na pahasayin ang pamamahala sa patutunguhan, isulong ang mga kultura, at tulungan ang iba pang mga negosyo tulad ng pagsasaka at produksyon ng pagkain. Kasama rin sa gastronomic na turismo ang culinary heritage, pagsali sa mga food festival, at cooking competitions. seminar at workshop, pagkain at inumin ay dalawa sa mga pangunahing motibo para sa paglalakbay.”

(“Gourmet tourism has great potential to improve destination management, promote cultures, and aid other businesses like farming and food production. Gastronomic tourism also includes culinary heritage, participating in food festivals, and cooking competitions. seminars and workshops, food and drink are two of the primary motives for travel.”)

TOH.4 - . “Ginawa namin is nagkaron ka- namin mga simpleng pa contest, like example photography para ma promote yung mga heritage food and then also ang plano namin for the following years is magkakaroon kami ng competition.”

(“We have done and held simple contests, like for example photography to promote heritage foods, and then also our plan for the following years is that will have a competition.”)

TOH.9 – “Una, promotion. Bukod dun sa promotion kailangan natin na makagawa tayo ng isang libro o katulad halimbawa nung mga training lalo na kapag halimbawa, may mga cooking ah demo o cooking test na dapat ah isa ito sa binibigyan ng malaking pagkakataon para mas muli nating maipamalas at maipakilala sa mga mamamayan natin dito sa ating lalawigan.”

(“The promotion comes first. For example, when there are cooking demonstrations or testing, we should write a book or do something similar as part of the pieces of training. This should be one of the things that give us a great opportunity to introduce ourselves once again to the public and exhibit our work. our residents in this province.”)

TOH.8 – “So sakin naman ang ano bang pagkain lang ng Pulilan, usually puro bukid so ang nagkaroon kami ng ano kompetisyon ng mga lutong gulay, kasi ang gusto namin ano maencourage yung tao na ‘wag ka na humahalo sa iba sa pagmura to may pagkain ka, sa bukid merong mabibili ka, may mahihingi ka pa nga.”

(“So for me, what kind of food is Pulilan, usually it's all farm food, so we had a competition of cooked vegetables because what we want is to encourage people not to mix with others by cursing when you have food, in you can buy a farm, you can even ask for something.”)



Figure 16.1. “Kalutong Bulakeño: Cooking Competition.”

(Source Galing Bulacan TV Program, 2014)

Figure 16.1 shows the cooking competition held in Bulacan. The cooking competition called Kalutong Bulakeño because the competitors were cook or prepare the traditional food of the Bulakeños and they will be judge by some of the famous historian in Bulacan. The cooking competion “Kalutong Bulakeño” celebrate in Singkaban Festival which by the month of September.

TOH.7 – “Yung yung exchange yung transfer yung food fest pag sumasali ka sa mga, halimbawa sa mga mga pambansang pagtitipon na may kinalaman sa pagkain ay sikapin ng pamahalaang lokal at ng provincial na lumahok. Huwag mag atubili na halimbawa huwag mawawala sa panahon ng Singkaban ‘yung kaluto, kasi tayo yoong nagtataglay ng napakaraming bayani, at ang mga bayaning iyan hindi naman natin na na natipon sa isang lugar lamang. Ang bukod dun sa Palaisdaan Festival nga na na may sangkot yoong Pistang Bayan Ng Pasasalamat, may Pagoda so pagka ginamit mo kasi yung ilog, andoon yoong promosyon na na maglinis ng kalikasan para makapagproduce ito ng maayos na pagkain. Tapos bukod doon mayroong ah patimpalak sa sa pagluluto. Tapos mayroon ding pamamaraan kung papaano yung pabilisan ng pagkakaliskis ng bangus, ah papaano mabilis na pagdadaing, at ngayon nga malaganap na yung sinasabing boneless, ‘diba. So dun, tapos mayroon din kaming patimpalak sa yung bawat bakuran, bawat bahay ay may lilibot na hurado at doon mayroong partikular na disenyo at saka pagkain na na na hahatulan.”

(“This was the conversation. The municipal and provincial governments will strive to take part in the food fest when you attend them, for instance, in the national events that involve food. Don't hesitate, for instance, don't lose the cooking during the Singkaban era since we are the ones with so many heroes, and we don't have those heroes united in a single location. Apart from the Palaisdaan Festival, which is a component of the Pistang Bayan Ng Pasasalamat, there is a pagoda, and when you use the river, there is a promotion to clean the environment so that it can produce healthy food. In addition, a cooking competition is held. Then there is a technique for accelerating the scaling of the bangus, ah, how to weep swiftly, and now, isn't it, the so- called boneless is common?”)

TOH.10 – “Pagdating ng mga bisita, may mapapansin sila sa tourism office dahil may mga projects tayo kung saan ipinagdiriwang natin ang culinary heritage ng bayan. Kasama sa mga proyektong ito ang isang heritage museum, mga paligsahan sa pagluluto, mga food exhibit, at isang food bazaar. Mayroon din kaming website tungkol sa culinary, historical, at tourist destinations. Isinasaalang-alang namin na magsagawa ng paligsahan tungkol sa vlogging upang i-promote ang lungsod ng Meycawayan sa mga tuntunin ng culinary, cultural history, at eating outlet dahil alam namin kung gaano kalakas ang social media platform.”

(“When visitors arrive, they will notice something about the tourism office because we have projects where we celebrate the town's culinary heritage. These projects include a heritage museum, cooking competitions, food exhibits, and a food bazaar. We also have a website about culinary, historical, and tourist destinations. We are considering holding a contest about vlogging to promote the city of Meycawayan in terms of culinary, cultural history, and eating outlets because we are aware of how powerful the social media platform is.”)

TOH.3 – “Ang mga kalahok na sumasali sa amin doon ay karaniwang kasama rin ang mga chef. Opo ma'am may mga business owner din mga kilalang restaurant. Samakatuwid, ang dalawang kainan na pinakamatagal na ay ang at saka ang nasa paligid pa ay pagmamay-ari ni Serkele, ang orihinal na apo ni Loring. Dahil sa ang tatlong establisimento na iyon ang pinakamatanda sa Baliwag, iyon ang karaniwang dinadala namin. Ang mga polyeto ay ginagamit pa rin ngayon, kahit na hindi gaanong madalas dahil ang pag-print ng mga ito ay nagkakahalaga ng pera. Higit pang impormasyon tungkol sa kung ano ang eksaktong isang website ng social media ay ibinigay sa ibaba. Kabilang sa mga halimbawa ng mga social media platform ang Facebook, Instagram, at Tiktok.”

(“The participants that join us there typically include chefs as well. Yes, ma'am, there are also business owners. renowned restaurants. Therefore, the two eateries that have been around the longest are and then the one that is still around is owned by Serkele, Loring's original grandson. Since those three establishments are the oldest in Baliwag, that is what we typically bring. Pamphlets are still used today, albeit less frequently because printing them costs money. More information about what exactly a social media website is is provided below.

Examples of social media platforms include Facebook, Instagram, and Tiktok.”) TOH.1 – “Ay, oo kada fiesta namin pagka may pistang bayan and I see to it na magkakaroon kami ng mga cooking competition, kasi lalabing- apat na barangay lang kami ano. Alam namin na marami pa kaming madidiskubre na mga pagkain bukod dun sa mga nakikita na namin na na kumbaga nakalakihan namin at alam ko may mga nakatago pa d’yan na mga sikreto pa at mga iba pang mga pagkain na pwede din naming ma promote.”

(“Oh, certainly, I make sure that there are culinary contests at every fiesta we do when there is a local celebration. We only have 14 barangays. Aside from the meals we can already see and those we appear to have grown up with, we know that there will be many more foods discovered. I also know that there are still hidden secrets and other foods that we can also promote.”)

TOH.8 - “Currently, kami sa tourism, kami ang nagkaconduct kasi ng event so kami nag, nag aano ng search out kung ano yung mga ah kompetisyon, kamuka nung kalutong Pulilenyo, so hinahanap namin yung mga recipe ng mga matatanda, yung mga recipe na naadapt o ano ba yung local na meron sa bawat barangay, sa’n ba kami kilala dito sa bawat barangay na ‘to. So yun yung ano namin yun yung nagagawa namin from Tourism Department, to source out kung ano yung mga kaluto na nasa bawat baryo, yung mga nakatago.”

(“Since we organized the event, we are currently working in the tourism sector. As a reaction, we did some research to learn about the competitions, such as the “kaluto Pulilenyo”,(Cooking Competition), and are now searching for the traditional dishes as well as those that have been modified or otherwise improved. Is it the community one in every barangay? How do we get around in each barangay? So that is what the tourism department does to locate out what the cuisine that is concealed in each community.”)

LIT.4- “Matapos masiguro na mayroong mga magpapatuloy ng pagluluto ng pamanang pagkain, kinakailangan naman itong higit pang ipakilala sa publiko sa pamamagitan ng promotion sa mga ito.Maraming paraan upang ito ay mai-promote, isalibro, ang paggamit ng social media, ang pag-include nito sa mga food fair at bazaar, ang pagsasagawa ng mga cooking demo contest, cooking competition, at marami pang iba.”

(“After ensuring that there are those who will continue to cook heritage food, it is necessary to further introduce it to the public through promotion to them. There are many ways to promote it, publish it, the use of social media, its inclusion in food fairs and bazaars, conduct cooking demo contests, cooking competitions, and many others.”) LIT.4- “Integrasyon ng mga Pamanang Kaluto o Pagkain ng mga Bayani sa Kurikulum ng mga mag-aaral na may asignaturang lokal na kasaysayan: Paglikha ng isang local festival na magtatampok sa mga Kalutong Pagkain, Food Mapping, Paglikha ng film festival na magtatampok sa mga pamanang pagkain tulad ng sa Cinema Kulinarya ng lalawigan ng Pampanga, Pagsasagawa ng mga food bazaars and exposition, Pagsasagawa ng mga conferences, cooking demonstration at cooking competition, Pagkakaroon ng Heirloom Cuisine Museum/Food Museum and Restaurant.”

(“Integration of Culinary Heritage or Food of Heroes into the Local History Curriculum: Creation of a local festival featuring preserved foods; Food Mapping; Creation of a film festival featuring heritage foods, such as the Cinema Culinary of the Province of Pampanga; Holding of food fairs and expositions; Holding of conferences; Holding of cooking competitions; and Having an Heirloom Cuisine Museum/Food Museum and Restaurant.”)

In addition, according to Lauren Newman (2022), competitions can foster creativity, improve cooking techniques, boost confidence and self-discipline, and even teach humility. They can also help people stay current with culinary trends.

Stage Play

In some performances and presentations, such as stage plays or theater plays, the food provided to our heroes will also be more appreciated and well- presented, according to some respondents. Stage plays will also help to demonstrate the importance of our own dishes and the heroes who have contributed to them.

FHCE.2- “We had this food presentation na ginawa namin sa SM, sa SM noon. Na yung favorite food of the hero, ang nag- ang nag ang naghain ay yung hero. Kunwari, parang si Gregorio Del Pilar, ay si, si ano si Jose

Rizal, naka Jose Rizal costume siya siya dala niya yung puchero. Si Gregorio Del Pilar naka Gregorio Del Pilar dala niya yung yung yung pagkain ganon. So marami tayong magagawang ano, performance ‘di ba, pepformance presentation. Tula kayo na may mga taga teatro rin, ‘di ba so gamitin natin ang ating pagiging taga teatro ‘di ba. Pwede tayo magpagawa ng tula tungkol sa pagkaing Bulakenyo.” (“Back then, we performed this culinary presentation at SM. The person who served it was the hero, and that is his favorite dish. He is allegedly Jose Rizal, just like Gregorio Del Pilar; he is carrying a pitcher and is decked out in a Jose Rizal costume. That dish was delivered by Gregorio Del Pilar in Gregorio Del Pilar. As a result, there are many things we can do, including performances and presentations. After all, there are theatergoers as well, so why not capitalize on that? Oh, the things we can do! We can commission to compose a poem about bulakenyo cuisine.”)

TOH.6 - “Ayan, so maraming mga pamamaraan upang ating maadvertise yung ating ah sariling mga kaluto. So sa pamamagitan ng social media na kung saan ay babad ang ating mga mamamayan bente kwatro oras sa kanilang mga cellphone, so kung ito ay maipapakita natin ano sa ating ah mga pages ay ah mabibisita nila yung ah mga kakaibang mga pagkain na ito na paborito ng ating mga bayani, at siyempre kami sa Barasoain Kalinangan, ay nagtatanghal ng mga um buhay ng mga bayani at dahil dito ay naiincorporate namin yung mga paborito nilang pagkain doon sa istorya ng kanilang buhay, at dahil dito ay ah napapalaganap natin ang mga kaalaman at ang kagalingan ng ating mga ano ng buhay ng ating mga bayani. Syempre sa mga vloggers din natin ay importante na um maimbita sila, at ah maisama sila, maitampok nila uh bilang content ang ating mga mga pagkain na ito ng ating mga bayani.”

(“There, there are many ways to advertise our own dishes. So through social media where our citizens are immersed in their cellphones twenty- four hours a day, so if we can show what on our ah pages they will be able to visit these ah strange foods that are the favorite of our heroes, and of course we at Barasoain Kalinangan, present the lives of the heroes and because of this we are able to incorporate their favorite foods into the story of their lives, and because of this we are able to spread the knowledge and the well-being of our heroes' lives. Of course, for our vloggers, it is also important to invite them, and ah to include them, to be able to feature these foods of our heroes as content.”)

Food Exhibits/ Food Fair



Figure 17. Food Fair in Singkaban Festival

(Source Kenyotravel Weebly, 2015)

Figure 17 demonstrate the well-known food fair and food exposition in Bulacan. In Bulacan Food Fair and Exposition or also known as BUFFEX which can be found in Malolos, Bulacan you can see some of the famous delicacies of entire Bulacan.

Marler Haley (2020) asserts that events and exhibits are effective marketing strategies. They provide you a chance to advertise your goods or services to an audience that may be unfamiliar with you or your business. Additionally, they provide a chance to network with both current and new clients. Continue reading to learn

about more advantages of exhibitions. Several informants agreed that in order to showcase and promote the goods produced in the Province of Bulacan, we must organize food exhibits or fairs. Additionally, they revealed that some of them had been holding cooking lessons, food fairs, and exhibits in a particular historical setting in Bulacan to advertise and introduce local tourists to our own cuisine.

FHCE.6- “Dapat ay isasama yun may merong exhibition dapat may mga demo nga mayroong kamukha niyan may food bazaar, naha highlight kasi ang mga produkto ng mga bayan bayan sa Bulacan.”

(“Due to the prominence of the goods from the Bulacan municipalities, there should be an exhibit and demonstrations that mimic a food mart.”) TOH.10 – “We did food exhibits, seminars, and cooking classes about culinary heritage, and we also have our own media center or social media account. Kung saan makikita mo kung anong klaseng programa ang meron tayo pagdating sa heritage tourism. Kaya dapat matikman ang pagkain. Hindi lang masasabi. Kaya dapat maranasan ng tao ang sinasabi nating luto.”

(“We did food exhibits, seminars, and cooking classes about culinary heritage, and we also have our own media center or social media account. where you can see what kind of program we have when it comes to heritage tourism. So the food should be tasted. Just can't say. So people should experience what we say is cooked.”)

TOH.10 – “Pagdating ng mga bisita, may mapapansin sila sa tourism office dahil may mga projects tayo kung saan ipinagdiriwang natin ang culinary heritage ng bayan. Kasama sa mga proyektong ito ang isang heritage museum, mga paligsahan sa pagluluto, mga food exhibit, at isang food bazaar. Mayroon din kaming website tungkol sa culinary, historical, at tourist destinations. Isinasaalang-alang namin na magsagawa ng paligsahan tungkol sa vlogging upang i-promote ang lungsod ng Meycawayan sa mga tuntunin ng culinary, cultural history, at eating outlet dahil alam namin kung gaano kalakas ang social media platform.”

(“When visitors arrive, they will notice something about the tourism office because we have projects where we celebrate the town's culinary heritage. These projects include a heritage museum, cooking competitions, food exhibits, and a food bazaar. We also have a website about culinary, historical, and tourist destinations. We are considering holding a contest about vlogging to promote the city of Meycawayan in terms of culinary, cultural history, and eating outlets because we are aware of how powerful the social media platform is.”)

LIT.4- “Matapos masiguro na mayroong mga magpapatuloy ng pagluluto ng pamanang pagkain, kinakailangan naman itong higit pang ipakilala sa publiko sa pamamagitan ng promotion sa mga ito. Maraming paraan upang ito ay mai-promote, isalibro, ang paggamit ng social media, ang pag-include nito sa mga food fair at bazaar, ang pagsasagawa ng mga cooking demo contest, cooking competition, at marami pang iba.”

(“After ensuring that there are those who will continue to cook heritage food, it is necessary to further introduce it to the public through promotion to them. There are many ways to promote it, publish it, use social media, inclusion in food fairs and bazaars, conduct cooking demo contests, cooking competitions, and many others.”)

LIT.4- “Sa aking pananaw, ang mga epektibong paraan upang mahikayat ang mga mamamayan ng Bulacan at maging ang mga turista upang tangkilikin ang pagkain ng mga bayani ay ang mga sumusunod: Social Media Contents/ Food Vlog and Video Advertising sa pakikipagtulungan sa mga social media influencers, TV Advertising: pagfeature sa mga palabas sa TV tulad ng KMJS, Unang Hirit, Byahe ni Drew, Rated K atbp., Festivals and Food Fairs and Film festival.”

(“On my opinion, the following are efficient approaches to persuade Bulacan residents and even tourists to eat the cuisine of the heroes: Social media posts, food vlogs, and video advertisements produced with the assistance of social media influencers, TV Advertising: Participating in TV programs such as KMJS, Unang Hirit, Byahe ni Drew, Rated K, etc. Festivals, food expos, and movie festivals.”)

LIT.6- “Or maybe a certain you pick a certain day in the year or maybe a week in the year and you can do this food exhibit in the different towns of Bulacan, and this could be a yearly thing, right? And then you can implement, you can showcase, you know the different foods so in the exhibit. I think this is appealing to both

tourists and locals because you know you're there to find out what you know what's new or whether it's something that's new or maybe something that's already old food culture, but you're sort of really rejuvenating or uh, you're, you're giving life to some dishes that are not that popular, but you know, through the heroes, through association with the heroes, you can, you know, sort of revive or bring to life. This food culture exhibit is one thing, and you can do it simultaneously. Umm, you can do this in different baits and sort of create a tour, right? So, you start wherever Malolos and then a week after a month later you can do this. You can do the same in another town right in."

("O baka isang tiyak na pipiliin mo ang isang tiyak na araw sa taon o maaaring isang linggo sa taon at maaari mong gawin itong food exhibit sa iba't ibang bayan ng Bulacan, at ito ay maaaring taunang bagay, tama ba? And then you can implement, you can showcase, you know the different foods so in the exhibit. I think this is appealing to both tourists and locals because you know you're there to find out what you know what's new or whether it's something that's bago o marahil isang bagay na dati nang kultura ng pagkain, ngunit medyo nagpapabata ka na o eh, ikaw, binibigyan mo ng buhay ang ilang mga pagkaing hindi gaanong sikat, ngunit alam mo, sa pamamagitan ng mga bayani, sa pamamagitan ng pagsasamahan kasama ang mga bayani, maaari mong, alam mo, na muling buhayin o bigyang-buhay. Ang food culture exhibit na ito ay isang bagay, at magagawa mo ito nang sabay-sabay. Umm, magagawa mo ito sa iba't ibang pain at gumawa ng tour, di ba? Kaya, magsisimula ka sa kahit saan Malolos at pagkatapos ng isang linggo pagkatapos ng isang buwan magagawa mo ito. Magagawa mo rin ito sa ibang bayan mismo.")

Additionally, Marler Haley (2020) Fairs and exhibitions need a large financial investment from the company hosting the event. It will therefore be supported by a plethora of marketing, advertising, and promotion, sparing you the effort (and expense!) of personally reaching out to each and every one of those potential clients. One reason why it still frequently produces better results than any other kind of marketing is the focused nature of specialty trade shows and exhibition audiences.

Food Festival



Figure 18. Dishes with Banana Win Kalutong Bulakenyo Food Festival

(Source Bulacan Gov.ph, 2016)

Figure 18 demonstrate the food festival cooking competition and presented Banana Peel in Caldereta Sauce and Squash Flower with Malunggay and Banana Blossoms were the two dishes that tasted best and won the first prize in the "Kalutong Bulakenyo" cooking competition held at the Bulacan Capitol Gymnasium in this city.

As a response, informants mentioned that in some well-known towns in Bulacan, local or even large-scale food festivals may be formed to promote local cuisine. Through these initiatives, people will also gradually come to appreciate it until it sparks interest in others, leading to a rise in the number of people who cook or serve such traditional dishes.

Food festivals are used to promote local commodities and differentiate themselves from metropolitan community festivals (Cela A, Knowles-Lankford J, Lankford S. 2007, 2008).

In addition, A food festival is one where the focus is on food in some way, such as highlighting regional or local specialties, or one where the activities and programming are centered around food. A food festival is a public event when local eateries celebrate and advertise their products (Everett and Aitchison, 2007)

FHCE.4- “Parang food fest. Pwede rin pwede makakatulong din dahil yung kasi magandang Tiktok, mas comparison ng noon at ngayon. Na makikita ng mga kabataan “ay ganun pala noon”, magkakaroon sila ng idea. Actually, kasi na tulad ngayon, wala tayong history history sa mga schools eh. Ang hinihiling ko lang sanay mga traditional craft and traditional culture natin, tulad nitong mga pagkaluto ay kailangan natin talagang gumawa ng preservation and iilan lang yung nagluluto, iilan na lang gumagawa. Tulad nga, matatanda na kami kailangan may kasunod na kami na gagawa nito, so let's start yung yung mga youth na magpatuloy.”

(“Like a food festival. Additionally, TikTok, which offers more comparisons between then and now, can be helpful. The notion is that when young people realize "that's how it used to be," they will get it. History is not taught in schools anymore, just as today. The only thing I ask is that we do our best to preserve our old arts and cultures, including this type of cooking since so few people do it. We need someone to continue our work now that we are older, therefore let's start with the younger generation.”)

FHCE.7- “Nandiyan na yung ganito social media, nandyan na yon okay. Pangalawa sana magkaroon ng mga festivals of food eh ‘di ba, yung mga festival yung ano uh food festivals all over the place. Tapos ah demo cooking, instruction, idemo eh turuan ng mga ano turuan ang mga estudyante, next generation and willing naman kaming magturo sa lahat naman kami, willing magturo, magpaliwanag kung bakit ganito, bakit ganon hindi ba.”

(“This social media is already available, so go ahead and use it. Second, I wish there were more food festivals. You know, like there are festivals all over the world. Then demonstrate cooking, give instructions, teach the youth what to teach the following generation, and explain why this is the case as well as why that should not be done if we are eager to teach everyone.”)

FHCE.9- “Ang katangian ng mga pagkain ng mga bayani sa kultura at pamana ito ay maaaring ilarawan ang pagkain bilang mga gawain, paniniwala, sa loobin, istilo ng pamumuhay, tradisyon, at kaugalian na umiikot sa pagpapalaki, paggawa, pagkuha, paghahanda, pagkain, paghahatid, at pagdiriwang ng pagkain. Kasaysayan ng pamilya, genealogy, ninuno, etnisidad, heograpikal na pagkakaiba, klima, at panlipunan at pampulitika, tulad ng kahirapan at digmaan, ay may malaking epekto sa kulturang pang culinary.”

(“The activities, beliefs, attitudes, lifestyles, traditions, and customs that center on growing, making, procuring, cooking, eating, serving, and food festivals can be characterized as food in this culture and heritage. The culinary culture is greatly influenced by family history, genealogy, ancestry, ethnicity, geographic diversity, climate, and social and political forces like poverty and conflict.”)

LIT.4- “Maaari din na bilang isang bayan ay magkaroon ng isang local festival na magtatampok sa mga pagkaing ito. Maaari din itong i-develop at i-promote bilang isang pagkain na natatangi lamang sa kanilang bayan, magkaroon ng isang lugar na puntahan o darayuhin ng mga tao para sa partikular na pagkaing iyon. Sa pamamagitan ng mga programang ito, unti-unti itong yayakapin ng mga tao hanggang sa magbunsod rin ito ng interes upang marami na rin ang magluto o maghain ng mga naturang pamanang kaluto.”

(“It is also possible as a town to have a local festival that will feature these foods. It can also be developed and promoted as a food that is unique to their town, have a place that people go to or go to for that food. Through these programs, people will gradually embrace it until it also arouses interest so that many will cook or serve such heritage dishes.”) LIT.4- “Integrasyon ng mga Pamanang Kaluto o Pagkain ng mga Bayani sa Kurikulum ng mga mag-aaral na may asignaturang lokal na kasaysayan: Paglikha ng isang local festival na magtatampok sa mga Kalutong Pagkain, Food Mapping, Paglikha ng film festival na magtatampok sa mga pamanang pagkain tulad ng sa Cinema Kulinarya ng lalawigan ng Pampanga, Pagsasagawa ng mga food bazaars and

exposition, Pagsasagawa ng mga conferences, cooking demonstration at cooking competition, Pagkakaroon ng Heirloom Cuisine Museum/Food Museum and Restaurant.”

(“Integration of Culinary Heritage or Food of Heroes into the Local History Curriculum: Creation of a local festival featuring preserved foods; Food Mapping; Creation of a film festival featuring heritage foods, such as the Cinema Culinary of the Province of Pampanga; Holding of food fairs and expositions; Holding of conferences; Holding of cooking competitions; and Having an Heirloom Cuisine Museum/Food Museum and Restaurant.”)

FHCE.9- “Ang katangian ng mga pagkain ng mga bayani sa kultura at pamana ito ay maaaring ilarawan ang pagkain bilang mga gawain, paniniwala, sa loobin, istilo ng pamumuhay, tradisyon, at kaugalian na umiikot sa pagpapalaki, paggawa, pagkuha, paghahanda, pagkain, paghahatid, at pagdiriwang ng pagkain. Kasaysayan ng pamilya, genealogy, ninuno, etnisidad, heograpikal na pagkakaiba, klima, at panlipunan at pampulitika, tulad ng kahirapan at digmaan, ay may malaking epekto sa kulturang pang culinary.”

(“The activities, beliefs, attitudes, lifestyles, traditions, and customs that center on growing, making, procuring, cooking, eating, serving, and food festivals can be characterized as food in this culture and heritage.

The culinary culture is greatly influenced by family history, genealogy, ancestry, ethnicity, geographic diversity, climate, and social and political forces like poverty and conflict.”)

Food Bazaar



Figure 19. Food Bazaar in Singkaban Festival

(Source Kenyotravel Weebly, 2015)

Figure 19 shows Food Bazaar in Singkaban Festival. In this food bazaar you can also see some of the famous delicacies of entire Bulacan specially the famous Pastillas of San Miguel, Bulacan.

According to L.Decamora (2017), the Filipino kitchen counter-pose could not handle the weight of the fiesta traditions, fine dining, family dinners, food bazaar tours, and media-encouraged food delivery services. These modern eating activities and culinary customs are a part of the prevailing order that makes it difficult for folk memory to identify a medium of excesses and expressions. In light of this, if we conduct or organize events like a food bazaar, some tourists may be able to identify or notice the excellent cuisine in one town in Bulacan. Additionally, it promotes local cuisine and educates consumers about them.

FHCE.6- “Dapat ay isasama yun may merong exhibition dapat may mga demo nga mayroong kamukha niyan may food bazaar, naha highlight kasi ang mga produkto ng mga bayan bayan sa Bulacan.”

(“Due to the prominence of the goods from the Bulacan municipalities, there should be an exhibit and demonstrations that mimic a food mart.”) TOH.10 – “Pagdating ng mga bisita, may mapapansin sila sa tourism office dahil may mga projects tayo kung saan ipinagdiriwang natin ang culinary heritage ng bayan. Kasama sa

mga proyektong ito ang isang heritage museum, mga paligsahan sa pagluluto, mga food exhibit, at isang food bazaar. Mayroon din kaming website tungkol sa culinary, historical, at tourist destinations. Isinasaalang-alang namin na magsagawa ng paligsahan tungkol sa vlogging upang i-promote ang lungsod ng Meycawayan sa mga tuntunin ng culinary, cultural history, at eating outlet dahil alam namin kung gaano kalakas ang social media platform.”

(“When visitors arrive, they will notice something about the tourism office because we have projects where we celebrate the town's culinary heritage. These projects include a heritage museum, cooking competitions, food exhibits, and a food bazaar. We also have a website about culinary, historical, and tourist destinations. We are considering holding a contest about vlogging to promote the city of Meycawayan in terms of culinary, cultural history, and eating outlets because we are aware of how powerful the social media platform is.”)

LIT.4- “Matapos masiguro na mayroong mga magpapatuloy ng pagluluto ng pamanang pagkain, kinakailangan naman itong higit pang ipakilala sa publiko sa pamamagitan ng promotion sa mga ito. Maraming paraan upang ito ay mai-promote, isalibro, ang paggamit ng social media, ang pag-include nito sa mga food fair at bazaar, ang pagsasagawa ng mga cooking demo contest, cooking competition, at marami pang iba.”

(“After ensuring that there are those who will continue to cook heritage food, it is necessary to further introduce it to the public through promotion to them. There are many ways to promote it, publish it, the use of social media, its inclusion in food fairs and bazaars, conducting cooking demo contests, cooking competitions, and many others.”)

Culinary Tour

Accordingly, when it comes to the Province of Bulacan Culinary Tourism, the food of our heroes has had a great influence. As a result of our local culinary tour, tourists will be able to enjoy Bulacan cuisine in addition to seeing it, according to several informants. They also suggest that a culinary tour is a method of promoting and advertising the best foods in Bulacan. In the world of cookery, travelers can go to various locations and sample and enjoy various dishes and beverages from other regions. As more visitors from around the world travel to the Philippines to learn about its gastronomic culture, the country's culinary tourism industry is predicted to expand. In addition, more individuals are aware of different trends driving the expansion of the Philippine culinary tourism market because of greater exposure to various social media platforms. (FMI, 2022)

FHCE.1- “Sa palagay ko makakatulong ang mga pagkaing ito sa pagpo promote na turismo ng lungsod ng malolos, ng lalawigan ng bulacan kung patuloy itong mailuluto, maipapatikim sa mga dadayong turista dito, kasi pag culinary tourism naniniwala akong dapat na is that only good for the eye’s kung hindi malasahan mo then it will be good for the soul.”

(“I think these foods will help in promoting tourism in the city of Malolos, in the province of Bulacan if they can continue to be cooked and tasted by tourists coming here because, in culinary tourism, I believe that it should only be good for the eyes. If you do not perceive, then it will be good for the soul.”)

FHCE.6- “Nabubuhay. Oo lalo na kung isasama sa tour, kasi kailangan nakapackage duon yung talagang ipo-promote mo ang Bulacan dapat hindi mawala yung ganun tungkuning. Merong culinary Tour at may mga demo.”

(“Living Yes, especially if it is a part of the tour since it needs to be packaged that way if you want to truly market Bulacan. You can't lose that distinction. There are cooking demonstrations and tours.”)

As per FMI, 2022 people are choosing to travel to the Philippines for culinary tourism because it is a tranquil, exotic location with a diverse cuisine culture. The Philippines, which offers a variety of delectable dishes and drinks, was also ranked as the best destination for tourists. By eating in native homes or cooking together at local restaurants and culinary tours, tourists can experience familial ties. Its objective is to actively promote cuisine and cultural practices. As culinary tourism becomes more popular in the Philippines, visitors are more likely to experience local cuisine by dining at a resident's home. In the culinary tourism business, major companies are moving away from globalization and toward localism, valuing local items that reflect their

cultures above international trends.

TOH.4 – “Malaki ang epekto ng lutuin ng mga pambansang bayani sa Bulacan Province sa culinary tourism. Ang pagkain ay may epekto sa kultura sa maraming paraan, kabilang ang tradisyon, relihiyon, at pamilya. Dahil ang pagkain ay maaaring makaapekto sa mga gawi sa pagkain at mga paniniwala sa relihiyon ng isang tao, ang mga katangiang ito ay nagbubukod sa atin sa ibang mga indibidwal at nagtatag ng isang ganap na bagong lipunan.”

(“The cuisine of the Filipino national heroes had a significant impact on Bulacan Province's culinary tourism. Food has a cultural impact in several ways, including tradition, religion, and family. Because food can affect a person's eating habits and religious beliefs, these characteristics set us apart from other individuals and establish an entirely new society.”)

Finally, FMI, (2022) noted that as cooking classes grow in popularity among young people, there would be a growth in the demand for culinary tourism in the Philippines. Additionally, families with young children and single travelers are utilizing this chance to meet and socialize with new people, including locals and international tourists. This factor is predicted to increase the Philippines' market share in culinary tourism during the anticipated period.

Product Availability

The informants' interviews produced four applicable codes for product availability, including food production, food availability, restaurants, and tangible heritage, which the researcher subsequently discussed.

Food Production

Growing, producing, and consuming food offers chances to strengthen local communities' capacities, wealth, and resilience as well as to more fairly distribute power along the supply chain. Resources can be natural assets including soil, water, fish, and ecosystem services as well as employment, skills, capital, and other financial assets. Communities' prospects and resilience are harmed by food production or farming practices that harm our environment. (Sustain: The Green House, 2022). In accordance with this, several significant informants stated that individuals can develop their own delicacies or that before purchasing Bulacan food, a sample must be made. Correspondingly, based on the typical food that is accessible in the area, people are able to produce their own cuisine.

FHCE.1- “Ako sa pambansang komisyong pangkasaysayan ng pilipinas o sinaunang republika ng 1989 ay nagsasagawa kami ng mga public programs ng pagbibigay ng lectures, seminars, and workshops on pagkaing bulakenyo dun sa aming isang seminar noon ay pinakita namin ang kahalagahan ng paboritong pagkain ni Gregorio del Pilar yung arroz ala cubana itinuro ito kung papaano ito gawin tapos yung paggawa ng gurgorya na sinasabing ginagawa din ng kababaihan ng malolos so ang naging target audience namin noon ay yung mga estudyante din mga magulang so kung matututuhan nila ito maaari nilang gawing pagkain sa kanilang pang araw araw na hapag at kung may iba pa silang extra time pwede silang magluto, at ibenta nito, at maaari ding makatulong sa pamumuhay nila so hindi lang ito basta pag promote nung pagkain kung hindi sana itong mga pagkain na to ay magamit din na makatulong sa pamumuhay ng bawat malolenyo.”

(“I am running public lectures, seminars, and workshops on bulakenyo cuisine as part of the National Historical Commission of the Philippines, or the old republic of 1989. We demonstrated the significance of Gregorio del Pilar's favorite dish in one of our presentations Our target audience was the students and parents, so if they can learn it they can use it as food in their daily life that table and if they have some extra time they can cook, and sell it, and it can also help their lifestyle. It's not just promoting the food if these foods can't also be used to help the lifestyle of every single person. For example, arroz ala cubana was taught, followed by the making of gurgoria, which is said to be done by women as malolos.”)

FHCE.10- “Una Kailangan matikman, Kailangan natin ibenta para maipakilala sa ibang lugar dapat lagi makikita kung saan pwede matikma at kung saan makakabili nito pamana kaluto na ito sa ibang tao hindi laman dito, pati sa ibang bansa na rin, kasi nakakarating na rin po sa ibang bansa eh, ‘pag natikman nila, ‘uy

gusto ko yung dito, yung galing Bulacan na mga kakanin kasi iyan ang gustong gusto namin na mula nung araw pa na lutong masarap na hindi katulad ng ibang kaluto na ngayon na kakaiba so, iyon yung naaano nila.”

(“To produce anything and spread it to new locations, we must first sample it. We also need to constantly check where we can purchase it. hello, I enjoy the food here, the food from Bulacan, since that's what we've been craving ever since it was prepared deliciously, in contrast to other cuisine today, which is so different, that's what them.”)



Figure 20. Food Production of Pastillas De Leche of San Miguel, Bulacan

(Source Kenyotravel Weebly, 2015)

Figure 20 shows the food production or production of San Miguel, Bulacan which is the Pasalubong Capital of Bulacan and the Sweetest Town in the Philippines. San Miguel Bulacan is known for their sweet pastillas, chicharon and other native delicacies.

TOH.7 – “Yung impluwensiya ng pagkain ng mga bayani eh, masasalamatin doon sa sa kakayahan sa kabuhayan ng isang lunan. For example, doon sa bayan ng Hagonoy, ang ang karaniwang mga pagkain ay buhat sa katubigan. So halimbawa yoong kohol na nakukuha sa tabing ilog, nakukuha doon sa yung mga yamang dagat yung mga sea foods. So, reflection ito ng kanyang lunan eh, yung yung kung sa ang ang kakayahan ng isang lugar na makapagproduce nang ganoong uri ng pagkain”.

(“The ability to support oneself can reflect the impact of the heroes' food. For instance, the typical foods in the town of Hagonoy come from the water. Therefore, the seafood is gotten there from the sea resources, such as the kohol that is fished by the river. Therefore, this is an illustration of his land's ability to produce that kind of food.”)

TOH.7 – “Kung tatanungin mong nakapagproduce pa naman yung yung pagkain nagiging daan para makapagproduce ng bayani, parang sa mga maliit lamang ang kanyang kontribusyon.Kasi may bay-, ang karaniwan namang bayani minsan miyembro ng middle class, so sila lamang ang may kakayahang makapagproduce nang ganoong uri ng pagkain, pagkatapos ay nagiging malaganap lamang ito at nagkakaroon ng pagka ah pagkakagaya gaya at kung ang tinatanong mo ay papaano itong pagkain nito ay naging impluwensiya para makapag produce ng mga bayani. Ah ang bayani ang nagpopromote sa pagkain kasi.”

(“If you ask the person who created the meal that becomes the means of creating a hero, it seems that his contribution is exclusively for the little ones. Because there is a bay-, the typical hero is occasionally a member of the middle class, so they are the only ones who can produce that kind of food, it merely spreads and there is such a thing as imitation, and if you're wondering how this cuisine has come to be a factor in creating heroes. Ah, the one who promotes the food is the hero.”) TOH.7 – “Karaniwan yoong ginataang kuhol, pais na bangus, yung luto sa alagaw, saka ah hipon, hinalabosna hipon. So nagkakaroon na lamang ngayon ng ng ibang twist doon sa pamamaraan ng pagluluto but then yan yung karaniwan na ah na ipoproduce ng bayan sa mahabang panahon.Halimbawa alimango, basta yung yamang dagat.Yung mga maliliit na isda ay mapreserba so inaasinan. So nagkaroon-, kaya kami bumibida sa paggawa ng daing, ng tuyo. At yun ang nagiging bahagi ng industriya pero yun minsan ang mga pagkaing iyon kinain ng mga bayani, kasi iyon yung available eh ‘di ba. Iyon yung nasa paligid nila yun yung madali naming makuha at kung may mga pulutong ng mga katipunan na marami ang kasapiyan.”

("Typically, it is referred to as snail, pais na bangus, or the alagaw- cooked variety, and subsequently ah shrimp, or marinated shrimp. As a result, the cooking process has changed, but the community will continue to produce food this way for a while. Crabs, for instance, if the seafood. It is possible to preserve little fish by salting them. Because of this, we start by making daing na tuyo. And it becomes a staple of the industry, but occasionally the heroes consume those foods because that's what's available, isn't that right? If there are groups of groups with a large membership, we can easily obtain that because it is what is nearby.")

FHCE.8-. "Lahat tayo ay may bahaging dapat gampanan sa pagtiyak na ang masustansyang pagkain ay makukuha at ligtas para sa lahat, hindi alintana kung tayo ay nagtataas, naghahanda, nagbebenta, naghahatid, o ubusin ito."

("No matter if we grow, prepare, sell, deliver, or eat the food, we all have a role to play in ensuring that it is accessible and secure for everyone.")

Availability of Food

According to a number of responses, the sustenance of our heroes may vary based on the food's accessibility. According to some informants, the availability of food also relies on the precise location of our heroes. In addition, According to JB Macatulad and Renee Macatulad (2015), the mix of the three flavors sweet, sour, and salty distinguishes Filipino cuisine. Spices and heat aren't as dominant in traditional Filipino food as they are in other Southeast Asian nations. The most often used ingredients are garlic, ginger, bay leaves, and black pepper, but spicy food is only widely consumed.

FHCE.6- "Yung mga Heroes na yan kamukha din natin yan na pangkaraniwang tao may mga paboritong pagkain, at iba iba yung pagkain nung panahon nila, iba diyan yung pagkain natin ngayon."

("These heroes resemble regular individuals like us and have favorite cuisines. However, the food in their era was different from what we eat today.")

FHCE.4- "Depende sa lugar kung nasa kabayanan ka o nasa kabukiran ka. 'Pag nasa kabukiran, ang mostly na kinakain nila yung mga tanim nilang gulay, mga alagang hayop, tapos kung ano yung nakikita nilang pwedeng kainin sa kabukiran. Pero dito sa kabayanan, ang pangkaraniwang kinakain nila is may gulay rin sila pero mostly mga karne, manok."

("It depends on the place if you are in town or the countryside. ' When they are in the countryside, they mostly eat their vegetable crops, domestic animals, and then whatever they see that can be eaten in the countryside. But here in the town, what they usually eat is not vegetables but mostly meat and chicken.")

FHCE.6- "Piniprepay nila yung pagkain nila depende sa kung ano yung available. Yung paggawa nila ng pastillas kung naririnig mo iyon, kaya sila gumagawa noon dahil diba noon ang ginagamit na binder sa mga walls ay yung puti ng itlog di ba, yun daw pula yun ang ginagawa nilang ano leche plan at saka ano kaya yung pastillas."

("They cook their meals based on what is available. If you hear that when they create pastillas, then you know that they used to manufacture them since egg white was the adhesive used on the walls. The red one is allegedly what they prepare, followed by the pastillas, according to rumors.")

TOH.1 – "Kumbaga, yung kung ano lang yung available doon sa paligid natin eh 'yun lang ang kakainin nila so, malalaman mo dun kung naman ang maganda ang pamumuhay eh ito yung mga hinahain sa mga bahay na bato di ba pag may mga kasiyahan, then nandodoon lahat na kagaya ko lahat ng mga garbong mga pagkain."

("You'll know that the excellent life is what is offered in the stone houses because they seem to just eat what is readily available nearby. I like all gourmet dishes, so you'll know that the celebrations are when everyone gathers.")

TOH.7 – "Yung impluwensiya ng pagkain ng mga bayani eh, masasalamatin doon sa sa kakayahan sa kabuhayan

ng isang lunan. For example, doon sa bayan ng Hagonoy, ang ang karaniwang mga pagkain ay buhat sa katubigan. So halimbawa yoong kohol na nakukuha sa tabing ilog, nakukuha doon sa yung mga yamang dagat yung mga sea foods. So, reflection ito ng kanyang lunan eh, yung yung kung sa ang ang kakayahan ng isang lugar na makapagproduce nang ganoong uri ng pagkain.”

(“The ability to support oneself can reflect the impact of the heroes' food. For instance, the typical foods in the town of Hagonoy come from the water. Therefore, the seafood is gotten there from the sea resources, such as the kohol that is fished by the river. Therefore, this is an illustration of his land's ability to produce that kind of food.”)

TOH.7 – “Karaniwan, ito ay kilala bilang isang kuhol, pais na bangus, o ang iba't ibang luto ng alagaw, at pagkatapos ay ah hipon, o adobong hipon. Dahil nagbago ang pamamaraan ng pagluluto, hindi na ito katulad ng tradisyonal na ginawa ng bayan. Ang alimango ay isang magandang halimbawa ng yamang dagat. Posibleng mapanatili ng asin ang maliliit na isda. Samakatuwid, sinimulan namin ang pagpapatuyo ng daing dahil nandoon na. At iyon ay nabubuo sa isang bahagi ng industriya, ngunit kung minsan ang mga bayani ay kumakain ng mga pagkaing iyon dahil iyon ang magagamit, hindi ba tama. natural na mabubuo ay pagkain na sasapat kaysa sa pagkain na hahanapin.”

(“It is typically referred to as a snail, pais na Bangus, or a type of alagaw, followed by a shrimp or adobo shrimp. The traditional approach to cooking is no longer used because the cooking technique has changed. A good example of a marine resource is crab. Small fish may be preserved by salt. We began drying the moan since it was already present. And it expands on a portion of the industry, but isn't it true that sometimes heroes eat such meals because they are what is available? Food that is naturally occurring rather than food that needs to have foraged will be sufficient.”)

TOH.7 – “Karaniwan yoong ginataang kuhol, pais na bangus, yung luto sa alagaw, saka ah hipon, hinalabosna hipon. So nagkakaroon na lamang ngayon ng ng ibang twist doon sa pamamaraan ng pagluluto but then yan yung karaniwan na ah na ipoproduce ng bayan sa mahabang panahon. Halimbawa alimango, basta yung yamang dagat. ‘Yung mga maliliit na isda ay mapreserba so inaasinan. So nagkaroon-, kaya kami bumibida sa paggawa ng daing, ng tuyo. At yun ang nagiging bahagi ng industriya pero yun minsan ang mga pagkaing iyon kinain ng mga bayani, kasi iyon yung available eh ‘di ba. Iyon yung nasa paligid nila yun yung madali naming makuha at kung may mga pulutong ng mga katipunan na marami ang kasapian.”

(“Typically, it is referred to as snail, pais na bangus, or the alagaw-cooked variety, and subsequently ah shrimp, or marinated shrimp. As a result, the cooking process has changed, but the community will continue to produce food this way for a while. Crabs, for instance, if the seafood. It is possible to preserve little fish by salting them. Because of this, we start by making daing na tuyo. And it becomes a staple of the industry, but occasionally the heroes consume those foods because that's what's available, isn't that right? If there are groups of groups with a large membership, we can easily obtain that because it is what is nearby.”)

FCHE.5- “Pero kung talagang tutuusin kung gusto mong ah Ano ba talaga ang mga pagkain na ano ng mga bayani or yung mga yung mga yung pagkain ng himagsikan Titingnan mo yung ano yung kung ito ba ay itinanim o kinucultivate, Ito ba ay wild crafted o nakukuha lang sa mga napupulot pulot, tulad ng mga dampalit ng na mga suso, ng mga kabute, ng ahm ulasiman pansit pansitan.”

(“But if you're truly curious, find out what the rebels' or the heroes' favorite cuisine are. Honey that has been picked, such as breast sticks, mushroom stems, and ahm ulasiman pansit pansitan.”)

Funlasang Pinoy (2022) claims that back then, our predecessors relied on the advantages of living in a resource-rich nation. Recent research based entirely on archaeology reveals that one of the oldest components of Philippine cuisine is the kinilaw, a meal made with raw seafood and vinegar. It is also obvious that the first Filipinos were reliant on the natural world. Perhaps the first time this happened was when people grilled meat over fire. But they didn't have the faintest notion that seasoning would improve the food's flavor.

Restaurants

According to Team Multiteria (2021), restaurants face difficulties after the COVID-19 pandemic as customers seek sanctuary and local laws prevent many dining establishments from reopening. There is no denying the value of in-person dining to our communal psychology and local economy, even while restaurants have undoubtedly shown the adaptability necessary when they switched to curbside service and delivery. As a result, some informants discussed the importance of restaurants in identifying and publicizing the cuisine of our national heroes. With the aid of some eateries that serve or make the native or original meals of Bulacan, people can also strengthen the cuisine of our heroes as well as tourism.

FHCE.3- “Isa nga yung pagluluto ng kanila- ‘yung pagkaing Pilipino. Meron ditong isang restaurant, Bistro Maloleño, nung una regular foods ang sineserve nya, tapos ang ginawa nung pinag-aralan nya yung mga pagkaing Pilipino, pagkain ng bayani iyon ang sineserve nya. Ngayon pagka may turista, dun namin binubook, yung mga tourist. ‘Yung maglaluch, kung ano yung gusto nilang pagkain ng bayani na matikman yun ang iseserve niya.”

(“They just make Filipino food, and that's all. There is a restaurant in this area called Bistro Maloleño. Initially, the chef served standard fare, but after learning about Filipino cuisine, he began serving dishes fit for a hero. These days, we book the tourists when there are any. Any food the people want the hero to eat will be served, including the maglaluch.”) TOH.1 – “Kumbaga, nainnovate din nung yung mga pagkain nila na yun na adapt natin yun eh at hanggang ngayon, kumbaga ginagamit pa rin nakikita pa rin natin sa hapag yun, sa mga restaurant.”

(“Apparently, it was also when they innovated their food that we adapted it and until now, it seems that we still use it and see it on the table, in restaurants.”)

TOH.3 - “Para sa akin marahil ang Bulacan kasi isa sa lalawigan binabalik balikan ng mga turismo so para sa akin upang lalong mapalakas ang mga pagkain ng mga bayani na na inihahanda dati sa kanila meron tayong mga lugar kung saan ang patuloy pa na merong mga inihahanda o ah sini serve na pagkain ng mga bayani kagaya sa syudad ng malolos nadiyan ay merong isang lugar kung saan ine sini serve pa din nila yung mga pagkain ng mga bayani so para sa akin bilang isang tourism officer marahil ay maaari kong dalhin ang mga dumadayo sa aming bayan kung saan alam ko na meron pa silang matitikman at meron pa silang ah makakain na masasabi natin na pagkain ang mga bayani natin noong araw na hanggang sa ngayon ay patuloy pa rin na inihahanda sa hapag kainan ng establishmentong ito o ng restaurant na ito.”

(“ In my opinion, Bulacan is one of the tourist destinations in the country, thus it makes sense that there are locations where the meals that have been served for the heroes are still being prepared. serve food of heroes, such as in the city of Malolos, so if I were a tourism official, I might be able to bring visitors to our town to a location where I know they can still taste and eat food that we can claim is the food of our heroes of the day that is still being prepared at the dining table of their families.”)

TOH.6 – “Ayun nga, yung ating Fiesta Republica, at yung ating Sinkaban Festival na kung saan ay ah ito ay dinadaluhan ng napakadaming mga mahihilig na nagluluto at mga restaurant na rin na naririto sa atin, katulad ng Bistro so yung mga iyan ay ah talagang ah pangunahing restaurant ng Malolos.”

(“That's correct, the Bistro, our Fiesta Republica, and our Sinkaban Festival—each of which attracts a sizable number of foodies—are the principal dining establishments in Malolos.”)

TOH.2 – “Well of course yung siguro nga kailangan kasi lahat ng tourism industry sa accommodation transportation pwede yan ah risk restaurants tell bedded best and everything lahat na yan ay maging ma utilize ng nang turismo para sa pagpapalaganap nitong mga nung mga food of the heroes so sa restaurant gawin mo ay engaged mo ang mga restaurant owners na serve nila yung mga pagkain nito as part of their menu noh satire yung sa ah yung mga sa mga estudyante gawing partners ano ito di ba pay home economics dati pwedeng somehow ipasok yung iinject itong mga favorite food of the heroes s part of the subject iincorporate lagi yung pagkain sa anumang tourism activities.”

(“In the restaurant, do you engage the restaurant owners to serve this food as part of their menu? Noh satire, ah, let's make the students partners, what is this, isn't it pay home economics, wasn't it once possible to do something like that? Of course, it is probably necessary because all the tourism industry in accommodation transportation can do that risk restaurants tell bedded best and everything all of that can be utilized by tourism for the propagation of this food of the heroes so in the restaurant do.”)

LIT.6- “Getting a more widespread campaign rather than just a few restaurants, right? So, imagine you know tourists coming into Bulacan and they go to 1234 restaurants and consistently they see a specific dish that is associated with Del pilar longganisa ni manong, lonnganisa ni Del pilar nalang para maayos pakinggan and so in in the long run. Bulacan will be known for that dish that is influenced by the popularity of the hill.” (“Receiving a wider-reaching marketing as opposed to one that only targets a few eateries, correct? Imagine, then, that when visitors to Bulacan visit 1234 different restaurants, they frequently order a meal that is connected to Del Pilar's longganisa ni Manong, or to be more accurate, Del Pilar's longganisa. This will result in a negative impact over time. As a result of the popularity of the hill, Bulacan will become known

for a certain meal.”)

Lastly, According to Cumberland (2021), local restaurants are an important hub for social interaction in communities, where bonds are forged, and memories are created. They form the foundation of regional food culture and pass down agriculture and recipes from one generation to the next. By choosing to eat at a neighborhood restaurant, you directly support your neighborhood and protect regional cuisine and agriculture.

Food has always played a significant role in Philippine society, according to Patricia Bianca Taculao (2021). It unites **Tangible Heritage**

people and overcomes divides while also serving to define a particular culture and heritage from a certain region of the nation. Some informants believe that with the help of some occasions, and festivals here in Bulacan they are able to promote the significance of foods that used to be there that seem to be disappearing are given value to those things that are our tangible heritage.

FHCE.6- “Ayun magandang ano yun, kasi kapag may mga okasyon at lalo na kamukha niyan Linggo ng Bulacan. Nabibigyan ng, parang na muling naipo-promote yung mga pagkain na dati nang meron na na Parang nawawala nabibigyan ng halaga yung mga bagay na yun yung tangible Heritage natin. Nabubuhay. Oo lalo na kung isasama sa tour, kasi kailangan nakapackage duon yung talagang ipo-promote mo ang Bulacan dapat hindi mawala yung ganun tungkuning.”

(“That's a good thing, because when there are occasions and especially like that Sunday in Bulacan. Being given, as if re-promoted the foods that used to be there that seem to be disappearing are given value to those things that are our tangible heritage. living Yes, especially if it is included in the tour, because it must be packaged there that you will really promote Bulacan, you must not lose that title.”)

Preservation

The informants' interviews produced four codes that were relevant to the Preservation, including education, documentation, research, and culinary museums. The researchers classified these codes below. Education



Figure 21. School of the Women of Malolos

The figure 21 shows the Instituto Mujeres, a night school where wealthy Malolos mestiza women were able to study Spanish after they petitioned the Governor-General in 1888, still has a portion of its original stone wall standing along Santo Nino Street.

In accordance with this, numerous respondents claimed that Bulacan food can encourage and be evaluated for its importance in terms of education. The food of our hero can be taught and introduced in a setting like a school. Moreover, informants said that DepEd or other institutions might share a significant amount of responsibility for establishing and educating about the Province of Bulacan's native cuisine. In line with this, education is another crucial element in promoting and raising awareness of Bulacan cuisine. It's fantastic to know what our heroes enjoyed eating in their day, as described in Flying Ketchup (2022), and it's even more amazing to find out that you have similar tastes. You feel more personally acquainted with them as if you knew them directly. Even when they are no longer with us, eating brings us closer to the role models we admire.

FHCE.8- “So, kung gagamitin natin ang paaralan like iba ibang home economics at i- well iyun nga, gamitin ang edukasyon, ang mga paaralan para idessiminate o palaganapin at ipromote ang mga local recipes ano, cite by cite with the mga bayani.”

(“So, if we use education effectively to promote and disseminate regional recipes, cite by cite with the heroes, we may use schools to teach various home economics subjects.”)

FHCE.8- “Like restaurants, hotels ‘no, yung mga accommodations pwedeng din yang, pwede siyang- o DepEd, the educational system pwede maggawa ng batas ang gobyerno para maging ahm sapilitang pagtatag, pagsasatupad ng pagpapalaganap ng mga recipes na ito.”

(“Like eateries, hotels, or other lodgings, the government may also make laws requiring the establishment and implementation of the distribution of these recipes. Other examples include DepEd, the educational system.”)

FHCE.9- “So syempre sa social media rin, isa pa rin yun na babalikan dahil iyon talaga yung isang mabilis na maipakita natin, maipakilala yung pagkain. So, then yung isa pa, na part pa rin yung sinasabi ko na kailangan maiano kaagad natin sa mga local schools natin dito. hindi alam pero wow na wow nung nalaman nila yung mga pagkain. So, siguro yun nga isang nakikita kong kakulangan yung awareness, kung ito ay nababasa rin at nailalathala sa mga eskwelahan, mas mabilis nilang malalaman yung kung ano yung mga pagkain na meron tayong.”

(“Since that's the one where we can introduce the cuisine most rapidly, it's important to return to it on social media as well. The other, which is still a component of what I'm saying, is that we must act right now in our nearby schools. Wow, when they learned about the foods, I guess. Perhaps there is a dearth of awareness there; but, if it is read and published in schools as well, students will be more aware of the variety of foods available.”)

FHCE.3- “The best way to promote a food is you teach it to others, transfer it to others. Kasi mas mahaba, mas mas mahaba ang mararating niya. Kung kumbaga ako para sakin ha, pwede mo siyang ibe-, pwede mo siyang ipatikim, pwede mo siyang ibenta, ‘di ba. Pero ‘pag tinuro mo siya, magiging part- ah yung possibility na maging parte iyon ng kanyang sariling history, sa living food history. It goes along way.”

(“The best approach to promote a portion of food is to spread it to others by teaching them about it. Because it will last longer the longer it is. If it's as I am for me, then you can taste him, sell him, and sell him. The possibility, though, will become a part of his own history—a living food history—when you teach him. It has a long reach.”)

FHCE.6- . “Pwede siguro pero depende pa rin yan sa Deped kung ipasok sa kurikulum ng ng ano di ba. Siguro kung mas magandang pag- usapan muna ng local tourism office tsaka ng probinsyal tsaka Depende siguro umupo sila para pag-usapan yun. For example, po yung sa advertising po yung mga competition ko na ginagawa po ng atin pong Ay nako sobra sa taas napakalaki ng impluwensya ang kasi ang lawak ng sakop eh kaya everything goes talaga ito po makita natin na medium po or channel po. Oo yung social media flatform hindi lang Facebook, pati Ig Twitter tiktok youtube eto po talaga yung nakikita nyo. Oo palagay ko nga yun

din.”

(“It might be conceivable, but whether it will be taught in school is still up to DepEd. Maybe it's best to talk about it with the regional tourism office after the local one. Depending, perhaps they sit down to talk about it. For instance, the influence of the advertising competitions we have is extremely strong and the reach of the coverage is very broad. Let's see if it's a medium or a channel. Yes, the social media network includes Ig Twitter TikTok YouTube in addition to Facebook. I concur I think that.”) FHCE. 7- “Nandiyan na yung ganito social media, nandyan na yon okay. Pangalawa sana magkaroon ng mga festivals of food eh ‘di ba, yung mga festival yung ano uh food festivals all over the place. Tapos ah demo cooking, instruction, idemo eh turuan ng mga ano turuan ang mga estudyante, next generation and willing naman kaming magturo sa lahat naman kami, willing magturo, magpaliwanag kung bakit ganito, bakit ganon hindi ba.”

(“This social media is already available, so go ahead and use it. Second, I wish there were more food festivals. You know, like there are festivals all over the world. Then demonstrate cooking, give instructions, teach the youth what to teach the following generation, and explain why this is the case as well as why that should not be done if we are eager to teach everyone.”)

FHCE.8- “In my opinion, one of the most essential components in the tourism industry's capacity to draw tourists from both domestic and foreign markets is advertising. The tourism Office or DOT is accountable for promoting the region's natural resources, cultural heritage, and other features that enable visitors to have a truly immersive experience. The greatest approach to advertise for me, in my opinion, would be through social media like Facebook and Instagram. I also think that adding courses on cooking and home economics to the school's curriculum should be added the second one is the Competition for every barangay to prepare and document their unique cuisine using authentic cooking techniques to promote the Philippine heirloom cuisine documentary about the food of the heroes, invite a celebrity chef or food blogger. Festival culinary competitions at applying it in each town's restaurants.” (“Sa aking palagay, ang isa sa pinakamahalagang sangkap sa kapasidad ng industriya ng turismo na makaakit ng mga turista mula sa parehong lokal at dayuhang merkado ay ang advertising. Pananagutan ng Tourism Office o DOT ang pagtataguyod ng mga likas na yaman ng rehiyon, pamana ng kultura, at iba pang tampok na nagbibigay-daan sa mga bisita na magkaroon ng tunay na nakaka-engganyong karanasan. Ang pinakamahusay na paraan upang mag-advertise para sa akin, sa aking opinyon, ay sa pamamagitan ng social media tulad ng Facebook at Instagram. Sa tingin ko rin, dapat idagdag ang mga kurso sa pagluluto at home economics sa kurikulum ng paaralan ang pangalawa ay ang Competition para sa bawat barangay na ihanda at idokumento ang kanilang natatanging lutuin gamit ang mga authentic cooking techniques para i-promote ang Philippine heirloom cuisine documentary tungkol sa pagkain ng mga mga bayani, mag-imbata ng isang celebrity chef o food blogger. Festival culinary competitions sa paglalapat nito sa mga restaurant ng bawat bayan.”)

TOH.5 – “Sa totoo lang kung aaralin mo pang mabuti ang pagkain natin, nandodoon ang ang kasaysayan mismo ng Bulacan nandodoon sa pagkain, kaya dapat yang pagkain na yan ay aralin. Tama yung desse-

, tama ang iyong dissertation dahil makikita mo talaga ang ugali ng tao dahil sa kanyang pagkain.”

(“If you look closely at our food, you can see the history of Bulacan itself, thus which should serve as a lesson. Your dissertation and thesis are correct since you can clearly see how people behave in relation to their eating habits.”)

TOH.5 – “Yan ay dapat aralin at pag aralan, dapat ang pagkain na yan ay matutunan natin sa mga dahil sa pagkain na yan pa’no tayo nakarating sa yugto na ito. What makes them different, ‘tong mga food na to. Pa’no pa’no nila na ma na induce na maging hero sila na ba na maging bayani sila dahil ba sa pagkain na yun, kaya sila naging bayani maaari ‘di ba.”

(“That should be learned and studied, we should learn that food from those who because of that food, how did we get to this stage. What makes them different, these foods. How did they induce them to become heroes? Is it because of that food, that's why they became heroes?”)

TOH.1 - “Siguro, huwag nating kalimutang ikwento, gawan ng mga promosyon at higit sa lahat ituro. Huwag, kumbaga, ‘wag natin ipagdamot. Kasi marami ng namamatay na kaluto ng bayan na dahil lang sa ayaw nilang ishare so, siguro kailangan mabigyan ng impormasyon ng mga tao na kung ano man ang meron sila, ‘wag nilang ipagdamot dapat ipasa nila para hindi ito mamatay at kumbaga maki-, mas lalo pang makilala.”

(“Perhaps we should remember to tell stories, make an announcement, and teach above all things. Please, let's not harbor resentment. Because many people's culinary traditions are perishing because of their unwillingness to pass them on, perhaps people need to be informed that whatever they possess should not be held against them and should instead be shared to prevent its demise and perhaps allow them to learn more.”)

TOH.5 – “Hindi dapat talaga yung pagkain ay you must promote them. Kailangan imarket yan, pag-aralan, dapat iresearch noh. Kailangan niyong pagkain authentic hindi basta basta ito halimbawa tinola ni Jose Rizal dapat alamin mo kung bakit ito ang paboritong pagkain ni Rizal.”

(“It really shouldn't be the food; you must promote them. It needs to be marketed, studied, and researched. You need authentic food, not just this for example prepared by Jose Rizal, you should know why this is Rizal's favorite food.”)

TOH.6 – “So um hindi lamang ah dapat na maituro ito sa mga estudyante na sa may truck na ah tungkol sa pagluluto kundi kahit sa mga Junior High School, or even ang Elementary learners kapag naipresent natin ang mga ito sa curriculum, lalo na sa Edukasyong Pantahanan Pangkabuhayan ay magkakaroon agad sila ng maagang kaalaman upang sila ay magkaroon ng pag pag ah, pagpapahalaga at pagmamalaki sa kanilang sarili na pinagmulan nilang bayan o lungsod.” (“Therefore, when we teach them in the curriculum, especially in Home Economics Education, it should not only be taught to students who already have a passion about cooking, but even to Junior High School, or even Elementary learners. They will have access to early information right away, enabling them to respect, value, and be proud of their

hometown or community.”)

TOH.8 – “Sa restaurants dapat was making courage pa, na dapat lutong lokal ang ipromote mo. Kasi habang ginagamit mo sya, lalo mo siyang mapapalago, lalo mo siyang mapapa develop kung ano yung mga lasang-, bakit nga ba kami ‘di kinakainan nung mga ganitong taga lugar, siguro baguhin ko yung ingredients ko o baguhin ko yung pagluluto ko so nadedevelop, ibig sabihin habang minamahal ko siya napeperfect mo yung pagkain.”

(“In restaurants, you should be making more courage, and you should promote locally cooked food. Because the more you use it, the more you will make it grow, the more you will make it develop what the flavors are-, why are we not eaten by these local people, maybe I should change my ingredients or change my cooking so it develops, meaning while I love him you can perfect the food.”)

TOH.9 – “Tapos, bukod doon sa mga pagkain na yan na mapoprotektahan ah isa rin siguro na dapat natin ah gawin ay meron tayong malinaw na direktiba sa kagawaran ng edukasyon, na maisama rin ito sa curriculum kasi kapag naisama talaga sa TLE, ah mas magiging malakas, mabubuhay pa rin. Kasi ang pinaka naniniwala ako, na ang pinaka malakas na puwersa para mabuhay yung mga tradisyong ito ay padaanin natin sa DepEd, kasi sila yung nagtuturo sa mga bata. Ngayon, sa pamamagitan ng curriculum na gagawin, lalo na ang isa K to 12 mas magiging malakas mas mabubuhay yung mga ah mas mapoprotektahan natin yang mga food ng ating mga bayani.”

(“Then, apart from those foods that can be protected, maybe one thing that we should do is that we have a clear directive from the Department of Education, to include it in the curriculum because if it is really included in TLE, it will be stronger, more viable still. Because I believe the most, that the most powerful force to keep these traditions alive is through DepEd, because they are the ones who teach the children. Now, through the curriculum that will be created, especially the one K to 12, those who will be stronger will live longer, the more we will be able to protect the food of our heroes.”)

TOH.10 – “Ee did food exhibits, seminars, and cooking classes about culinary heritage, and we also have our own media center or social media account. Kung saan makikita mo kung anong klaseng programa ang meron tayo pagdating sa heritage tourism. Kaya dapat matikman ang pagkain. Hindi lang masasabi. Kaya dapat maranasan ng tao ang sinasabi nating luto.”

(“We did food exhibits, seminars, and cooking classes about culinary heritage, and we also have our own media center or social media account. where you can see what kind of program we have when it comes to heritage tourism. So the food should be tasted. Just can't say. So people should experience what we say is cooked.”)

TOH.2 – “Well of course yung siguro nga kailangan kasi lahat ng tourism industry sa accommodation transportation pwede yan ah risk restaurants tell bedded best and everything lahat na yan ay maging ma utilize ng nang turismo para sa pagpapalaganap nitong mga nung mga food of the heroes so sa restaurant gawin mo ay engaged mo ang mga restaurant owners na serve nila yung mga pagkain nito as part of their menu noh satire yung sa ah yung mga sa mga estudyante gawing partners ano ito di ba pay home economics dati pwedeng somehow ipasok yung iinject itong mga favorite food of the heroes s part of the subject iincorporate lagi yung pagkain sa anumang tourism activities.”

(“In the restaurant, do you engage the restaurant owners to serve this food as part of their menu? Noh satire, ah, let's make the students partners, what is this, isn't it pay home economics, wasn't it once possible to do something like that? Of course, it is probably necessary because all the tourism industry in accommodation transportation can do that risk restaurants tell bedded best and everything all of that can be utilized by tourism for the propagation of this food of the heroes so in the restaurant do.”)

TOH.3 – “Well, dapat ito ay gawing bahagi ng edukasyon no literacy kailangan kasi bat hindi kailangan maging maging ano to maging in depth nasa loob mo nasa na sa pagkatao mo na pagkain ko to di ba kaya kailangan bata pa lang through education ay mai iyon mai pasok na yung kaalamang ito sa kanila.”

(“Well, it should be made part of education, no literacy is necessary, because you don't need to be what you want to be in-depth, it's inside you, it's in your personality, it's my food, right? this knowledge to them.”)

TOH.4 – “Palagi itong nauuwi sa pagtuturo sa publiko tungkol sa mga pamana na pagkain, kaya naman nag-set up kami ng website na ganap na nakatuon sa layuning iyon. Ang lahat ay naroon, kasama ang recipe, kaya bakit hindi hikayatin ang mga hindi alam kung paano gawin ito? Matututuhan nila kung paano gawin ang heritage dish na ito habang ginagawa nila ito, na nagpapahintulot sa kanila na magsagawa ng sarili nilang pananaliksik.”

(“It always comes down to educating the public about heritage foods, which is why we've set up a website entirely dedicated to that purpose. It's all there, including the recipe, so why not encourage those who don't know how to do it? They will learn how to make this heritage dish as they make it, allowing them to conduct their own research.”)

TOH.5 - “Year round ang aming promotional activities for heritage tourism. So so bukod sa may cooking competition kami, may mga food demonstrations meron din kaming mga ah mga ano to, ano yun so kailangan to promote our heritage culinary heritage kailangan ipasok sa sa DepEd ang ang tungkol sa pagluluto ng mga heritage cuisine ‘di ba, so sa home economics dapat ipasok yan para matutunan talaga ng mga bagong kabataan yung pagluluto ng mga pagkain na yan. Kailangan kailangan talaga ang ang Deped ay katulong katuwang natin para sa promotion ng heritage.”

(“Before the pandemic, Sir, I just wanted to let you know that we used to distribute flyers and brochures and that every month from March to April 2nd, a festival called Balagatas Day lasts for a whole week. We are celebrating and we have a partner there for what we have a day where the Balagtas is cooking for you foods that they are proud of in their every barangay; for this reason, I went there saying that in the past what they wanted was what was prepared by my beloved of the town honorable Gonzales Jr. is the deliciousness of cooking Menudo Tagalog; I believe that's what he said that what's going on like that in our office is handing out flyers and banners and since I'm also a teacher, I can generally tell them what they should do to learn about

our province or town's renown for preparing delicious food. cuisine.”)

LIT.4- “Integrasyon ng mga Pamanang Kaluto o Pagkain ng mga Bayani sa Kurikulum ng mga mag-aaral na may asignaturang lokal na kasaysayan: Paglikha ng isang local festival na magtatampok sa mga Kalutong Pagkain, Food Mapping, Paglikha ng film festival na magtatampok sa mga pamanang pagkain tulad ng sa Cinema Kulinarya ng lalawigan ng Pampanga, Pagsasagawa ng mga food bazaars and exposition, Pagsasagawa ng mga conferences, cooking demonstration at cooking competition, Pagkakaroon ng Heirloom Cuisine Museum/Food Museum and Restaurant.”

(“Integration of Culinary Heritage or Food of Heroes into the Local History Curriculum: Creation of a local festival featuring preserved foods; Food Mapping; Creation of a film festival featuring heritage foods, such as the Cinema Culinary of the Province of Pampanga; Holding of food fairs and expositions; Holding of conferences; Holding of cooking competitions; and Having an Heirloom Cuisine Museum/Food Museum and Restaurant.”)

LIT.7- “I think ano to, we can start with schools kasi yung mga HM students to receive napakadami nyan ‘no pero, we start with the ano, with the foundation, I think dapat nasa basic education. Dapat ito ay sa mga senior high, junior high or sa mga younger generation.”

(“We can start with schools because HM students get a lot of that, but I believe the base should be at basic education. Senior high, junior high, or younger generations should be included.”)

LIT.7- “Ah maganda yung- pero itap natin yung DepEd, kasi DepEd ano yan eh, ano tawag dito ah I mean kung mga Division level or something like that ‘di ba mas madaling makipagcommunicate with them. So, like as early, umpisahan natin sa basic education o kaya sa senior high or junior high para maintindihan ng mga bata ‘no yung mga gantong klase ng ano.”

(“That's great, but let's take a closer look at DepEd since, well, DepEd. Wouldn't it be simpler to communicate with them if it was at the Division level or something similar? So, let's start as early as possible with basic education, or in senior high or junior high, so that the kids would know what the good classes are.”)

LIT.7- “So baka maganda rin icheck yung mga educational attainment, mga bata, ayun. Tama yung sinabi mo kanina, nagiging bias kapag syempre iba yung sa government eh, siguro ang tingin nila ang galing galing nila, ang tingin nila napopromote nila ng maayos, pero ako nga mismo taga Bulacan, into culinary ako pero parang nakukulangan pa ako sa promotion, na parang bakit hindi ko ito alam.”

(“Therefore, it could be wise to assess the educational levels of the kids. What you said earlier is true; however, it becomes biased when the government is different. The government may believe that it is doing a good job of promoting itself, but since I am from Bulacan and am interested in cooking, it appears that I am still not getting enough attention. I wonder why I wasn't aware of this.”)

Documentation

Some responders claimed that documentation would serve as a manual for understanding and figuring out the traditional advantages of food for our heroes. Additionally, documentation plays a significant role in maintaining Bulacan's culinary traditions. Informants also said that we needed to arrange and document it accordingly.

FHCE.3- “Kaya and maybe, isa din sa maganda kung kung upon recreation ay maano din natin, ma- yun nga maganda ‘tong ginagawang survey-, nagdodocument siya, and then at the same time we can acknowledge the family or the one who who is holding the culinary treasure for now.”

(“The wonderful thing about surveying is that it documents things, so perhaps that is one of the benefits. At the same time, we can acknowledge the family or individual who is currently holding the culinary treasure.”)

FHCE.8- “In my opinion, one of the most essential components in the tourism industry's capacity to draw

tourists from both domestic and foreign markets is advertising. The tourism Office or DOT is accountable for promoting the region's natural resources, cultural heritage, and other features that enable visitors to have a truly immersive experience. The greatest approach to advertise for me, in my opinion, would be through social media like Facebook and Instagram. I also think that adding courses on cooking and home economics to the school's curriculum should be added the second one is the Competition for every barangay to prepare and document their unique cuisine using authentic cooking techniques to promote the Philippine heirloom cuisine documentary about the food of the heroes, invite a celebrity chef or food blogger. Festival culinary competitions at applying it in each town's restaurants.” (“Sa aking palagay, ang isa sa pinakamahalagang sangkap sa kapasidad ng industriya ng turismo na makaakit ng mga turista mula sa parehong lokal at dayuhang merkado ay ang advertising. Pananagutan ng Tourism Office o DOT ang pagtataguyod ng mga likas na yaman ng rehiyon, pamana ng kultura, at iba pang tampok na nagbibigay-daan sa mga bisita na magkaroon ng tunay na nakaka-engganyong karanasan. Ang pinakamahusay na paraan upang mag-advertise para sa akin, sa aking opinyon, ay sa pamamagitan ng social media tulad ng Facebook at Instagram. Sa tingin ko rin, dapat idagdag ang mga kurso sa pagluluto at home economics sa kurikulum ng paaralan ang pangalawa ay ang Competition para sa bawat barangay na ihanda at idokumento ang kanilang natatanging lutuin gamit ang mga authentic cooking techniques para i-promote ang Philippine heirloom cuisine documentary tungkol sa pagkain ng mga mga bayani, mag-imbata ng isang celebrity chef o food blogger. Festival culinary competitions sa paglalapat nito sa mga

restaurant ng bawat bayan.”)

TOH.4 – “So, kaya kailangan ah ipreserve din, iresearch muna and then idocument kung pa’no ginagawa para kung sakali, halimbawa isang pamilya na ‘to. Halimbawa, serkele ah ilan lang naman yung pamilya na talaga ng masimulan o pag nawala yun. Yung descendant posibleng mawala na yun yung heirloom recipe.”

(“So, that's why it's necessary to preserve it, research it first, and then document how to do it just in case, for example, this is a family. For example, I wonder how many families have been started or lost. The descendant may lose that heirloom recipe.”)

TOH.10 – “Ang ginagawa namin, ang gusto naming mangyari, i- document yung mga ganyan, so parang binabalak na namin. Nagpaplano pa kami ng gagawin. Parang pagdodokumento sa sayaw sa pagkain, sa mga ganyan, pero ibig sabihin kung So sabihin na nating pagkain, kasi ngayon ano na ang mga existing? Iniiisip natin na baka ma-document natin sila para ma-sustain natin sila dito kung anong meron tayo.”

(“Documenting what we do and what we wish to happen gives the impression that we are already planning. What to do is still being planned. It's like documenting dance, food, and other things, but what does it mean to say "food" when we already know what the existing ones are? We believe that if we can capture them on paper, we might be able to support them here with what we already have.”)

TOH.2 - “Meron nga kaming well we have the documentation of some of the early on recipes ah meron kaming yun nga yung sinabi ko kanina competitions and of course yung yung social media yung platform ay pwede mong gamitin to promote iyong itong mga pagkain nito.”

(“We have the documentation of some of the first recipes, the competitions I mentioned before, and, of course, social media platforms where you may advertise these meals.”)

LIT.8- “Kasi yung documentation suddenly you’re able to bring it to life. People can taste the flavors, what are the places of our heroes? Kasi nakikita natin sila, mga nakikibaka pero, by presenting it you can see the humanity of the National Heroes.”

(“Because the documentation suddenly exists, you're able to bring it to life. People can taste the flavors. What are the places of our heroes? Because we see them, those who are struggling, but by presenting them, you can see the humanity of the national heroes.”)

Culinary Museum



Figure 22. Mariano Ponce Museum in Baliuag, Bulacan

The Figure 22 shows the 27th National Historical Commission of the Philippines (NHCP), a museum in the nation, is housed in a two-story building in Baliuag, Bulacan, which is dedicated to Mariano Ponce, a nationalist and one of the founders of the propaganda group and journal *La Solidaridad* in 1888. Brgy, where Tibag, the museum, is a scaled-down recreation of Ponce's real estate, which formerly stood on the same site but was destroyed by fire.

In keeping with maintaining Bulacan's cuisine, a number of informants believe that the culinary museum will play an essential role in examining the region's culture and culinary traditions. It will also perform as a sort of recipe and culinary technique archive.

According to Johnson, Paula (2021), "Museums serve audiences beyond traditional tourists and this essay examines how culinary programming can purposefully blur the boundaries of tourism by bringing together different audiences in educational and engaging experiences around food history, culture, and related contemporary issues. By emphasizing a connection based on equity and respect rather than a relationship based on a power imbalance, this paradigm turns the focus away from "the other" and toward a broader meaning. To experience this kind of gastronomic connectivity, museums can be great places to go.

FHCE.5- "So medyo, dapat pinag-uusapan talaga ng masinsinan ano yung mga tanong, anu-ano yung ano yung ano ng pamahalaan ang papel na gagampanan ng pamahalaan kung paano nila gagawin Ito paano nila poprotektahan. Unless meron kayong mang museo yung mga tulad ng ginagawa nila sa Pampanga, Sa Angeles yung culinary ano yung museong kulinarya sa Pampanga, Museo ni Angeles na nandoon talaga yung mga parang repositoryo ng mga recipe ng mga Cooking style cooking technique so thats one way of the government."

("Therefore, a lot of the questions, including what the government is, the function it will play, how they will do it, and how they will safeguard it, should be thoroughly examined. Unless you have a museum like the one in Pampanga, where the culinary museum is actually located. It is called the Museum of Angeles and it serves as a sort of archive for recipes and cooking methods.")

LIT.4- "Integrasyon ng mga Pamanang Kaluto o Pagkain ng mga Bayani sa Kurikulum ng mga mag-aaral na may asignaturang lokal na kasaysayan: Paglikha ng isang local festival na magtatampok sa mga Kalutong Pagkain, Food Mapping, Paglikha ng film festival na magtatampok sa mga pamanang pagkain tulad ng sa Cinema Kulinarya ng lalawigan ng Pampanga, Pagsasagawa ng mga food bazaars and exposition, Pagsasagawa ng mga conferences, cooking demonstration at cooking competition, Pagkakaroon ng Heirloom

Cuisine Museum/Food Museum and Restaurant.”

(“Integration of Culinary Heritage or Food of Heroes into the Local History Curriculum: Creation of a local festival featuring preserved foods; Food Mapping; Creation of a film festival featuring heritage foods, such as the Cinema Culinary of the Province of Pampanga; Holding of food fairs and expositions; Holding of conferences; Holding of cooking competitions; and Having an Heirloom Cuisine Museum/Food Museum and Restaurant.”)

In addition, Museums have regularly explored gastronomic heritage and customs. Food has played a significant role in the growth of civilization from ancient to modern times, and food-related artifacts and objects are frequently displayed at natural and history museums. Many cultural destinations now incorporate food-related exhibits that combine animation and visitor participation to tell the tale of the produce and production processes. Because eating provides travelers with many enticing experiences and entertainment (Garibaldi, R. Stone, M. J., Wolf, E. 2020)

Research

According to several informants, individuals should conduct a study on Bulacan cuisine and how it is used to serve the favorite dish of our country's heroes. Research could provide some useful information on this topic. Additionally, according to the informants, the study is crucial to accurately document the diets of our heroes.

FHCE.3- “So ano ahm, I can share with you yung yung mga naging research from the food- from the food mapping. Pwedeng- oo. Tapos ang isa pang maraming ring research on on food.”

(“So what, ahm, I may share those with you who have conducted research using food-based data from food mapping. Can; indeed. Then there is even more food study.”)

TOH.4 – “So, kaya kailangan ah ipreserve din, iresearch muna and then idocument kung pa’no ginagawa para kung sakali, halimbawa isang pamilya na ‘to. Halimbawa, serkele ah ilan lang naman yung pamilya na talaga ng masimulan o pag nawala yun. Yung descendant posibleng mawala na yun yung heirloom recipe.”

(“So, that's why it's necessary to preserve it, research it first, and then document how to do it just in case, for example, this is a family. For example, I wonder how many families have been started or lost. The descendant may lose that heirloom recipe.”)

TOH.5 – “Hindi dapat talaga yung pagkain ay you must promote them. Kailangan imarket yan, pag-aralan, dapat iresearch noh. Kailangan niyong pagkain authentic hindi basta basta ito halimbawa tinola ni Jose Rizal dapat alamin mo kung bakit ito ang paboritong pagkain ni Rizal.”

(“It really shouldn't be the food; you must promote them. It needs to be marketed, studied, and researched. You need authentic food, not just this for example prepared by Jose Rizal, you should know why this is Rizal's favorite food.”)

TOH.4 – “So yun nga nasabi ko una muna importante yung research and mapping kasi kung wala kang hawak na dito information about it, talagang maging laos na siya forever so yun yung i think basics step and then after that is to promote it and then to make sure na mabubuhay pa siya kaya in the long run by ensuring na ma transfer yung knowledge.”

(“So that's why I said that research and mapping are important because if you don't have any information about it, it will really become obsolete forever; that's the first step, in my opinion, followed by promotion and finally making sure that he will live, or in the long run, by making sure that the knowledge can be transferred.”)

TOH.4 – “Palagi itong nauuwi sa pagtuturo sa publiko tungkol sa mga pamana na pagkain, kaya naman nag-set up kami ng website na ganap na nakatuon sa layuning iyon. Ang lahat ay naroon, kasama ang recipe, kaya bakit hindi hikayatin ang mga hindi alam kung paano gawin ito? Matututuhan nila kung paano gawin ang heritage dish na ito habang ginagawa nila ito, na nagpapahintulot sa kanila na magsagawa ng sarili nilang

pananaliksik.”

(“It always comes down to educating the public about heritage foods, which is why we've set up a website entirely dedicated to that purpose. It's all there, including the recipe, so why not encourage those who don't know how to do it? They will learn how to make this heritage dish as they make it, allowing them to conduct their own research.”)

LIT.4- “Mahalagang salik ang pananaliksik upang tunay na maitala ang mga pagkain ng mga bayani. Kasama sa pananaliksik o pagmamapa ng pagkain ang kung anu-ano ang mga sangkap ng pagkain, ang proseso ng pagluluto o paghahanda nito, ang mga pamamaraan, kung kailan ito karaniwang inihahain, at ang kasaysayan ng pagkaing ito at maging ang pag-uugat kung bakit ito naging pagkain ng mga bayani.”

(“Research is an important factor in truly recording the foods of the heroes. Food research or mapping includes what the ingredients of the food are, the process of cooking or preparing it, the methods, when it is usually served, and the history of this food and even rooting for why it became the food of heroes.”)

Problem 3. The strategies that will be effective for the advertisement of food of the heroes that will likely fit the Bulakeños and tourists?

Table 5. The strategies that will be effective for the advertisement of food of the heroes that will likely fit the Bulakeños and tourists

Themes	Codes
Interactive Advertisement	Facebook
	YouTube
	TikTok
	Instagram
	Vlogging
	Blogging
	Word-of-mouth
One-way Advertisement	Television ads
	Flyers
	Posters
	Gazette
	Brochures
	Websites
	Social Media
	Promotion
	Culinary books
	Documentaries
Programs and Events	Food Tours
	Cultural Mapping
	Cooking Contest
	Food Expo

	One Town One Product
	Festival
	Tourism Partnership

As shown in Table 4, the results of the informant interviews allowed for the discovery of 24 codes and three themes that are associated with the influences of the heroes' food on the customs and culture of the Province of Bulacan.

Interactive Advertisement

even codes related to the Interactive Advertisement were generated from the informants' interviews, including Facebook, YouTube, TikTok, Instagram, Vlogging, Blogging, and Word-of-Mouth. Below is how the researchers categorized these codes.

Facebook

The world's most widely used marketing platform right now is Facebook. The social media behemoth has increased to more than 2.7 billion active members, and it has also broadened its advertising network to accommodate a variety of businesses. While there are many benefits to sponsored advertising on Facebook, many of them are not immediately apparent. Before you can see how Facebook might help you reach new audiences, it's critical to understand what the company offers businesses and how its paid ad network is structured to provide a variety of advertising possibilities (Radd Interactive in 2022)The informants claim that social media, particularly Facebook, has been very helpful in marketing the distinctive dishes of Bulacan. It also acts as a guide for tourists who are planning a trip to the province of Bulacan, letting them know where they can go to view and sample these delicacies.

FHCE.7- “Para sa akin malaki ngyun ang tulong ng social media gaya ng facebook, at youtube. Siguro kailangan mgkaroon sila ng kalam pag dating sa aking mga pamana kaluto o heirloom Recipe. Mgkaroon ng food demonstration, at mgkaroon tayo ng video documentation at pa contest gaya cooking competition.”

(“Social media sites like YouTube and Facebook have been a great help to me. When it comes to my heirloom recipes, perhaps they'll be patient. In addition to film documentation and contests like cooking competitions, there will be a cuisine presentation.”)

FHCE.10- “Alam naman natin lahat ngyun kung ano yun maganda maging strategies pag dating sa promotion yun ang pag gamit ang mga tool sa marketing ng social media, maaari kang mag-promote sa iyong target na market sa mga platform tulad ng Facebook at Instagram, Culinary Heritage tour, food vlogging, website page. Yung nakita po namin na pinaka mabilis na dumami talaga yung nakilala sa amin nung nagkaroon po kami ng facebook page at saka instagram, yung social media.”

(“We are all aware that by using social media marketing techniques, you may advertise to your target market on websites like Facebook and Instagram, as well as through food vlogging, culinary heritage tours, and website pages. What we observed was that when we had social media accounts on Facebook and subsequently Instagram, the number of people who recognized us rose at the highest rate people who recognized us rose at the highest rate.”)

FHCE.1- “Nako eh sa panahon ngayon na sikat na sikat na ang online ang mass media, dapat sa social media lahat ah facebook, tiktok, instagram lahat na yan importanteng makatulong sa promotion, but then and again babalik ako dun sa pagpo promote mo ang isang bagay lalo nat pagkain kung ito'y matitikman mo minsan makita mo ang ganda ganda ng presentation ang ganda ganda ng picture pero pag tinikman mo para hindi hindi mo na hindi mo mararamdaman so dapat pag idiniscibe mo ang pagkain katulad ng ensaymada na ito ay fluffy, malambot, mamantikilya, may keso may ganon na pag kinain nila to, malalasan nila mararamdaman nila yung kakaibahan ng ensaymada malolos sa karniwang ensaymada ng ibang lugar na yoong gurgorya pag

kinain mo alam mo yung lasa na to ay nagpapaalala sayo nung kini kwento nung nakaraan syempre ang advertizer nito ay kailangang mapuntahan mo lahat ng media format media the social media now, print media then pag may mga turista dapat hanggat maaari maipatikim ito sa kanila mai sample kasi through word of mouth so punta ako don tinikman ko yung ganong pagkain masarap natikman ko yung putsero ni marcelo h del pilar.”

(“Currently, online mass media is very popular, all social media should be Facebook, TikTok, and Instagram. All of these platforms are crucial for promotion, but I keep coming back to the point that when promoting something, especially nat food if you can taste it sometimes you can see how beautiful the presentation is beautiful the picture is beautiful, but when you taste it you won't feel it anymore. Therefore, when you describe the food it should be like ensaymada. There is butter, cheese, and something similar that when people eat it, they will taste and feel the uniqueness of the ensaymada, different from the meaty ensaymada of other places. Of course, the advertiser needs to be able to go to all media formats, including social media and print media, and when there are tourists, you should try it as much as you can for them. It was scrumptious. I tried the putsero made by Marcelo H. del Pilar.”) FHCE.6- . “Pwede siguro pero depende pa rin yan sa Deped kung ipasok sa kurikulum ng ng ano di ba. Siguro kung mas magandang pag- usapan muna ng local tourism office tsaka ng probinsyal tsaka Depende siguro umupo sila para pag-usapan yun. For example, po yung sa advertising po yung mga competition ko na ginagawa po ng atin pong Ay nako sobra sa taas napakalaki ng impluwensya ang kasi ang lawak ng sakop eh kaya everything goes talaga ito po makita natin na medium po or channel po. Oo yung social media flatform hindi lang Facebook, pati Ig Twitter tiktok youtube eto po talaga yung nakikita nyo. Oo palagay ko nga yun din.”

(“It might be conceivable, but whether it will be taught in school is still up to DepEd. Maybe it's best to talk about it with the regional tourism office after the local one. Depending, perhaps they sit down to talk about it. For instance, the influence of the advertising competitions we have is extremely strong and the reach of the coverage is very broad. Let's see if it's a medium or a channel. Yes, the social media network includes Ig Twitter TikTok YouTube in addition to Facebook. I concur I think that.”) FHCE.8- “In my opinion, one of the most essential components in the tourism industry's capacity to draw tourists from both domestic and foreign markets is advertising. The tourism Office or DOT is accountable for promoting the region's natural resources, cultural heritage, and other features that enable visitors to have a truly immersive experience. The greatest approach to advertise for me, in my opinion, would be through social media like Facebook and Instagram. I also think that adding courses on cooking and home economics to the school's curriculum should be added the second one is the Competition for every barangay to prepare and document their unique cuisine using authentic cooking techniques to promote the Philippine heirloom cuisine documentary about the food of the heroes, invite a celebrity chef or food blogger. Festival culinary competitions at applying it in each town's restaurants.” (“Sa aking palagay, ang isa sa pinakamahalagang sangkap sa kapasidad ng industriya ng turismo na makaakit ng mga turista mula sa parehong lokal at dayuhang merkado ay ang advertising. Pananagutan ng Tourism Office o DOT ang pagtataguyod ng mga likas na yaman ng rehiyon, pamana ng kultura, at iba pang tampok na nagbibigay-daan sa mga bisita na magkaroon ng tunay na nakaka-engganyong karanasan. Ang pinakamahasag na paraan upang mag-advertise para sa akin, sa aking opinyon, ay sa pamamagitan ng social media tulad ng Facebook at Instagram. Sa tingin ko rin, dapat idagdag ang mga kurso sa pagluluto at home economics sa kurikulum ng paaralan ang pangalawa ay ang Competition para sa bawat barangay na ihanda at idokumento ang kanilang natatanging lutuin gamit ang mga authentic cooking techniques para i-promote ang Philippine heirloom cuisine documentary tungkol sa pagkain ng mga mga bayani, mag-imbiba ng isang celebrity chef o food blogger. Festival culinary competitions sa paglalapat nito sa mga restaurant ng bawat bayan.”)

TOH.5 – “Dapat instagramable ang mga pagkain kasi alam mo naman ang mga pinoy, mga Pilipino ang mga kabataang Pilipino, mahilig magpicture lalo na ngayon di ba so facebook eh yan ang usong-uso. Kinakain, bago mo kainin eh kinukunan mo pa ‘di ba. So dapat ganun din yung pagkain natin yung mga heritage cuisine para para mabuhay muli dapat tignan natin siya sa sa paraang makabago.”

(“The food should be instagrammable since, as you probably well know, young Filipinos enjoy taking pictures, particularly now that Facebook is so popular. You snap pictures before you eat, don't you? Therefore, our food should be the same as the traditional cuisines so that we can see them in a new light to live again.”)

TOH.3 – “Sa akin siguro dahil sa makabagong panahon na meron na tayo isa sa pinakamalaking magiging ahm tulong para dito ay ang ano through Facebook noh di ba social media tayo doon napakadali mag post ka lang sandali lang nakakarating nga ito kung saan saan ng sa ganon pagpasyal nila sa ating dakilang lalawigan sa lalawigan ng Bulacan ay alam na nila kung sa mga lugar sila pupunta kung saan makikita at matitikman nila ang mga pagkain na ito na kakaiba sa kanila.”

(“For me, maybe because of the modern times that we have, one of the biggest help for this is what through Facebook, isn't it, we are social media there, it's very easy to post, it only takes a moment, it reaches everywhere, and that's how they visit our great province in the province of Bulacan they already know if they are going to places where they can see and taste these foods that are unique to them.”)

TOH.6 – “So nandyan ang Tiktok, nandiyan ang social media, ang Facebook so ang mga yan ay napakabisang ah ah pamamaraan upang maging ah daluyan ano, o kumbaga ay diyan natin ipapakita iadvertise ang ah ating ah mga sariling ah kultura, katulad ng ah mga pagkain.”

(“So there's Tiktok, there's social media, Facebook, so those are very effective ah ah methods to be ah medium, or rather that's where we'll show and advertise our own ah cultures, like ah foods.”)

TOH.9 - “Una social media, kasi yung pinakamalakas ngayon natin na sandata para mas maipakalat, mas maraming makareach. Ano gumawa ka-, bukod dun sa social media uh, kung may radio, paper advertisement, tapos ah yung mga halimbawa sa TV, radio. So/ iyan pero sakin, mas pinakamaganda yung sa social media kasi sa social media lahat halos ng tao nagkaka-, gumagamit ng social media, ng page ng facebook, lahat. Sa pamamagitan niyan mas lumalakas mas naipopromote sila.”

(“First, social media is now our most effective tool for spreading information and extending our audience. What did you do? If there are radio or newspaper advertisements, in addition to social media, give examples from TV and radio. So, for me, social media is better since there, practically everyone meets, utilizes social media, has a Facebook profile, and does everything. They become stronger and more promoted by doing that.”)

TOH.3 – “Ang mga kalahok na sumasali sa amin doon ay karaniwang kasama rin ang mga chef. Opo ma'am may mga business owner din mga kilalang restaurant. Samakatuwid, ang dalawang kainan na pinakamatagal na ay ang at saka ang nasa paligid pa ay pagmamay-ari ni Serkele, ang orihinal na apo ni Loring. Dahil sa ang tatlong establisyimento na iyon ang pinakamatanda sa Baliwag, iyon ang karaniwang dinadala namin. Ang mga polyeto ay ginagamit pa rin ngayon, kahit na hindi gaanong madalas dahil ang pag-print ng mga ito ay nagkakahalaga ng pera. Higit pang impormasyon tungkol sa kung ano ang eksaktong isang website ng social media ay ibinigay sa ibaba. Kabilang sa mga halimbawa ng mga social media platform ang Facebook, Instagram, at Tiktok.”

(“The participants that join us there typically include chefs as well. Yes, ma'am, there are also business owners. renowned restaurants. Therefore, the two eateries that have been around the longest are and then the one that is still around is owned by Serkele, Loring's original grandson. Since those three establishments are the oldest in Baliwag, that is what we typically bring. Pamphlets are still used today, albeit less frequently because printing them costs money. More information about what exactly a social media website is is provided below. Examples of social media platforms include Facebook, Instagram, and Tiktok.”) TOH.9 – “Ah sa akin siguro ang pinaka pwede nating gamitin na para maipromote ang mga pagkain ng ating mga bayani ay gamitin natin yung mayroon siyang sariling page. Kasi ang page, mas marami siyang nagrereach out, bukod doon sa maraming narereach yung page ah hindi siya katulad ng FB, ang FB very limited lang. Tapos kung merong sariling page, dapat laging merong announcement o merong cooking demo para at least, yung lalo na yung mga sasabihin natin kumuha ng culinary o yung mga university, pwedeng maging daan ito para mas ah mas mapalakas pa natin yung pagpopromote dito at mas mamulat yung ating mas maraming kabataan.”

(“Ah, in my opinion, using the ones that have their own sites is the finest thing we can do to promote the meals of our heroes. Apart from the numerous individuals that visit the page, he reaches out to more people because of this, unlike Facebook, which has relatively few users. Then, if you have your own page, there should always

be a notice or a cooking demonstration for at least, especially those whom we advise to enroll in culinary programs or colleges; doing so can help us promote our site more effectively and raise awareness. our younger population.”) TOH.2 – “Ito ay lagi namang ganun telebisyon, radio, at siyempre ay yung babasahin sila yung malaking impluwensya para makatawag ng turismo from yung ah from for the outside na pumunta sa malolos eh yun yung malaking we like ngayon sa facebook lang pag nakita nila yun marami ng pupunta sa malolos.”

(“It's always the situation that media like television, radio, and of course what people read has a significant impact on how many people visit Malolos for tourism. People only become interested in Malolos tourism when they see how many people visit for escape, which they can only do by looking at posts on Facebook.”)

TOH.3 – “Sa amin po kasi meron din kaming ano page po sa Facebook yung page po ng aming alkalde marami po kaming page sa Facebook na kung saan ang amin din pong LGU ay may sariling website po sa internet so doon po makikita na po nila kung ano po yung mga nais naming iparating sa kanila, at sinisiguro naman po namin na ang bawat po turista o bawat tao na dumayo po sa aming bayan ay mayroon po silang matatandaan na titimo sa kanilang isipan kung bakit dapat nilang balikan ang aming bayan.”

(“In our case, because we also have a page on Facebook, the page of our mayor, we have many pages on Facebook where our LGU also has its website on the internet, so there they can see what we want to convey to them, and we make sure that every tourist or every person who comes to our town will have something to remember that will prove in their mind why they should come back to our town.”)

Facebook and Instagram advertisements are successful because they let cafes and restaurants engage with their ideal customers directly by using pertinent material. The user can select the characteristics of their desired audience in terms of interests, demographics, and proximity to the business when using Facebook and Instagram advertising. Businesses can efficiently contact those people who would generally be interested in their service by targeting potential clients with established qualities. Your advertising budget will be more effective this way since it will reach the people who are most likely to become devoted clients. (Vanessa Brown 2019)

YouTube

The most well-known social media network in the world, YouTube, is a fantastic venue for business promotion. You may draw hundreds of thousands of potential buyers to your company if you follow the appropriate YouTube marketing advice and techniques. These are the top five benefits of using YouTube for small businesses. (ASBN Newsroom 2021)The informants believe that YouTube has been quite beneficial in promoting the distinctive dishes of Bulacan. It serves as a map for visitors who are considering visiting the province of Bulacan, directing them to the locations where they can see and taste these delights. It also allows one to appreciate Bulacan Province's beauty.

FHCE.7- “Para sa akin malaki ngyun ang tulong ng social media gaya ng facebook, at youtube. Siguro kailangan mgkaroon sila ng kalam pag dating sa aking mga pamana kaluto o heirloom Recipe. Mgkaroon ng food demonstration, at mgkaroon tayo ng video documentation at pa contest gaya cooking competition.”

(“Social media sites like YouTube and Facebook have been a great help to me. When it comes to my heirloom recipes, perhaps they'll be patient. In addition to film documentation and contests like cooking competitions, there will be a cuisine presentation.”)

FHCE.6- . “Pwede siguro pero depende pa rin yan sa Deped kung ipasok sa kurikulum ng ng ano di ba. Siguro kung mas magandang pag- usapan muna ng local tourism office tsaka ng probinsyal tsaka Depende siguro umupo sila para pag-usapan yun. For example, po yung sa advertising po yung mga competition ko na ginagawa po ng atin pong Ay nako sobra sa taas napakalaki ng impluwensya ang kasi ang lawak ng sakop eh kaya everything goes talaga ito po makita natin na medium po or channel po. Oo yung social media flatform hindi lang Facebook, pati Ig Twitter tiktok youtube eto po talaga yung nakikita nyo. Oo palagay ko nga yun din.”

(“It might be conceivable, but whether it will be taught in school is still up to DepEd. Maybe it's best to talk

about it with the regional tourism office after the local one. Depending, perhaps they sit down to talk about it. For instance, the influence of the advertising competitions we have is extremely strong and the reach of the coverage is very broad. Let's see if it's a medium or a channel. Yes, the social media network includes Ig Twitter TikTok YouTube in addition to Facebook. I concur I think that.”)

TikTok

Relevant sources suggest that TikTok, which is highly well-liked right now in interactive advertising and social media, has also been very helpful in promoting the distinctive dishes of Bulacan. It acts as a guide for tourists who are thinking about visiting the province of Bulacan, pointing them in the direction of the places where they can view and sample these delicacies. One can also take in the splendor of Bulacan Province.

A fantastic all-in-one platform for advertisers is TikTok for Competition. Everything you require to start a successful marketing campaign is available. TikTok for Business enables you to obtain exactly what you want from your video marketing campaign, whether it's producing an advertisement, setting a budget, identifying the optimal audience, or analyzing statistics. (Nivedita Panchal, 2022)

FHCE.1- “Nako eh sa panahon ngayon na sikat na sikat na ang online ang mass media, dapat sa social media lahat ah facebook, tiktok, instagram lahat na yan importanteng makatulong sa promotion, but then and again babalik ako dun sa pagpo promote mo ang isang bagay lalo nat pagkain kung ito'y matitikman mo minsan makita mo ang ganda ganda ng presentation ang ganda ganda ng picture pero pag tinikman mo para hindi hindi mo na hindi mo mararamdaman so dapat pag idiniscibe mo ang pagkain katulad ng ensaymada na ito ay fluffy, malambot, mamantikilya, may keso may ganon na pag kinain nila to, malalasahan nila mararamdaman nila yung kakaibahan ng ensaymada malolos sa karniwang ensaymada ng ibang lugar na yoong gurgorya pag kinain mo alam mo yung lasa na to ay nagpapaalala sayo nung kini kwento nung nakaraan syempre ang advertizer nito ay kailangang mapuntahan mo lahat ng media format media the social media now, print media then pag may mga turista dapat hanggat maaari maipatikim ito sa kanila mai sample kasi through word of mouth so punta ako don tinikman ko yung ganong pagkain masarap natikman ko yung putsero ni marcelo h del pilar.”

(“Currently, online mass media is very popular, all social media should be Facebook, TikTok, and Instagram. All of these platforms are crucial for promotion, but I keep coming back to the point that when promoting something, especially nat food if you can taste it sometimes you can see how beautiful the presentation is beautiful the picture is beautiful, but when you taste it you won't feel it anymore. Therefore, when you describe the food it should be like ensaymada. There is butter, cheese, and something similar that when people eat it, they will taste and feel the uniqueness of the ensaymada, different from the meaty ensaymada of other places. Of course, the advertiser needs to be able to go to all media formats, including social media and print media, and when there are tourists, you should try it as much as you can for them. It was scrumptious. I tried the putsero made by Marcelo H. del Pilar.”) FHCE.4- “Parang food fest. Pwede rin pwede makakatulong din dahil yung kasi magandang Tiktok, mas comparison ng noon at ngayon. Na makikita ng mga kabataan “ay ganun pala noon”, magkakaroon sila ng idea. Actually, kasi na tulad ngayon, wala tayong history history sa mga schools eh. Ang hinihiling ko lang sanay mga traditional craft and traditional culture natin, tulad nitong mga pagkaluto ay kailangan natin talagang gumawa ng preservation and iilan lang yung nagluluto, iilan na lang gumagawa. Tulad nga, matatanda na kami kailangan may kasunod na kami na gagawa nito, so let's start yung yung mga youth na magpatuloy.”

(“Like a food festival. Additionally, TikTok, which offers more comparisons between then and now, can be helpful. The notion is that when young people realize "that's how it used to be," they will get it. History is not taught in schools anymore, just as today. The only thing I ask is that we do our best to preserve our old arts and cultures, including this type of cooking since so few people do it. We need someone to continue our work now that we are older, therefore let's start with the younger generation.”)

FHCE.6- . “Pwede siguro pero depende pa rin yan sa Deped kung ipasok sa kurikulum ng ng ano di ba. Siguro kung mas magandang pag- usapan muna ng local tourism office tsaka ng probinsyal tsaka Depende siguro umupo sila para pag-usapan yun. For example, po yung sa advertising po yung mga competition ko na

ginagawa po ng atin pong Ay nako sobra sa taas napakalaki ng impluwensya ang kasi ang lawak ng sakop eh kaya everything goes talaga ito po makita natin na medium po or channel po. Oo yung social media flatform hindi lang Facebook, pati Ig Twitter tiktok youtube eto po talaga yung nakikita nyo. Oo palagay ko nga yun din.”

(“It might be conceivable, but whether it will be taught in school is still up to DepEd. Maybe it's best to talk about it with the regional tourism office after the local one. Depending, perhaps they sit down to talk about it. For instance, the influence of the advertising competitions we have is extremely strong and the reach of the coverage is very broad. Let's see if it's a medium or a channel. Yes, the social media network includes Ig Twitter TikTok YouTube in addition to Facebook. I concur I think that.”) TOH.6 – “So nandyan ang Tiktok, nandiyan ang social media, ang Facebook so ang mga yan ay napakabisang ah ah pamamaraan upang maging ah daluyan ano, o kumbaga ay diyan natin ipapakita iadvertise ang ah ating ah mga sariling ah kultura, katulad ng ah mga pagkain.”

(“So there's Tiktok, there's social media, Facebook, so those are very effective ah ah methods to be ah medium, or rather that's where we'll show and advertise our own ah cultures, like ah foods.”)

TOH.3 – “Ang mga kalahok na sumasali sa amin doon ay karaniwang kasama rin ang mga chef. Opo ma'am may mga business owner din mga kilalang restaurant. Samakatuwid, ang dalawang kainan na pinakamatagal na ay ang at saka ang nasa paligid pa ay pagmamay-ari ni Serkele, ang orihinal na apo ni Loring. Dahil sa ang tatlong establisyimento na iyon ang pinakamatanda sa Baliwag, iyon ang karaniwang dinadala namin. Ang mga polyeto ay ginagamit pa rin ngayon, kahit na hindi gaanong madalas dahil ang pag-print ng mga ito ay nagkakahalaga ng pera. Higit pang impormasyon tungkol sa kung ano ang eksaktong isang website ng social media ay ibinigay sa ibaba. Kabilang sa mga halimbawa ng mga social media platform ang Facebook, Instagram, at Tiktok.”

(“The participants that join us there typically include chefs as well. Yes, ma'am, there are also business owners. renowned restaurants. Therefore, the two eateries that have been around the longest are and then the one that is still around is owned by Serkele, Loring's original grandson. Since those three establishments are the oldest in Baliwag, that is what we typically bring. Pamphlets are still used today, albeit less frequently because printing them costs money. More information about what exactly a social media website is is provided below. Examples of social media platforms include Facebook, Instagram, and Tiktok.”)

Instagram

Nicola Cronin (2022) claims that Instagram has surpassed most websites in value for food promotion, with consumers finding new restaurants on the app and making dining decisions based on the business's Instagram feed. In accordance with this, informants mentioned that Instagram would be a useful tool or approach for showcasing or promoting Bulacan cuisine given the sharp increase in the number of people who recognized us.

FHCE.9- “Iyun unang-una yung mga food demonstration na ginagawa namin, then unang-una iba ‘pag nakikita sa TV so, dumadami rin yung customers namin dahil sabi nila napanood nila so curious sila dun sa lasa ng pagkain then syempre yung historical value ng pagkain na “ah no’ng panahon pa pala ng Kastila yun parang hindi namin natitikman ‘to” so, isa siguro yun, then para maisabay kailangan tayo sumabay sa social media, so iyung food natin na kailangan pagsineserve rin natin instagramable dahil kailangan sabayan natin mga kabataan pagdating sa ganun.”

(“First and foremost, those are the food demonstrations we perform. Secondly, because it differs from what people see on television, our customers grow as a result. Finally, because of the food's historical significance (“Ah, it's still the time of the Spanish, it's like we didn't taste it”), and finally because we need to stay current with social media, that is the food that needs to be promoted.”)

FHCE.10- “Alam naman natin lahat ngayun kung ano yun maganda maging strategies pag dating sa promotion yun ang pag gamit ang mga tool sa marketing ng social media, maaari kang mag-promote sa iyong target na market sa mga platform tulad ng Facebook at Instagram, Culinary Heritage tour, food vlogging, website page.

Yung nakita po namin na pinaka mabilis na dumami talaga yung nakilala sa amin nung nagkaroon po kami ng facebook page at saka instagram, yung social media.”

(“We are all aware that by using social media marketing techniques, you may advertise to your target market on websites like Facebook and Instagram, as well as through food vlogging, culinary heritage tours, and website pages. What we observed was that when we had social media accounts on Facebook and subsequently Instagram, the number of people who recognized us rose at the highest rate people who recognized us rose at the highest rate.”)

FHCE.1- “Nako eh sa panahon ngayon na sikat na sikat na ang online ang mass media, dapat sa social media lahat ah facebook, tiktok, instagram lahat na yan importanteng makatulong sa promotion, but then and again babalik ako dun sa pagpo promote mo ang isang bagay lalo nat pagkain kung ito'y matitikman mo minsan makita mo ang ganda ganda ng presentation ang ganda ganda ng picture pero pag tinikman mo para hindi hindi mo na hindi mo mararamdaman so dapat pag idiniscibe mo ang pagkain katulad ng ensaymada na ito ay fluffy, malambot, mamantikilya, may keso may ganon na pag kinain nila to, malalasahan nila mararamdaman nila yung kakaibahan ng ensaymada malolos sa karniwang ensaymada ng ibang lugar na yoong gurgorya pag kinain mo alam mo yung lasa na to ay nagpapaalala sayo nung kini kwento nung nakaraan syempre ang advertizer nito ay kailangang mapuntahan mo lahat ng media format media the social media now, print media then pag may mga turista dapat hanggat maaari maipatikim ito sa kanila mai sample kasi through word of mouth so punta ako don tinikman ko yung ganong pagkain masarap natikman ko yung putsero ni marcelo h del pilar.”

(“Currently, when online mass media is very popular, all social media should be Facebook, TikTok, and Instagram. All of these platforms are crucial for promotion, but I keep coming back to the point that when promoting something, especially nat food if you can taste it sometimes you can see how beautiful the presentation is beautiful the picture is beautiful, but when you taste it you won't feel it anymore. Therefore, when you describe the food it should be like ensaymada. There is butter, cheese, and something similar that when people eat it, they will taste and feel the uniqueness of the ensaymada, different from the meaty ensaymada of other places. Of course, the advertiser needs to be able to go to all media formats, including social media and print media, and when there are tourists, you should try it as much as you can for them. It was scrumptious. I tried the putsero made by Marcelo H. del Pilar.”) FHCE.8- “In my opinion, one of the most essential components in the tourism industry's capacity to draw tourists from both domestic and foreign markets is advertising. The tourism Office or DOT is accountable for promoting the region's natural resources, cultural heritage, and other features that enable visitors to have a truly immersive experience. The greatest approach to advertise for me, in my opinion, would be through social media like Facebook and Instagram. I also think that adding courses on cooking and home economics to the school's curriculum should be added the second one is the Competition for every barangay to prepare and document their unique cuisine using authentic cooking techniques to promote the Philippine heirloom cuisine documentary about the food of the heroes, invite a celebrity chef or food blogger. Festival culinary competitions at applying it in each town's restaurants.”

(“Sa aking palagay, ang isa sa pinakamahalagang sangkap sa kapasidad ng industriya ng turismo na makaakit ng mga turista mula sa parehong lokal at dayuhang merkado ay ang advertising. Pananagutan ng Tourism Office o DOT ang pagtataguyod ng mga likas na yaman ng rehiyon, pamana ng kultura, at iba pang tampok na nagbibigay-daan sa mga bisita na magkaroon ng tunay na nakaka-engganyong karanasan. Ang pinakamahasag na paraan upang mag-advertise para sa akin, sa aking opinyon, ay sa pamamagitan ng social media tulad ng Facebook at Instagram. Sa tingin ko rin, dapat idagdag ang mga kurso sa pagluluto at home economics sa kurikulum ng paaralan ang pangalawa ay ang Competition para sa bawat barangay na ihanda at idokumento ang kanilang natatanging lutuin gamit ang mga authentic cooking techniques para i-promote ang Philippine heirloom cuisine documentary tungkol sa pagkain ng mga mga bayani, mag-imbiba ng isang celebrity chef o food blogger. Festival culinary competitions sa paglalapat nito sa mga restaurant ng bawat bayan.”)

TOH.5 – “Dapat instagramable ang mga pagkain kasi alam mo naman ang mga pinoy, mga Pilipino ang mga kabataang Pilipino, mahilig magpicture lalo na ngayon di ba so facebook eh yan ang usong-uso. Kinakain, bago mo kainin eh kinukunan mo pa ‘di ba. So dapat ganun din yung pagkain natin yung mga heritage cuisine para para mabuhay muli dapat tignan natin siya sa sa paraang makabago.”

(“The food should be instagrammable since, as you probably well know, young Filipinos enjoy taking pictures, particularly now that Facebook is so popular. You snap pictures before you eat, don't you? Therefore, our food should be the same as the traditional cuisines so that we can see them in a new light to live again.”)

TOH.3 – “Ang mga kalahok na sumasali sa amin doon ay karaniwang kasama rin ang mga chef. Opo ma'am may mga business owner din mga kilalang restaurant. Samakatuwid, ang dalawang kainan na pinakamatagal na ay ang at saka ang nasa paligid pa ay pagmamay-ari ni Serkele, ang orihinal na apo ni Loring. Dahil sa ang tatlong establisyimento na iyon ang pinakamatanda sa Baliwag, iyon ang karaniwang dinadala namin. Ang mga polyeto ay ginagamit pa rin ngayon, kahit na hindi gaanong madalas dahil ang pag-print ng mga ito ay nagkakahalaga ng pera. Higit pang impormasyon tungkol sa kung ano ang eksaktong isang website ng social media ay ibinigay sa ibaba. Kabilang sa mga halimbawa ng mga social media platform ang Facebook, Instagram, at Tiktok.”

(“The participants that join us there typically include chefs as well. Yes, ma'am, there are also business owners. renowned restaurants. Therefore, the two eateries that have been around the longest are and then the one that is still around is owned by Serkele, Loring's original grandson. Since those three establishments are the oldest in Baliwag, that is what we typically bring. Pamphlets are still used today, albeit less frequently because printing them costs money. More information about what exactly a social media website is is provided below. Examples of social media platforms include Facebook, Instagram, and Tiktok.”)

Vlogging

The relevant responders hold the opinion that vlogging may produce material of these delicacies of our heroes so that they can demonstrate it to their audience and subscriber base, increasing awareness of these local specialties. Additionally, chefs are featured by food vloggers, and the tour is an effective way to advertise the campaign. Vlogging is essentially creating videos about the experience of eating food or creating a dish from scratch, according to K. Yashaswini (2022) Food. The two platforms where popular food vlogs are most frequently generated are YouTube and Instagram. Foodies and home cooks from all over the world may now interact with their followers and share their creations thanks to social media platforms.

FHCE.10 – “Alam naman natin lahat ngayun kung ano yun maganda maging strategies pag dating sa promotion yun ang pag gamit ang mga tool sa marketing ng social media, maaari kang mag-promote sa iyong target na market sa mga platform tulad ng Facebook at Instagram, Culinary Heritage tour, food vlogging, website page. Yung nakita po namin na pinaka mabilis na dumami talaga yung nakilala sa amin nung nagkaroon po kami ng facebook page at saka instagram, yung social media.”

(“We are all aware that by using social media marketing techniques, you may advertise to your target market on websites like Facebook and Instagram, as well as through food vlogging, culinary heritage tours, and website pages. What we observed was that when we had social media accounts on Facebook and subsequently Instagram, the number of people who recognized us rose at the highest rate.”)

TOH.10 – “Pagdating ng mga bisita, may mapapansin sila sa tourism office dahil may mga projects tayo kung saan ipinagdiriwang natin ang culinary heritage ng bayan. Kasama sa mga proyektong ito ang isang heritage museum, mga paligsahan sa pagluluto, mga food exhibit, at isang food bazaar. Mayroon din kaming website tungkol sa culinary, historical, at tourist destinations. Isinasaalang-alang namin na magsagawa ng paligsahan tungkol sa vlogging upang i-promote ang lungsod ng Meycawayan sa mga tuntunin ng culinary, cultural history, at eating outlet dahil alam namin kung gaano kalakas ang social media platform.”

(“When visitors arrive, they will notice something about the tourism office because we have projects where we celebrate the town's culinary heritage. These projects include a heritage museum, cooking competitions, food exhibits, and a food bazaar. We also have a website about culinary, historical, and tourist destinations. We are considering holding a contest about vlogging to promote the city of Meycawayan in terms of culinary, cultural history, and eating outlets because we are aware of how powerful the social media platform is.”)

TOH.6 – “Gayundin naman ay napakabisa din nung mga vloggers natin na kilala sa kasalukuyan. So sa

pamamagitan ng paginvite sa kanila upang ipatikim ano at gumawa ng isang kwento, gawing content ang mga pagkain na ito ng ating mga bayani ay ah mapakita nila dahil sa dami ng kanilang mga subscriber at mga viewers ay lalawak yung pag dedeseminate ng information at pagpapalaganap ng tungkol sa mga pagkain na ito ay natangi sa ating lugar.”

(“The popular vloggers we have now are likewise highly successful. Therefore, by inviting them to try what and creating a tale, we may create content of these dishes of our heroes so that they can demonstrate it to their audience and subscriber base, which will increase awareness of these regional specialties.”)

TOH.6 - “Ayan, so maraming mga pamamaraan upang ating maadvertise yung ating ah sariling mga kaluto. So sa pamamagitan ng social media na kung saan ay babad ang ating mga mamamayan bente kwatro oras sa kanilang mga cellphone, so kung ito ay maipapakita natin ano sa ating ah mga pages ay ah mabibisita nila yung ah mga kakaibang mga pagkain na ito na paborito ng ating mga bayani, at siyempre kami sa Barasoain Kalinangan, ay nagtatanghal ng mga um buhay ng mga bayani at dahil dito ay naiincorporate namin yung mga paborito nilang pagkain doon sa istorya ng kanilang buhay, at dahil dito ay ah napapalaganap natin ang mga kaalaman at ang kagalingan ng ating mga ano ng buhay ng ating mga bayani. Syempre sa mga vloggers din natin ay importante na um maimbita sila, at ah maisama sila, maitampok nila uh bilang content ang ating mga mga pagkain na ito ng ating mga bayani.”

(“There, there are many ways to advertise our own dishes. So through social media where our citizens are immersed in their cellphones twenty- four hours a day, so if we can show what is on our ah pages they will be able to visit these ah strange foods that are the favorite of our heroes, and of course, we at Barasoain Kalinangan, present the lives of the heroes and because of this we are able to incorporate their favorite foods into the story of their lives, and because of this, we are able to spread the knowledge and the well-being of our heroes' lives. Of course, for our vloggers, it is also important to invite them, and ah to include them, to be able to feature these foods of our heroes as content.”) LIT.4- “Sa aking pananaw, ang mga epektibong paraan upang mahikayat ang mga mamamayan ng Bulacan at maging ang mga turista upang tangkilikin ang pagkain ng mga bayani ay ang mga sumusunod: Social Media Contents/ Food Vlog and Video Advertising sa pakikipagtulungan sa mga social media influencers, TV Advertising: pagfeature sa mga palabas sa TV tulad ng KMJS, Unang Hirit, Byahe ni Drew, Rated K atbp., Festivals and Food Fairs and Film festival.”

(“In my opinion, the following are efficient approaches to persuade Bulacan residents and even tourists to eat the cuisine of the heroes: Social media posts, food vlogs, and video advertisements produced with the assistance of social media influencers, TV Advertising: Participating in TV programs such as KMJS, Unang Hirit, Byahe ni Drew, Rated K, etc. Festivals, food expos, and movie festivals.”)

LIT.9- “Tapping food vloggers to showcase the cuisine and the tour is a good way to promote the campaign. The LGU can also tie up with FMCG companies to have their product highlighted in the recipes (e.g. coconut milk, spices, meat, etc).”

(“Ang pag-tap sa mga food vlogger para ipakita ang cuisine at ang paglilibot ay isang magandang paraan para i-promote ang campaign. Ang LGU ay maaari ding makipag-ugnayan sa mga kumpanya ng FMCG upang mai-highlight ang kanilang produkto sa mga recipe (hal. gata ng niyog, pampalasa, karne, atbp.).”)

LIT.10- “Vlogs and social media promotion is one good way to appeal to the newer generation.”

(“Ang mga vlog at pag-promote sa social media ay isang magandang paraan para maakit ang mas bagong henerasyon.”)

Blogging

The pertinent respondents agree that blogging may result in the content on this local cuisine, which they could then share with their audience and subscriber base to raise awareness of them. Additionally, food bloggers highlight chefs, and the tour effectively promotes the campaign.

FHCE.8- “In my opinion, one of the most essential components in the tourism industry's capacity to draw tourists from both domestic and foreign markets is advertising. The tourism Office or DOT is accountable for promoting the region's natural resources, cultural heritage, and other features that enable visitors to have a truly immersive experience. The greatest approach to advertise for me, in my opinion, would be through social media like Facebook and Instagram. I also think that adding courses on cooking and home economics to the school's curriculum should be added the second one is the Competition for every barangay to prepare and document their unique cuisine using authentic cooking techniques to promote the Philippine heirloom cuisine documentary about the food of the heroes, invite a celebrity chef or food blogger. Festival culinary competitions at applying it in each town's restaurants.” (“Sa aking palagay, ang isa sa pinakamahalagang sangkap sa kapasidad ng industriya ng turismo na makaakit ng mga turista mula sa parehong lokal at dayuhang merkado ay ang advertising. Pananagutan ng Tourism Office o DOT ang pagtataguyod ng mga likas na yaman ng rehiyon, pamana ng kultura, at iba pang tampok na nagbibigay-daan sa mga bisita na magkaroon ng tunay na nakaka-engganyong karanasan. Ang pinakamahasag na paraan upang mag-advertise para sa akin, sa aking opinyon, ay sa pamamagitan ng social media tulad ng Facebook at Instagram. Sa tingin ko rin, dapat idagdag ang mga kurso sa pagluluto at home economics sa kurikulum ng paaralan ang pangalawa ay ang Competition para sa bawat barangay na ihanda at idokumento ang kanilang natatanging lutuin gamit ang mga authentic cooking techniques para i-promote ang Philippine heirloom cuisine documentary tungkol sa pagkain ng mga mga bayani, mag-imbata ng isang celebrity chef o food blogger. Festival culinary competitions sa paglalapat nito sa mga

restaurant ng bawat bayan.”)

Word-of-mouth

In accordance with this, respondents mentioned that while the cuisine of our heroes may not be able to be recorded and passed down orally from generation to generation, it is passed down verbally to various generations. Informants further stated that due to social media platforms' exposure, the meals of our heroes may also spread verbally.

FHCE.5- “So yun noh so meron mga pagkaing pagtitika, pagtitiis at may mga pagkaing pang ano noh yung pag may nagtatagumpay yung selebrasyon so yun yung ano noh parang ano inaano natin na ang pagkain ng ating ano ah founding fathers in talagang, ah ating mga bayani, ah hindi siya ano eh ahm, bagamat hindi siya naisusulat na ipasa ito sa mga iba't-ibang salinglahi sa pamamagitan ng word of mouth o bukambibig.”

(“So that's it; there are foods of endurance and patience as well as other foods; what happens when someone succeeds; the celebration; and how do we eat our food? Ah, the founding fathers in fact; ah, our heroes; ah, he is not what; ahm, even though he is not written, it is passed down through word-of-mouth to different generations.”)

LIT.1- “Exposure to social media platforms and pertinent publicity may result in word-of-mouth marketing.”

(“Ang pagkakalantad sa mga social media platform at nauugnay na publisidad ay maaaring magresulta sa word-of-mouth marketing.”)

One-way Advertisement

The informants' interviews generated ten codes for the one-way advertisement, including television advertisements, flyers, posters, magazines, brochures, websites, social media, promotions, cookbooks, and documentaries. The researchers' categories for these codes are listed below.

Television ads

Several informants believe that television advertisements will have the biggest impact on potential buyers or individuals who are curious about Bulacan cuisine. In addition, viewers of some television commercials might visit the restaurant to try the meal. It serves as a vehicle for appropriate food promotion as well. Peneva, S. (2020) claimed that Filipinos simply eat whatever is served to them without questioning its provenance. It's

great to hear that well-known chefs support the usage of regionally sourced food items in TV programs. Bringing attention to the diverse cuisines of the world's rich culinary heritage helps to explain how these foods have shaped people's lives over time and have made for memorable moments filled with joy and laughter.

Figure 23. IJuander: Malolos Delicacy: Kurbata De Sebo

(Source IJuander, 2022)

Figure 23 shows the Television Advertisement of one of the famous delicacies can be found in Malolos, Bulacan. The Television Advertisement is from IJuander which they interviewed some of food historian and they show on how to cook the said delicacy which is Kurbata de Sebo and it cooked by the famous Mother Tessie.

FHCE.9- "Iyun unang-una yung mga food demonstration na ginagawa namin, then unang-una iba 'pag nakikita sa TV so, dumadami rin yung customers namin dahil sabi nila napanood nila so curious sila dun sa lasa ng pagkain then syempre yung historical value ng pagkain na "ah no'ng panahon pa pala ng Kastila yun parang hindi namin natitikman 'to" so, isa siguro yun, then para maisabay kailangan tayo sumabay sa social media, so iyung food natin na kailangan pagsineserve rin natin instagramable dahil kailangan sabayan natin mga kabataan pagdating sa ganun."

("First and foremost, those are the food demonstrations we perform. Secondly, because it differs from what people see on television, our customers grow as a result. Finally, because of the food's historical significance ("Ah, it's still the time of the Spanish, it's like we didn't taste it"), and finally because we need to stay current with social media, that is the food that needs to be promoted.")

TOH.1 – "Sa ngayon kasi yung social media number one factor eh ang nakikita ko 'no, lalo yung alam mo yung napanood mo siya ta's yung alam do'n mo matatakam yung mga mga makakakita o manonood. I think yung ngayon dahil sa generation ngayon, lahat ng tao naka cellphone eh, so pag lahat ng tao na kahit nga si ano si Tulfo pinanonood eh yung pa kaya 'di ba. Nakita ko kasi lalo yung mga mga segments sa TV, yung like Byahe Ni Drew, pag pinalabas siya tas kinain nya hindi ko alam kung totoong masarap o hindi, pero ang tao naiinganyang puntahan eh, para tikman yung ano. I think yung social media is ano, number one yung TV kasi, although may factor din pero parang sa tingin ko parang konti na nanonood ng TV kasi mas marami na yung nag oonline."

("Social media is the biggest influence right now, in my opinion, especially if you know what you're seeing and that people who see it or watch it will become addicted. Everyone in today's generation owns a mobile phone, which is why, regardless of what Tulfo is, I believe that it is still being watched. I particularly recall seeing TV portions when Byahe Ni Drew was taken out and made to consume something; I have no idea if it was any good, but people were drawn to the location to sample the food. Although there are other factors involved, I believe that social media and television are the two most important platforms.")

TOH.9 – "Una social media, kasi yung pinakamalakas ngayon natin na sandata para mas maipakalat, mas maraming makareach. Ano gumawa ka-, bukod dun sa social media uh, kung may radio, paper advertisement, tapos ah yung mga halimbawa sa TV, radio. So/ iyan pero sakin, mas pinakamaganda yung sa social media kasi sa social media lahat halos ng tao nagkaka-, gumagamit ng social media, ng page ng facebook, lahat. Sa pamamagitan niyan mas lumalakas mas naipopromote sila."

("First, social media is now our most effective tool for spreading information and extending our audience. What did you do? If there are radio or newspaper advertisements, in addition to social media, give examples from TV and radio. So, for me, social media is better since there, practically everyone meets, utilizes social media, has a Facebook profile, and does everything. They become stronger and more promoted by doing that.")

TOH.5 – "Well, unang-una brosyur, yan ang mga lumang style ng promotion 'di ba. Pero dapat hindi ka tumigil sa brosyur lang kasi dapat iba ng iba ng iba na ngayon eh social media ng kalaban mo, so anywhere any platform pwede mong ipromote ang iyong produkto so pwede kang, kahit ano-anong platform. Kung gusto

mo television, or or billboard, or ano uh pumphlets, posters, tarpaulin. So lahat ngayon nagagamit mo para ipromote ang yung produkto.”

(“Well, first brochures, those are the old styles of promotion, aren't they? But you shouldn't stop at just the brochure because it should be different from the others, now it's your opponent's social media, so anywhere, any platform you can promote your product, so you can, on any platform. If you want television, or billboard, or what uh pamphlets, posters, tarpaulin. So now you can use everything to promote the product.”)

TOH.2 – “Ito ay lagi namang ganun telebisyon, radio, at siyempre ay yung babasahin sila yung malaking impluwensya para makatawag ng turismo from yung ah from for the outside na pumunta sa malolos eh yun yung malaking we like ngayon sa facebook lang pag nakita nila yun marami ng pupunta sa malolos.”

(“It's always the situation that media like television, radio, and of course what people read has a significant impact on how many people visit Malolos for tourism. People only become interested in Malolos tourism when they see how many people visit for escape, which they can only do by looking at posts on Facebook.”)

LIT.4- “Sa aking pananaw, ang mga epektibong paraan upang mahikayat ang mga mamamayan ng Bulacan at maging ang mga turista upang tangkilikin ang pagkain ng mga bayani ay ang mga sumusunod: Social Media Contents/ Food Vlog and Video Advertising sa pakikipagtulungan sa mga social media influencers, TV Advertising: pagfeature sa mga palabas sa TV tulad ng KMJS, Unang Hirit, Byahe ni Drew, Rated K atbp., Festivals and Food Fairs and Film festival.”

(“In my opinion, the following are efficient approaches to persuade Bulacan residents and even tourists to eat the cuisine of the heroes: Social media posts, food vlogs, and video advertisements produced with the assistance of social media influencers, TV Advertising: Participating in TV programs such as KMJS, Unang Hirit, Byahe ni Drew, Rated K, etc. Festivals, food expos, and movie festivals.”)

LIT.5- “I think if the, what you're promoting is sincere and true if parang people will automatically being attracted to that. Iyun yung beauty ng social media 'di ba' parang bakit may mga nagviral na mga simple lang naman na mga pagkain 'di ba, ito yung nagviral, kasi nakikita ng mga tao kung ano yung totoo 'di ba, parang hindi siya fake na parang tulad sa commercial na alam mo na, parang pinaganda 'di ba. Itong nakita sa social media, phone camera lang ginamit dyan pero nagiral kasi totoo, merong continuity, merong authenticity, originality so ayun, and people recognize that, hindi tanga yung mga tao so parang, kung ano lang yung ipakita mo sa kanila, iyun na yung gugustuhin nila.”

(“I believe that if you're advocating something and it seems real and true, people will gravitate toward it. That's what makes social media so wonderful, isn't it? Similar to why certain straightforward dishes become popular, yes? People recognize truth, thus this is what gained popularity. He's not some phony, either. It seems inflated, much like the commercial you are already familiar with. This was shared on social media; all that was utilized was a phone camera, but it was there because it was real, consistent, authentic, and unique. People understood this; they are not naive; all they want is what you can show them.”)

LIT.8- “I think ngayon, yung mga kapanahon na advertising nyan, meron kang tv commercial, meron ka mga print ad. Pero ngayon Iba na ngayon eh, it's more of experiences parang kaya ay mga influencers na tinatawag Kasi, people will able to see like people going there to experiencing it, especially if there are looking for that person so parang “ah I want to experience what he's having”, so testimonial is very powerful so if you can have those little, many little testimonials from key personalities 'di ba, you will testify what they are experiences.”

(“Today's advertising, in my opinion, consists of both print and television commercials. But now it's different; it's more about experiences, which is why influencers are known as Kasi. People will be able to see like people going there to experience it, especially if they are looking for that person so it's like “ah I want to experience what he's having,” so a testimonial is very powerful; if you can have those little, many little testimonials from key personalities, you will testify what they are experiences.”)

Flyers

Ehtasham (2021) says that flyers can help you establish a strong first impression, engage with new prospects, and break the ice while also letting potential customers know about your brand and offerings. Flyers are a possible networking tool as well. They improve the likelihood that your contact information will be kept in touch with their recipient because they are a physical tool for doing so. Flyers may be accessed from anywhere as they don't rely on technology. Giving out your flyers will allow you to spread vital information even if there is no internet access at the event. In line with this, informants said that they had already used fliers as promotional tools for their cuisine. People who see it will therefore be curious to try it and support it.

FHCE.6- “Siguro yung mga posters o kaya mga flyers, yung guamawa sila ng brochures, para mas disseminate yun basta ang lagi silang meron ganun meron silang gagawin project sa Kapitolyo para nakikita ng tao na ipopromote palagi.”

(“Maybe the posters or flyers, they make brochures, so that they can disseminate it more, if they always have that, they will do a project in the Capitol so that people can see that it will always be promoted.”)

TOH.3 – “Siguro pinaka the best is yung social media nga po sir o kaya may mga flyers tayo na ipinapamigay yan po ah magpa pagpapaskil din sa mga lugar na alam nating matao I think yun yung mga pwedeng maging mabisang paraan.”

(“Maybe the best thing is social media, sir, or maybe we have flyers that we give out, so please post them in places that we know are crowded. I think that's the most effective way.”)

TOH.3 – “Ahm dati po kasi nung hindi pa dumarating ang pandemya meron po kaming ano ah leaflets at flyers na ipinapamigay po kasi po Sir para po sa inyong kabatiran at tuwing buwan po ng marso hanggang abril-2 ay mayroon kaming balagtas festival kung saan may isang linggo po kaming pagdiriwang at meron po kaming kasama dun sa ano meron po kaming isang araw po na nagluluto po ang balagtas sa inyo ng mga pagkain na na ipinagamamalagi nila sa kanilang bawat barangay.”

(“Ahm, it used to be before the pandemic came, we had leaflets and flyers that were given out, Sir, for your knowledge, and every month from March to April 2nd, we have a Balagtas festival where there is a week. we are celebrating and we have a partner there for what we have a day where the Balagtas is cooking for you foods that they are proud of in their every barangay.”)

TOH.5 - “Year round ang aming promotional activities for heritage tourism. So so bukod sa may cooking competition kami, may mga food demonstrations meron din kaming mga ah mga ano to, ano yun so kailangan to promote our heritage culinary heritage kailangan ipasok sa sa DepEd ang ang tungkol sa pagluluto ng mga heritage cuisine ‘di ba, so sa home economics dapat ipasok yan para matutunan talaga ng mga bagong kabataan yung pagluluto ng mga pagkain na yan. Kailangan kailangan talaga ang ang Deped ay katulong katuwang natin para sa promotion ng heritage.”

(“Before the pandemic, Sir, I just wanted to let you know that we used to distribute flyers and brochures and that every month from March to April 2nd, a festival called Balagtas Day lasts for a whole week. We are celebrating and we have a partner there for what we have a day where the Balagtas is cooking for you foods that they are proud of in their every barangay; for this reason, I went there saying that in the past what they wanted was what was prepared by my beloved of the town honorable Gonzales Jr. is the deliciousness of cooking Menudo Tagalog; I believe that's what he said that what's going on like that in our office is handing out flyers and banners and since I'm also a teacher, I can generally tell them what they should do to learn about our province or town's renown for preparing delicious food cuisine.”)

Posters



Figure 24. Sample of Posters

(Source Vamos a Malolos Facebook Page, 2017)

Figure 24 shows the sample of some poster used in terms of celebration of Republika ng Malolos Festival. Some of the posters is presenting the invitation about the competition called “Kalutong Malolos”.

Some respondents claimed that, in addition to the code flyers, posters play a significant role in promoting cuisine in Bulacan. Furthermore, informants said that while posters are a good starting point, they should stand out from the competition even though posters may be an outdated method of food promotion.

FHCE.6- “Siguro yung mga posters o kaya mga flyers, yung guamawa sila ng brochures, para mas disseminate yun basta ang lagi silang meron ganun meron silang gagawin project sa Kapitolyo para nakikita ng tao na ipromote palagi.”

(“Maybe the posters or flyers, they make brochures, so that they can disseminate it more, if they always have that, they will do a project in the Capitol so that people can see that it will always be promoted.”)

TOH.5 – “Well, unang-una brosyur, yan ang mga lumang style ng promotion ‘di ba. Pero dapat hindi ka tumigil sa brosyur lang kasi dapat iba ng iba ng iba na ngayon eh social media ng kalaban mo, so anywhere any platform pwede mong ipromote ang iyong produkto so pwede kang, kahit ano-anong platform. Kung gusto mo television, or or billboard, or ano uh pumphlets, posters, tarpaulin. So lahat ngayon nagagamit mo para ipromote ang yung produkto.”

(“Well, first brochures, those are the old styles of promotion, aren't they? But you shouldn't stop at just the brochure because it should be different from the others, now it's your opponent's social media, so anywhere, any platform you can promote your product, so you can, on any platform. If you want television, or billboard, or what uh pamphlets, posters, tarpaulin. So now you can use everything to promote the product.”)

Gazette



Figure 25. Some of the Gazette and Journals of Marcelo H. Del Pilar

Figure 25 shows Julian Hilario del Pilar and Blasa Gatmaitan welcomed Plaridel into the world on August 30, 1850 in Sitio Cupang, Barrio San Nicolas, Bulakan, Bulacan. In 1880, he received his legal degree from the University of Santo Tomas. He would mock dishonest authorities and friars with declamatory jousts like the dupluhan and dalitan during town fiestas. His anti-clerical writings include *Cai-igat Cayo*, *Dasalan at Tuksohan*, *Kadakilaan ng Diyos*, *La Soberania Monacal*, and *La Frailocracia Filipinas*. In 1882, he founded the nationalist newspaper *Diariong Tagalog*.

In addition to the codes, pamphlets, and posters, other respondents claimed that the gazette also plays a significant role in marketing Bulacan cuisine. Informants also said that although gazettes are an excellent place to start, they should stand out from the competitors even though they can be an outdated method of food promotion.

FHCE.2- , “We had this food presentation na ginawa namin sa SM, sa SM noon. Na yung favorite food of the hero, ang nag- ang nag ang naghain ay yung hero. Kunwari, parang si Gregorio Del Pilar, ay si, si ano si Jose Rizal, naka Jose Rizal costume siya siya dala niya yung puchero. Si Gregorio Del Pilar naka Gregorio Del Pilar dala niya yung yung yung pagkain ganon. So marami tayong magagawang ano, performance ‘di ba, pepformance presentation. Tatal kayo na may mga taga teatro rin, ‘di ba so gamitin natin ang ating pagiging taga teatro ‘di ba. Pwede tayo magpagawa ng tula tungkol sa pagkaing Bulakenyo.”

(“Back then, we performed this culinary presentation at SM. The person who served it was the hero, and that is his favorite dish. He is allegedly Jose Rizal, just like Gregorio Del Pilar; he is carrying a pitcher and is decked out in a Jose Rizal costume. That dish was delivered by Gregorio Del Pilar in Gregorio Del Pilar. As a result, there are many things we can do, including performances and presentations. After all, there are theatergoers as well, so why not capitalize on that? Oh, the things we can do! We can commission you to compose a poem about bulakenyo cuisine.”)



Figure 25.1 Some of the Gazette and Journals of Marcelo H. Del Pilar

Figure 25.2 Some of the Gazette and Journals of Marcelo H. Del Pilar

Figure 25.1 and 25.2 also shows Julian Hilario del Pilar and Blasa Gatmaitan welcomed Plaridel into the world on August 30, 1850 in Sitio Cupang, Barrio San Nicolas, Bulakan, Bulacan. In 1880, he received his legal degree from the University of Santo Tomas. He would mock dishonest authorities and friars with declamatory jousts like the dupluhan and dalitan during town fiestas. His anti-clerical writings include Cai-igat Cayo, Dasalan at Tuksohan, Kadakilaan ng Diyos, La Soberania Monacal, and La Frailocracia Filipinas. In 1882, he founded the nationalist newspaper Diariong Tagalog.

The objectives of the Propaganda Movement were promoted by Marcelo Hilario del Pilar, who also worked to ensure that the Philippines had representation in the Spanish Cortes and to rein in the powers and abuses of the Spanish friars. Del Pilar accomplished this in two ways: by rallying local communities against candidates for the friars and by writing under the pen name Plaridel, for which he became famous. Governor-General Ramon Blanco referred to Plaridel as "the most awful of the Filipino politicians, the true voice of the separatists, considerably superior to Rizal" because of his fluency in Tagalog, particularly his humorous works, and his organizational skills.

FHCE.8- “Syempre ano talaga yan, literacy ano. Sa literacy nag- uumpisa sa bahay, sa magulang, of course sa paaralan pero sa ngayon nga bahay, lalo ngayon ay napaka super expose na tayo sa social media, maraming social platform may access na tayo dun.”

(“Naturally, what exactly is, literacy? Parents are the first teachers of literacy, followed by schools of course, but today's homes are even more important because we have access to so many social media platforms and have been exposed to so much of it.”)

Brochures

According to some informants, they believe that people should include food in Bulacan in some brochures. Some respondents also shared that they had been using brochures on some occasions when a pandemic happened to be a medium to promote food.

FHCE.6- “Siguro yung mga posters o kaya mga flyers, yung guamawa sila ng brochures, para mas disseminate yun basta ang lagi silang meron ganun meron silang gagawin project sa Kapitolyo para nakikita ng tao na ipromote palagi.”

(“Maybe the posters or flyers, they make brochures, so that they can disseminate it more, if they always have that, they will do a project in the Capitol so that people can see that it will always be promoted.”)

TOH.7 – “Siguro dapat isama ito sa mga sa mga brochure, sa mga hinihingi ng mga kabataang magkaroon ng malaganap na kampanya sa panulat at verbal para magsalin dila kasi kapag ka nalaman ng mga kabataan na ito'y pagkain na minsa'y nagustuhan ni Kapitan Santiago Trillana, ni Kapitan Tuwi paborito niya nilagang napalos, ah ka paborito niya yoong paes na bangus ehh, malaking impluwensiya sa kabataan na magagap din at magkaroon sila ng pagnanais na matikman yung pagkain ngayon.”

(“Maybe it should be included in the brochures, in the requests of the young people to have a widespread campaign in writing and verbally to translate the language because when the young people find out that this is a food that Captain Santiago Trillana once liked, of Captain Tuwi, his favorite is napalos stew, ah, you are his favorite paes bangus ehh, a big influence on the youth to be able to eat and have the desire to taste the food now.”)

TOH.5 – “Well, unang-una brosyur, yan ang mga lumang style ng promotion ‘di ba. Pero dapat hindi ka tumigil sa brosyur lang kasi dapat iba ng iba ng iba na ngayon eh social media ng kalaban mo, so anywhere any platform pwede mong ipromote ang iyong produkto so pwede kang, kahit ano-anong platform. Kung gusto mo television, or or billboard, or ano uh pamphlets, posters, tarpaulin. So lahat ngayon nagagamit mo para ipromote ang yung produkto.”

(“Well, first brochures, those are the old styles of promotion, aren't they? But you shouldn't stop at just the brochure because it should be different from the others, now it's your opponent's social media, so anywhere, any platform you can promote your product, so you can, on any platform. If you want television, or billboard, or what uh pamphlets, posters, tarpaulin. So now you can use everything to promote the product.”)

TOH.5 - “Year round ang aming promotional activities for heritage tourism. So so bukod sa may cooking competition kami, may mga food demonstrations meron din kaming mga ah mga ano to, ano yun so kailangan to promote our heritage culinary heritage kailangan ipasok sa sa DepEd ang ang tungkol sa pagluluto ng mga heritage cuisine ‘di ba, so sa home economics dapat ipasok yan para matutunan talaga ng mga bagong kabataan yung pagluluto ng mga pagkain na yan. Kailangan kailangan talaga ang ang Deped ay katulong katuwang natin para sa promotion ng heritage.”

(“Before the pandemic, Sir, I just wanted to let you know that we used to distribute flyers and brochures and that every month from March to April 2nd, a festival called Balagatas Day lasts for a whole week. We are celebrating and we have a partner there for what we have a day where the Balagtas is cooking for you foods that they are proud of in their every barangay; for this reason, I went there saying that in the past what they wanted was what was prepared by my beloved of the town honorable Gonzales Jr. is the deliciousness of

cooking Menudo Tagalog; I believe that's what he said that what's going on like that in our office is handing out flyers and banners and since I'm also a teacher, I can generally tell them what they should do to learn about our province or town's renown for preparing delicious food. cuisine.”)

TOH.1 – “Ah ano so gumawa kami ng ano na, pinopromote namin through mga travel agency and the way kami ng mga brochures, yung mga ibang mga hotel accommodation para mapuntahan po yung aming bayan. Para matry po nila masubukan po nila ah yung aming mga pagkain sa Bulakan at the same time, iniencourage din namin yung mga ang mga negosyante na sana yung mga restaurant ay kahit man lang meron silang isang mga specialty or isang heirloom recipe na maiioffer.” (“Ah so what did we do, we promoted through travel agencies and the way brochures, the other hotel accommodations so that our town can be visited. So that they can try our food in Bulakan at the same time, we also encourage those who are entrepreneurs that the restaurants at

least have a specialty or an heirloom recipe to offer.”)

Websites

Websites are a great medium that individuals in Bulacan may utilize to advertise food, according to pertinent informants. People also appear to be more conscious today, which is ironic considering how vigorously food has been promoted on some websites and other platforms as well as among young people who are passionate about it.

FHCE.10- “Alam naman natin lahat ngyun kung ano yun maganda maging strategies pag dating sa promotion yun ang pag gamit ang mga tool sa marketing ng social media, maaari kang mag-promote sa iyong target na market sa mga platform tulad ng Facebook at Instagram, Culinary Heritage tour, food vlogging, website page. Yung nakita po namin na pinaka mabilis na dumami talaga yung nakilala sa amin nung nagkaroon po kami ng facebook page at saka instagram, yung social media.”

(“We are all aware that by using social media marketing techniques, you may advertise to your target market on websites like Facebook and Instagram, as well as through food vlogging, culinary heritage tours, and website pages. What we observed was that when we had social media accounts on Facebook and subsequently Instagram, the number of people who recognized us rose at the highest rate.”)

TOH.7 – “Tulad ko, nabalitaan ko yung Pochero nga paborito ni Marcelo, alam mo bang pinakapaborito ko kasi nandun yung saging, nandun ni repolyo. Ibig sabihin may impluwensya o para mabuhay ngayon yun yung sinasabi ko sayong social media at saka talagang paglaanan ng sapat na pondo para sa malawakang promosyon. Hindi pang seremonya lamang kung may dumadating na bisita tsaka nagkakaroon ng festival.”

(“The same as me, you've probably heard that Pochero is Marcelo's favorite dish, but did you know that I also like it since it has bananas and cabbage? It means to be influential or to survive, as I'm telling you on social media, and then actually devoting enough money for widespread advertising. If there are visitors, it is not only a ceremony; it is also a festival.”)

TOH.2 - “Sa panahon kasing ito nakakatuwa kasi naging parang na naconscious yung mga tao sa dahil sa facebook sa media sa iba't ibang platform ganun na na promote masyado yung pagkain ano nagkaroon ng pagkakahilig ang mga kabataan sa pagkain pero kung iisipin natin yung pagkakahilig na ito ay mayroon ding halo yung mga pagkain ay kung ano na experimental fusion innovation so yung preserbasyon ng mga pagkain ng mga bayani ito ay its kasi ito presti no puro yung puro yung yung pagka cut pagsasagawa ng pagkain yung yung presentation ng preservation ito ay originals much as possible originals o sa pamamagitan ng pag pagpepreserba ng mga paboritong pagkain ng mga bayani ay naprotektahan natin at napapangalagaan natin at napre preserve ang pananatili ng mga aurum recipes natin yung mga original recipes na unti unting nawawala kasi nga napapalitan na ito nung mga makabagong ah inobasyon ng mga pagluluto pagkain.”

(“People seem to have more consciousness now, which is funny because food has been actively advertised in the media on various platforms as well as among young people, who have a passion for it. Even so, if we think about this passion, there are also combinations of foods that are experimental fusion innovations, so the

preservation of the food of the heroes is since it is pure, prestige, and that it is cut, ready, and preserved. vanishing because of new food preparation advancements taking their place.”)

TOH.1 - “Madalas naming ginagamit ang website para i-promote ang aming pagkain ng mga bayani. Dahil napakaraming iba’t ibang kultural na pamana, mahirap matukoy kung saan dapat ituon ang ating atensyon. Samakatuwid, sinasaklaw namin ang halos lahat ng bawat pamana sa abot ng aming makakaya, mula sa pamana ng pagkain hanggang sa iba pang pamana na nahawakan.”

(“We often use the website to promote our food heroes. With so many different cultural heritages, it is difficult to determine where to focus our attention. Therefore, we cover almost every heritage to the best of our ability, from food heritage to other tangible heritage.”)

TOH.4 – “Palagi itong nauuwi sa pagtuturo sa publiko tungkol sa mga pamana na pagkain, kaya naman nag-set up kami ng website na ganap na nakatuon sa layuning iyon. Ang lahat ay naroon, kasama ang recipe, kaya bakit hindi hikayatin ang mga hindi alam kung paano gawin ito? Matututuhan nila kung paano gawin ang heritage dish na ito habang ginagawa nila ito, na nagpapahintulot sa kanila na magsagawa ng sarili nilang pananaliksik.”

(“It always comes down to educating the public about heritage foods, which is why we've set up a website entirely dedicated to that purpose. It's all there, including the recipe, so why not encourage those who don't know how to do it? They will learn how to make this heritage dish as they make it, allowing them to conduct their own research.”)

Social Media

Amiaya Rathi (2022) asserts that social media is a crucial component in managing a contemporary company. It aids in expanding your clientele and converting casual guests into devoted regulars. A social media strategy for a food business is crucial when planning any food marketing campaign on social media using a social media scheduler, regardless of whether it's as simple as consistently posting images of your specials and promotions across all channels or if you're leveling up and pushing your postings on your best-performing platforms. As a result, informants hold the opinion that social media plays a significant role in promoting and educating the current generation about the culinary legacy of Bulacan. Informants further stated that individuals today are very aware of the meals they will view on various social media platforms. Younger people might also be able to discover how our heroes came to serve their favorite foods.

FHCE.7- “Para sa akin malaki ngyun ang tulong ng social media gaya ng facebook, at youtube. Siguro kailangan mgkaroon sila ng kalam pag dating sa aking mga pamana kaluto o heirloom Recipe. Mgkaroon ng food demonstration, at mgkaroon tayo ng video documentation at pa contest gaya cooking competition.”

(“Social media sites like YouTube and Facebook have been a great help to me. When it comes to my heirloom recipes, perhaps they'll be patient. In addition to film documentation and contests like cooking competitions, there will be a cuisine presentation.”)

FHCE.10- “Alam naman natin lahat ngyun kung ano yun maganda maging strategies pag dating sa promotion yun ang pag gamit ang mga tool sa marketing ng social media, maaari kang mag-promote sa iyong target na market sa mga platform tulad ng Facebook at Instagram, Culinary Heritage tour, food vlogging, website page. Yung nakita po namin na pinaka mabilis na dumami talaga yung nakilala sa amin nung nagkaroon po kami ng facebook page at saka instagram, yung social media.”

(“We are all aware that by using social media marketing techniques, you may advertise to your target market on websites like Facebook and Instagram, as well as through food vlogging, culinary heritage tours, and website pages. What we observed was that when we had social media accounts on Facebook and subsequently Instagram, the number of people who recognized us rose at the highest rate.”)

FHCE.1- “Nako eh sa panahon ngayon na sikat na sikat na ang online ang mass media, dapat sa social media lahat ah facebook, tiktok, instagram lahat na yan importanteng makatulong sa promotion, but then and again

babalik ako dun sa pagpo promote mo ang isang bagay lalo nat pagkain kung ito'y matitikman mo minsan makita mo ang ganda ganda ng presentation ang ganda ganda ng picture pero pag tinikman mo para hindi hindi mo na hindi mo mararamdaman so dapat pag idiniscibe mo ang pagkain katulad ng ensaymada na ito ay fluffy, malambot, mamantikilya, may keso may ganon na pag kinain nila to, malalasahan nila mararamdaman nila yung kakaibahan ng ensaymada malolos sa karniwang ensaymada ng ibang lugar na yoong gurgorya pag kinain mo alam mo yung lasa na to ay nagpapaalala sayo nung kini kwento nung nakaraan syempre ang advertizer nito ay kailangang mapuntahan mo lahat ng media format media the social media now, print media then pag may mga turista dapat hanggat maaari maipatikim ito sa kanila mai sample kasi through word of mouth so punta ako don tinikman ko yung ganong pagkain masarap natikman ko yung putsero ni marcelo h del pilar.”

(“Currently, when online mass media is very popular, all social media should be Facebook, TikTok, and Instagram. All of these platforms are crucial for promotion, but I keep coming back to the point that when promoting something, especially nat food if you can taste it sometimes you can see how beautiful the presentation is beautiful the picture is beautiful, but when you taste it you won't feel it anymore. Therefore, when you describe the food it should be like ensaymada. There is butter, cheese, and something similar that when people eat it, they will taste and feel the uniqueness of the ensaymada, different from the meaty ensaymada of other places. Of course, the advertiser needs to be able to go to all media formats, including social media and print media, and when there are tourists, you should try it as much as you can for them. It was scrumptious. I tried the putsero made by Marcelo H. del Pilar.”) FHCE.4- “Pwedeng social media, pero mas mas ano kasi mas madaling magwrap ng tao pag actual. Let's say, mga workshop, yung simpleng-, kasi mga pagkain ng mga bayani nung araw, kinakain din natin ngayon eh.”

(“It can be social media, but it's even better because it's easier to wrap people. Let's say, workshops, the simple ones-, because the foods of the heroes of the day, we also eat today.”)

FHCE.5- “Iyon.Oo lahat nmh noh basta may social media account wheather kung anong produkto nakakatulong yan, kasi like lahat lahat lahat ng klase ng kalakal nagdadaan na talaga sa social media. So mula mula pagkain, libro, gulay, gamut, lahat yan noh. Marami siyang ano anhm marami siyang pwedeng pangalan non. Yung ano dumadaan talaga sa social media one way or another kaya It's how you use it how to use social media.”

(“That's it. Yes, everyone, if they have a social media account, regardless of what product it is, that helps, because like everyone, all kinds of goods are going through social media. So, from food, books, vegetables, medicines, that's all. He has many names; he can have many names. What goes through social media one way or another so it's how you use it and how to use social media.”)

FHCE.6- . “Pwede siguro pero depende pa rin yan sa DepEd kung ipasok sa kurikulum ng ng ano di ba. Siguro kung mas magandang pag- usapan muna ng local tourism office tsaka ng probinsyal tsaka Depende siguro umupo sila para pag-usapan yun. For example, po yung sa advertising po yung mga competition ko na ginagawa po ng atin pong Ay nako sobra sa taas napakalaki ng impluwensya ang kasi ang lawak ng sakop eh kaya everything goes talaga ito po makita natin na medium po or channel po. Oo yung social media flatform hindi lang Facebook, pati Ig Twitter tiktok youtube eto po talaga yung nakikita nyo. Oo palagay ko nga yun din.”

(“It might be conceivable, but whether it will be taught in school is still up to DepEd. Maybe it's best to talk about it with the regional tourism office after the local one. Depending, perhaps they sit down to talk about it. For instance, the influence of the advertising competitions we have is extremely strong and the reach of the coverage is very broad. Let's see if it's a medium or a channel. Yes, the social media network includes Ig Twitter TikTok YouTube in addition to Facebook. I concur I think that.”) FHCE.7- “Nandiyan na yung ganito social media, nandyan na yon okay. Pangalawa sana magkaroon ng mga festivals of food eh ‘di ba, yung mga festival yung ano uh food festivals all over the place. Tapos ah demo cooking, instruction, idemo eh turuan ng mga ano turuan ang mga estudyante, next generation and willing naman kaming magturo sa lahat naman kami, willing magturo, magpaliwanag kung bakit ganito, bakit ganon hindi ba.”

(“This social media is already available, so go ahead and use it. Second, I wish there were more food festivals. You know, like there are festivals all over the world. Then demonstrate cooking, give instructions, teach the youth what to teach the following generation, and explain why this is the case as well as why that should not be done if we are eager to teach everyone.”)

FHCE.8- “In my opinion, one of the most essential components in the tourism industry's capacity to draw tourists from both domestic and foreign markets is advertising. The tourism Office or DOT is accountable for promoting the region's natural resources, cultural heritage, and other features that enable visitors to have a truly immersive experience. The greatest approach to advertise for me, in my opinion, would be through social media like Facebook and Instagram. I also think that adding courses on cooking and home economics to the school's curriculum should be added the second one is the Competition for every barangay to prepare and document their unique cuisine using authentic cooking techniques to promote the Philippine heirloom cuisine documentary about the food of the heroes, invite a celebrity chef or food blogger. Festival culinary competitions at applying it in each town's restaurants.” (“Sa aking palagay, ang isa sa pinakamahalagang sangkap sa kapasidad ng industriya ng turismo na makaakit ng mga turista mula sa parehong lokal at dayuhang merkado ay ang advertising. Pananagutan ng Tourism Office o DOT ang pagtataguyod ng mga likas na yaman ng rehiyon, pamana ng kultura, at iba pang tampok na nagbibigay-daan sa mga bisita na magkaroon ng tunay na nakaka-engganyong karanasan. Ang pinakamahusay na paraan upang mag-advertise para sa akin, sa aking opinyon, ay sa pamamagitan ng social media tulad ng Facebook at Instagram. Sa tingin ko rin, dapat idagdag ang mga kurso sa pagluluto at home economics sa kurikulum ng paaralan ang pangalawa ay ang Competition para sa bawat barangay na ihanda at idokumento ang kanilang natatanging lutuin gamit ang mga authentic cooking techniques para i-promote ang Philippine heirloom cuisine documentary tungkol sa pagkain ng mga mga bayani, mag-imbata ng isang celebrity chef o food blogger. Festival culinary competitions sa paglalapat nito sa mga restaurant ng bawat bayan.”)

TOH.7 – “Tulad ko, nabalitaan ko yung Pochero nga paborito ni Marcelo, alam mo bang pinakapaborito ko kasi nandun yung saging, nandun ni repolyo. Ibig sabihin may impluwensya o para mabuhay ngayon yun yung sinasabi ko sayong social media at saka talagang paglaanan ng sapat na pondo para sa malawakang promosyon. Hindi pang seremonya lamang kung may dumadating na bisita tsaka nagkakaroon ng festival.”

(“The same as me, you've probably heard that Pochero is Marcelo's favorite dish, but did you know that I also like it since it has bananas and cabbage? It means to be influential or to survive, as I'm telling you on social media, and then actually devoting enough money for widespread advertising. If there are visitors, it is not only a ceremony; it is also a festival.”)

TOH.2 - “Sa panahon kasing ito nakakatuwa kasi naging parang na naconscious yung mga tao sa dahil sa facebook sa media sa iba't ibang platform ganun na na promote masyado yung pagkain ano nagkaroon ng pagkakahilig ang mga kabataan sa pagkain pero kung iisipin natin yung pagkakahilig na ito ay mayroon ding halo yung mga pagkain ay kung ano na experimental fusion innovation so yung preserbasyon ng mga pagkain ng mga bayani ito ay its kasi ito presti no puro yung puro yung yung pagka cut pagsasagawa ng pagkain yung yung presentation ng preservation ito ay originals much as possible originals o sa pamamagitan ng pag pagpepreserba ng mga paboritong pagkain ng mga bayani ay naproprotektahan natin at napapangalagaan natin at napre preserve ang pananatili ng mga aurum recipes natin yung mga original recipes na unti unting nawawala kasi nga napapalitan na ito nung mga makabagong ah inobasyon ng mga pagluluto pagkain.”

(“People seem to have more consciousness now, which is funny because food has been actively advertised in the media on various platforms as well as among young people, who have a passion for it. Even so, if we think about this passion, there are also combinations of foods that are experimental fusion innovations, so the preservation of the food of the heroes is since it is pure, prestige, and that it is cut, ready, and preserved. vanishing because of new food preparation advancements taking their place.”)

TOH.10 – “We did food exhibits, seminars, and cooking classes about culinary heritage, and we also have our own media center or social media account. Kung saan makikita mo kung anong klaseng programa ang meron tayo pagdating sa heritage tourism. Kaya dapat matikman ang pagkain. Hindi lang masasabi. Kaya dapat maranasan ng tao ang sinasabi nating luto”.

(“We did food exhibits, seminars, and cooking classes about culinary heritage, and we also have our own media center or social media account. where you can see what kind of program we have when it comes to heritage tourism. So the food should be tasted. Just can't say. So people should experience what we say is cooked.”)

TOH.1 – “Sa ngayon kasi yung social media number one factor eh ang nakikita ko ‘no, lalo yung alam mo yung napapanood mo siya ta’s yung alam do’n mo matatakam yung mga mga makakakita o manonood. I think yung ngayon dahil sa generation ngayon, lahat ng tao naka cellphone eh, so pag lahat ng tao na kahit nga si ano si Tulfo pinanonood eh yung pa kaya ‘di ba. Nakita ko kasi lalo yung mga mga segments sa TV, yung like Byahe Ni Drew, pag pinalabas siya tas kinain nya hindi ko alam kung totoong masarap o hindi, pero ang tao naiinganyang puntahan eh, para tikman yung ano. I think yung social media is ano, number one yung TV kasi, although may factor din pero parang sa tingin ko parang konti na nanonood ng TV kasi mas marami na yung nag oonline.”

(“Social media is the biggest influence right now, in my opinion, especially if you know what you're seeing and that people who see it or watch it will become addicted. Everyone in today's generation owns a mobile phone, which is why, regardless of what Tulfo is, I believe that it is still being watched. I particularly recall seeing TV portions when Byahe Ni Drew was taken out and made to consume something; I have no idea if it was any good, but people were drawn to the location to sample the food. Although there are other factors involved, I believe that social media and television are the two most important platforms.”)

TOH.3 – “Sa akin siguro dahil sa makabagong panahon na meron na tayo isa sa pinakamalaking magiging ahm tulong para dito ay ang ano through Facebook noh di ba social media tayo doon napakadali mag post ka lang sandali lang nakakarating nga ito kung saan saan ng sa ganon pagpasyal nila sa ating dakilang lalawigan sa lalawigan ng Bulacan ay alam na nila kung sa mga lugar sila pupunta kung saan makikita at matitikman nila ang mga pagkain na ito na kakaiba sa kanila.”

(“For me, maybe because of the modern times that we have, one of the biggest help for this is what through Facebook, isn't it, we are social media there, it's very easy to post, it only takes a moment, it reaches everywhere, and that's how they visit our great province in the province of Bulacan they already know if they are going to places where they can see and taste these foods that are unique to them”).)

TOH.3 – “Siguro pinaka the best is yung social media nga po sir o kaya may mga flyers tayo na ipinapamigay yan po ah magpa pagpapaskil din sa mga lugar na alam nating matao I think yun yung mga pwedeng maging mabisang paraan.”.

(“Maybe the best thing is social media, sir, or maybe we have flyers that we give out, so please post them in places that we know are crowded. I think that's the most effective way.”)

TOH.6 – “So nandyan ang Tiktok, nandiyan ang social media, ang Facebook so ang mga yan ay napakabisang ah ah pamamaraan upang maging ah daluyan ano, o kumbaga ay diyan natin ipapakita iadvertise ang ah ating ah mga sariling ah kultura, katulad ng ah mga pagkain.”

(“So there's Tiktok, there's social media, Facebook, so those are very effective ah ah methods to be ah medium, or rather that's where we'll show and advertise our own ah cultures, like ah foods.”)

TOH.7 – “Eh ngayon sa social media, kasi nakapagluloklok nga tayo ng pangulo dahil sa social media, so wala nang hihigit pa sa panahon na tayo ay may mga gadgets na kung saan ay available, may access ang young generation, social media.”

(“There is no better moment than now when we have gadgets that are available and the younger generation has access to social media because of social media, through which we were able to elect a president.”)

TOH.9 - “Una social media, kasi yung pinakamalakas ngayon natin na sandata para mas maipakalat, mas maraming makareach. Ano gumawa ka-, bukod dun sa social media uh, kung may radio, paper advertisement, tapos ah yung mga halimbawa sa TV, radio. So/ iyan pero sakin, mas pinakamaganda yung sa social media

kasi sa social media lahat halos ng tao nagkaka-, gumagamit ng social media, ng page ng facebook, lahat. Sa pamamagitan niyan mas lumalakas mas naipopromote sila.”

(“First, social media is now our most effective tool for spreading information and extending our audience. What did you do? If there are radio or newspaper advertisements, in addition to social media, give examples from TV and radio. So, for me, social media is better since there, practically everyone meets, utilizes social media, has a Facebook profile, and does everything. They become stronger and more promoted by doing that.”)

TOH.10 – “Ang koneksyon sa pagitan ng social media at turismo ay nakakatulong sa mga turista na nangangati na sumubok ng bago at nakakaintriga. Ang pagpapanatili ng aktibong presensya sa social media ay makikinabang sa iyong negosyo sa turismo, lalo na kung nakatuon ka sa pagbabahagi ng materyal na parehong emosyonal at aesthetically nakakaakit. Hinihikayat ng kultura ng pagkain ng social media ang mga user na magbahagi ng mga larawan at review ng kanilang mga karanasan sa kainan. Nagbibigay ito sa iyo ng mabilis na access sa impormasyon tungkol sa kung paano ginagamit ng iyong mga consumer ang iyong produkto o serbisyo at maaaring makatulong sa iyong matukoy ang anumang maliliit na pagsasaayos na maaari mong gawin upang mapahusay ang kanilang karanasan.”

(“The connection between social media and tourism helps tourists who are itching to try something new and intriguing. Maintaining an active social media presence will benefit your tourism business, especially if you concentrate on sharing material that is both emotionally and aesthetically appealing. Social media's foodie culture encourages users to share photos and reviews of their dining experiences. This gives you quick access to information about how your consumers are using your product or service and may help you identify any minor adjustments you can make to enhance their experience.”)

TOH.6 - “Ayan, so maraming mga pamamaraan upang ating maadvertise yung ating ah sariling mga kaluto. So sa pamamagitan ng social media na kung saan ay babad ang ating mga mamamayan bente kwatro oras sa kanilang mga cellphone, so kung ito ay maipapakita natin ano sa ating ah mga pages ay ah mabibisita nila yung ah mga kakaibang mga pagkain na ito na paborito ng ating mga bayani, at siyempre kami sa Barasoain Kalinangan, ay nagtatanghal ng mga um buhay ng mga bayani at dahil dito ay naiincorporate namin yung mga paborito nilang pagkain doon sa istorya ng kanilang buhay, at dahil dito ay ah napapalaganap natin ang mga kaalaman at ang kagalingan ng ating mga ano ng buhay ng ating mga bayani. Syempre sa mga vloggers din natin ay importante na um maimbita sila, at ah maisama sila, maitampok nila uh bilang content ang ating mga mga pagkain na ito ng ating mga bayani.”

(“There, there are many ways to advertise our own dishes. So through social media where our citizens are immersed in their cellphones twenty- four hours a day, so if we can show what is on our ah pages they will be able to visit these ah strange foods that are the favorite of our heroes, and of course, we at Barasoain Kalinangan, present the lives of the heroes and because of this we are able to incorporate their favorite foods into the story of their lives, and because of this, we are able to spread the knowledge and the well-being of our heroes' lives. Of course, for our vloggers, it is also important to invite them, and ah to include them, to be able to feature these foods of our heroes as content.”) LIT.4- “Matapos masiguro na mayroong mga magpapatuloy ng pagluluto ng pamanang pagkain, kinakailangan naman itong higit pang ipakilala sa publiko sa pamamagitan ng promotion sa mga ito. Maraming paraan upang ito ay mai-promote, isalibro, ang paggamit ng social media, ang pag-include nito sa mga food fair at bazaar, ang pagsasagawa ng mga cooking demo contest, cooking competition, at marami pang iba.”

(“After ensuring that there are those who will continue to cook heritage food, it is necessary to further introduce it to the public through promotion to them. There are many ways to promote it, publish it, use of social media, inclusion in food fairs and bazaars, conduct cooking demo contests, cooking competitions, and many others.”)

LIT.1- “Exposure to social media platforms and pertinent publicity may result in word-of-mouth marketing.”

(“Ang pagkakalantad sa mga social media platform at nauugnay na publisidad ay maaaring magresulta sa

word-of-mouth marketing.”) LIT.2- “They can utilize social media platforms to promote this dish by setting up a booth and introducing it, as well as some of their expertise of the food's ingredients, which will undoubtedly be loved by many people. To spread the history of these foods, they can also use social media. teach children about historical heroes and the culture of the time they were living in.”

(“Magagamit nila ang mga platform ng social media upang i-promote ang pagkaing ito sa pamamagitan ng pag-set up ng isang booth at pagpapakilala nito, pati na rin ang ilan sa kanilang kadalubhasaan sa mga sangkap ng pagkain, na walang alinlangan na mamahalin ng maraming tao. Upang maikalat ang kasaysayan ng mga pagkaing ito, maaari din nilang gamitin ang social media. turuan ang mga bata tungkol sa mga makasaysayang bayani at ang kultura ng panahong sila ay nabubuhay.”)

LIT.3- “Mas madali naman na mag advertise ngayon kumpara noon dahil may social media naman na na halos lahat ay may kakahayan na makita o mapanood ang mga ito. Maaari na ilagay ito sa mga kilalang lugar o madalas na puntahan ng mga turista upang sa gayon hindi nila makaligtaan ang mga dapat nilang kainin na mas magpapayaman ng kanilang kaalaman sa Bulacan.”

(“Due to social media, which practically everyone can access and utilize, advertising is today simpler than it was in the past. In order to ensure that visitors don't miss out on what they should consume that will deepen their understanding of Bulacan, it can be placed in well-known or tourist-friendly locations.”)

LIT.2- “I believe utilizing a local approach, such as offering a sample of the meal as a free tasting and politely marketing, would be a good method to test social media platforms. Some of them additionally employ photography and filmmaking as a means of effective online marketing.” (“Naniniwala ako na ang paggamit ng lokal na diskarte, tulad ng pag- aalok ng sample ng pagkain bilang isang libreng pagtikim at magalang na marketing, ay isang magandang paraan upang subukan ang mga platform ng social media. Ang ilan sa kanila ay gumagamit din ng photography at paggawa ng pelikula bilang isang paraan ng epektibong online marketing.”)

LIT.3- “Video Advertising na ilalabas sa iba’t ibang social media dahil ang mga tao ay mas madalas na nasa cellphone ang mga mata at nanonood, mas nakaaakit ito sa kanilang mata at mas mapadadali ang pag advertise.”

(“Video Advertising will be released on various social media because people are more often with their eyes on their cellphones and watching, it attracts their eyes more and makes advertising easier.”)

LIT.4- “Sa aking pananaw, ang mga epektibong paraan upang mahikayat ang mga mamamayan ng Bulacan at maging ang mga turista upang tangkilikin ang pagkain ng mga bayani ay ang mga sumusunod: Social Media Contents/ Food Vlog and Video Advertising sa pakikipagtulungan sa mga social media influencers, TV Advertising: pagfeature sa mga palabas sa TV tulad ng KMJS, Unang Hirit, Byahe ni Drew, Rated K atbp., Festivals and Food Fairs and Film festival.”

(“In my opinion, the following are efficient approaches to persuade Bulacan residents and even tourists to eat the cuisine of the heroes: Social media posts, food vlogs, and video advertisements produced with the assistance of social media influencers, TV Advertising: Participating in TV programs such as KMJS, Unang Hirit, Byahe ni Drew, Rated K, etc. Festivals, food expos, and movie festivals.”)

LIT.5- “I think if the, what you’re promoting is sincere and true if parang people will automatically being attracted to that. Iyun yung beauty ng social media ‘di ba’ parang bakit may mga nagviral na mga simple lang naman na mga pagkain ‘di ba, ito yung nagviral, kasi nakikita ng mga tao kung ano yung totoo ‘di ba, parang hindi siya fake na parang tulad sa commercial na alam mo na, parang pinaganda ‘di ba. Itong nakita sa social media, phone camera lang ginamit dyan pero nagiral kasi totoo, merong continuity, merong authenticity, originality so ayun, and people recognize that, hindi tanga yung mga tao so parang, kung ano lang yung ipakita mo sa kanila, iyun na yung gugustuhin nila.”

(“I believe that if you're advocating something and it seems real and true, people will gravitate toward it. That's what makes social media so wonderful, isn't it? Similar to why certain straightforward dishes become popular,

yes? People recognize truth, thus this is what gained popularity. He's not some phony, either. It seems inflated, much like the commercial you are already familiar with. This was shared on social media; all that was utilized was a phone camera, but it was there because it was real, consistent, authentic, and unique. People understood this; they are not naive; all they want is what you can show them.”)

LIT.7- “I think nabanggit ko na ‘to, ito yung about sa social media, strategies. I think Hindi lang kasi social media, but also a combination of different strategies. Pwedeng we can go the traditional method of marketing, we can visit nga mga different institution, different schools, and daming pwede gawin when it comes to this pero if we’re talking about 4th revolution, I think it’s about yah social media about the principle of media and internet of things.”

(“This is about social media strategies which I believe I've already addressed. I believe it's a blend of various techniques rather than just social media. There are many things we can do when it comes to this, such as using the usual methods of marketing and visiting various institutions and colleges, but if we're talking about the fourth revolution, I believe it has to do with social media, media theory, and the internet of things.”)

LIT.10- “Vlogs and social media promotion is one good ways to appeal to the newer generation.”

(“Ang mga vlog at pag-promote sa social media ay isang magandang paraan para maakit ang mas bagong henerasyon.”)

Every company needs to engage in social media marketing, and using sites like Facebook, Instagram, Twitter, and LinkedIn may help your brand become more visible and attract new customers. But leveraging YouTube for your small business is crucial if you want to see considerable development and success. (ASBN Newsroom 2021).

Promotion

According to various informants, the place where the cuisine is particularly popular will determine how well a product is promoted. That cuisine also helps to encourage tourism in a location where it is well-known. Additionally, promoting food may be done using a variety of media, including social media platforms, pamphlets, leaflets, newspapers, and posters. According to Barbara Delos Reyes (2014), the nation should promote its own food since, like its artistic and architectural industries, Filipino cuisine is competitive on a global scale. "We should use our food to highlight the cultural diversity of the Philippines.

FHCE.3- “So ang pinopromote ni San Jose Del Monte is historically from Sta.Maria which is valenciana. Valenciana is a traditional food from Sta.Maria. Since Sta.Maria ang pinopromote chicharron, so inano na ni San Jose Del Monte na Valenciana ‘yung ipopromote nila. iba ang pangat ng mga taga Hagonoy, iba pangat ng mga taga Bulacan, iba pangat ng mga taga Obando. Iba-iba talaga ang mga luto, matutuwa ka bukod sa minsan iba yung ingredients, talagang iba yung luto. pare- pareho lang naman yung ingredients.”

(“Therefore, the product San Jose Del Monte is marketing is historically from Santa. Maria, which is in Lafayette, Louisiana. Traditional cuisine from Santa Maria is called Valenciana. San Jose Del Monte, a Valencian city, will be promoted as Sta. Maria is marketing chicharron. All three of these populations—Hagonoy, Bulacan, and Obando—are distinct from one another. You'll be delighted to know that sometimes the components and cooking methods differ greatly from one another in the dishes. The ingredients are the same.”)

FHCE.6- “Ayun magandang ano yun, kasi kapag may mga okasyon at lalo na kamukha niyan Linggo ng Bulacan. Nabibigyan ng, parang na muling naipo-promote yung mga pagkain na dati nang meron na na Parang nawawala nabibigyan ng halaga yung mga bagay na yun yung tangible Heritage natin.”

(“That's good because there are times when it can be necessary, particularly on days like Linggo ng Bulacan. Giving importance to those items that are part of our tangible heritage seems like re-promoting foods that were once there but now appear to be vanishing.”)

FHCE.1- “Sa palagay ko makakatulong ang mga pagkaing ito sa pagpo promote na turismo ng lungsod ng malolos, ng lalawigan ng bulacan kung patuloy itong mailuluto, maipapatikim sa mga dadayong turista dito, kasi pag culinary tourism naniniwala akong dapat na is that only good for the eye’s kung hindi malasahan mo then it will be good for the soul.”

(“I think these foods will help in promoting tourism in the city of Malolos, in the province of Bulacan if they can continue to be cooked and tasted by tourists coming here because, in culinary tourism, I believe that it should only be good for the eyes. If you do not perceive, then it will be good for the soul.”)

FHCE.8- “Syempre ano talaga yan, literacy ano. Sa literacy nag- uumpisa sa bahay, sa magulang, of course sa paaralan pero sa ngayon nga bahay, lalo ngayon ay napaka super expose na tayo sa social media, maraming social platform may access na tayo dun.”

(“Naturally, what exactly is, literacy? Parents are the first teachers of literacy, followed by schools of course, but today's homes are even more important because we have access to so many social media platforms and have been exposed to so much of it.”)

FHCE.9- “So syempre sa social media rin, isa pa rin yun na babalikan dahil iyon talaga yung isang mabilis na maipakita natin, maipakilala yung pagkain. So, then yung isa pa, na part pa rin yung sinasabi ko na kailangan maiano kaagad natin sa mga local schools natin dito. hindi alam pero wow na wow nung nalaman nila yung mga pagkain. So, siguro yun nga isang nakikita kong kakulangan yung awareness, kung ito ay nababasa rin at nailalathala sa mga eskwelahan, mas mabilis nilang malalaman yung kung ano yung mga pagkain na meron tayo.”

(“Since that's the one where we can introduce the cuisine most rapidly, it's important to return to it on social media as well. The other, which is still a component of what I'm saying, is that we must act right now in our nearby schools. Wow, when they learned about the foods, I guess. Perhaps there is a dearth of awareness there; but, if it is read and published in schools as well, students will be more aware of the variety of foods available.”)

FHCE.10- “Alam naman natin lahat ngyun kung ano yun maganda maging strategies pag dating sa promotion yun ang pag gamit ang mga tool sa marketing ng social media, maaari kang mag-promote sa iyong target na market sa mga platform tulad ng Facebook at Instagram, Culinary Heritage tour, food vlogging, website page. Yung nakita po namin na pinaka mabilis na dumami talaga yung nakilala sa amin nung nagkaroon po kami ng facebook page at saka instagram, yung social media.”

(“We are all aware that by using social media marketing techniques, you may advertise to your target market on websites like Facebook and Instagram, as well as through food vlogging, culinary heritage tours, and website pages. What we observed was that when we had social media accounts on Facebook and subsequently Instagram, the number of people who recognized us rose at the highest rate.”)

FHCE.3- “The best way to promote a food is you teach it to others, transfer it to others. Kasi mas mahaba, mas mas mahaba ang mararating niya. Kung kumbaga ako para sakin ha, pwede mo siyang ibe-, pwede mo siyang ipatikim, pwede mo siyang ibenta, ‘di ba. Pero ‘pag tinuro mo siya, magiging part- ah yung possibility na maging parte iyon ng kanyang sariling history, sa living food history. It goes along way.”

(“The best approach to promote food is to spread it to others by teaching them about it. Because it will last longer the longer it is. If it's as I am for me, then you can taste him, sell him, and sell him. The possibility, though, will become a part of his own history—a living food history—when you teach him. It has a long reach.”)

FHCE.8- “In my opinion, one of the most essential components in the tourism industry's capacity to draw tourists from both domestic and foreign markets is advertising. The tourism Office or DOT is accountable for promoting the region's natural resources, cultural heritage, and other features that enable visitors to have a truly immersive experience. The greatest approach to advertise for me, in my opinion, would be through social media like Facebook and Instagram. I also think that adding courses on cooking and home economics to the

school's curriculum should be added the second one is the Competition for every barangay to prepare and document their unique cuisine using authentic cooking techniques to promote the Philippine heirloom cuisine documentary about the food of the heroes, invite a celebrity chef or food blogger. Festival culinary competitions at applying it in each town's restaurants.” (“Sa aking palagay, ang isa sa pinakamahalagang sangkap sa kapasidad ng industriya ng turismo na makaakit ng mga turista mula sa parehong lokal at dayuhang merkado ay ang advertising. Pananagutan ng Tourism Office o DOT ang pagtataguyod ng mga likas na yaman ng rehiyon, pamana ng kultura, at iba pang tampok na nagbibigay-daan sa mga bisita na magkaroon ng tunay na nakaka-engganyong karanasan. Ang pinakamahusay na paraan upang mag-advertise para sa akin, sa aking opinyon, ay sa pamamagitan ng social media tulad ng Facebook at Instagram. Sa tingin ko rin, dapat idagdag ang mga kurso sa pagluluto at home economics sa kurikulum ng paaralan ang pangalawa ay ang Competition para sa bawat barangay na ihanda at idokumento ang kanilang natatanging lutuin gamit ang mga authentic cooking techniques para i-promote ang Philippine heirloom cuisine documentary tungkol sa pagkain ng mga mga bayani, mag-imbata ng isang celebrity chef o food blogger. Festival culinary competitions sa paglalapat nito sa mga restaurant ng bawat bayan.”)

TOH.1 – “Malaki, kasi nga ahm na amaze sila pag na nalalaman nila lalo na yung mga ingredients nito, na na kumbaga nakita kumbaga yung kung ano lang yung mga naka nasa paligid natin nagagamit pa hanggang ngayon, yung mga coastal area pag although yung iba wala na, yung iba hindi na rin nila kakilala pero nakakatuwa, karamihan ng mga tourist destination na naikutan ko at napuntahan at lalo din ngayon sa Bulacan nagsisimula na silang magtanim ng mga iba't ibang mga mga ingredients na hindi na talaga ah nakikita madalas. Ako last time, nakakita ako ng pipinitos, so alam mo yung bata ako iniisip ko hindi yung kinakain na sabi nila lason daw yun, so nung dumating ang isang chef dito na identify niya yung pipinitos, sabi niya kinakain so meron tayo, tapos yung pampaasim natin na nakukuha sa latian. All the time, nakikita mo lang siya sa coastal, pero akala hindi yun hindi yun ginagamit o hindi yun nakakain pero nakakain, yung mga dampalit natin yung mga ganyan, akala mga damo lang, pero ano nagagamit pa rin sya. Ta's ngayon, pag yun ang pinromote mo nga yung sa tourism, parang naamaze sila na pag kinuwento mo na kung ano yung kahalagaan niya kung saan siya nagmula parang yun na yung nagiging way para puntahan at dumugin ang isang lugar para ma experience nila kung ano yung pagkain na ipinagmamalaki ng pahayag bayan.”

(“It's important because they were astounded to learn about its ingredients, who didn't seem to have noticed the ones nearby that are still in use today, the coastal regions even though the others are long gone, the others they don't even remember anymore, but it's amusing because most of the tourist destinations I've seen and visited, especially now in Bulacan, are beginning to grow various ingredients that you don't really see often. When a chef arrived and recognized the pipinitos, he stated they were edible, so we consume them. Then, the leavening agent that we acquire from the pipinitos is used to make the bread.swamp. The ones we use, we believe are just weeds, but what are they still used for? Often, you just see it on the shore, but you think it's not, it's not utilized, or it's not edible yet it's edible. Today, when you promote tourism, people appear surprised that when you share the significance of its origins, it looks like it becomes the method to travel and experience a location so that they may experience what it is. cuisine that the nation is proud of.”)

TOH.2 – “Well nakakatuwa kasi di ba yung isa sa mga yun nga yung pagkakahilig ng mga real ng mga mahilig kumain tayo din mga yun ganun so kung meron kang ang meron tayo diba o chinese tayo ngayon filipino food tayo ngayon kapampangan dish tayo ngayon pero pag sinabi mong or subukan natin doon sa lugar na yon meron silang pagkain ng mga pagkaing paborito ng mga bayani so nagkakaroon ka ng isang package na distinct para sa paboritong pagkain ng mga bayani and ah yung ganoong yung presentation na ganun at of course isa na itong tourism asset para sa lalawigan or sa syudad ng malolos.”

(“It's interesting because food is one of those things that genuine people are passionate about, and because we are like that as well, it makes sense if you have what we have. Let's try it there. They serve cuisine that is the heroes' favorite dish, so you have a special package for it. Given how it is presented, it is unquestionably a tourism asset for the province or for the city of Malolos.”)

TOH.5 – “Mahalagang mahalaga ang pagkain sa turismo ng Bulacan kasi, because of of the variety of food we have in Bulacan, ang mga turista eh nag ganun naghahanap ng iba-ibang pagkain na may ibang lasa. Yun ang yun ang ano eh yun ang come on ng mga turismo ng turista ngayon eh kung masarap ba ang pagkain, kung

pagkain ba dito ay kakaiba, ano ba ang maidudulot na na gana ng pagkain na ito, ano ba ang ano bang anong anong dept- ano to ano ang silbi ng pagkaing ito sa aking pagkatao. Ganun ang mga turista eh, syempre gusto din nila may matutunan sila na kapag kinain nila yung isang bagay eh something is happening this will happen to them di ba.”

(“Food is important to Bulacan's tourism industry since visitors seek various dishes with various flavors due to the variety of food available there. The current trend in tourism revolves around questions like: Is the food excellent? Is the cuisine here strange? What can this food do to my appetite? What the heck is this food good for? As such, tourists naturally want to discover that when they consume anything, something is occurring and that something will happen to them.”)

TOH.6 – “So ito siguro ang kalakasan, natin sa ibang na lalawigan ng bansa dahil ang wala akong nabasa o nakilala na mga pag paboritong pagkain ng ah mga bayani ng taga ibang lugar. So bukod tangi sa Bulacan ang mayroong ah ganitong ah ah inooffer, ah impact ah ito ay kabilang sa mga festival na ating ginagawa tulad ng Singkaban at Fiesta Republica, na nagiging bahagi yung ah mga ah kalutong malolenyo at bulakenyo sa pagdiriwang ng ah ah kapistahan. So dahil dito ay napapalakas nito ano, ang turismo dahil nga sa mga pagkain dahil alam natin na ang mga motorista ay ah hindi lamang pasyal at ah mabusog ang mga mata niyan, at kaisipan sa makukuha nilang kaalaman sa lugar na pupuntahan nila, nagugutom ang mga yan so ka kapagka sila ay nagutom, ay tuloy ang kwento ng kanilang magandang magiging karanasan sa paglalakbay sa lugar na kanilang pupuntahan.”

(“Since I haven't read about or encountered any heroes from other regions of the country, this is perhaps our greatest strength. So, in addition to Bulacan, there is also this other festival that is presented. It is one of the celebrations of our other festivals, such as Singkaban and Fiesta Republica, in which the malolenyo and bulakenyo are integrated. So, as a result, it strengthens the notion that tourism is based on food because we are aware that drivers are, ah, not only for sightseeing and ah, but their eyes are also full, and their minds are prepared for the knowledge they will acquire in the location they are going to. Therefore, when drivers are hungry, they tell stories about their positive experiences in traveling to their destination.”)

TOH.1 - “Siguro, huwag nating kalimutang ikwento, gawan ng mga promosyon at higit sa lahat ituro. Huwag, kumbaga, ‘wag natin ipagdamot. Kasi marami ng namamatay na kaluto ng bayan na dahil lang sa ayaw nilang ishare so, siguro kailangan mabigyan ng impormasyon ng mga tao na kung ano man ang meron sila, ‘wag nilang ipagdamot dapat ipasa nila para hindi ito mamatay at kumbaga maki-, mas lalo pang makilala.”

(“Perhaps we should remember to tell stories, make an announcement, and teach above all things. Please, let's not harbor resentment. Because many people's culinary traditions are perishing because of their unwillingness to pass them on, perhaps people need to be informed that whatever they possess should not be held against them and should instead be shared to prevent its demise and perhaps allow them to learn more.”)

TOH.3 – “Para sa akin marahil ang Bulacan kasi isa sa lalawigan binabalik balikan ng mga turismo so para sa akin upang lalong mapalakas ang mga pagkain ng mga bayani na na inihahanda dati sa kanila meron tayong mga lugar kung saan ang patuloy pa na merong mga inihahanda o ah sini serve na pagkain ng mga bayani kagaya sa syudad ng malolos nadiyan ay merong isang lugar kung saan ine sini serve pa din nila yung mga pagkain ng mga bayani so para sa akin bilang isang tourism officer marahil ay maaari kong dalhin ang mga dumadayo sa aming bayan kung saan alam ko na meron pa silang matitikman at meron pa silang ah makakain na masasabi natin na pagkain ang mga bayani natin noong araw na hanggang sa ngayon ay patuloy pa rin na inihahanda sa hapag kainan ng establishmentong ito o ng restaurant na ito.”

(“In my opinion, Bulacan is one of the tourist destinations in the country, thus it makes sense that there are locations where the meals that have been served for the heroes are still being prepared. serve food of heroes, such as in the city of Malolos, so if I were a tourism official, I might be able to bring visitors to our town to a location where I know they can still taste and eat food that we can claim is the food of our heroes of the day that is still being prepared at the dining table of their families.”) TOH.5 – “Hindi dapat talaga yung pagkain ay you must promote them. Kailangan imarket yan, pag-aralan, dapat iresearch noh. Kailangan niyong pagkain authentic hindi basta basta ito halimbawa tinola ni Jose Rizal dapat alamin mo kung bakit ito ang paboritong

pagkain ni Rizal.”

(“It really shouldn't be the food; you must promote them. It needs to be marketed, studied, and researched. You need authentic food, not just this for example prepared by Jose Rizal, you should know why this is Rizal's favorite food.”)

TOH.5 – “Dapat magluto tayo ng magluto. Kumain tayo nang kumain. Ibenta natin nang ibenta ang pagkain na yan. We must promote our food, hindi pwedeng puro display display lang yan kailangan yan ipatikim natin e papasarapin natin iimprove natin i promote yung ganun hindi pwedeng basta display display lang o tikim tikim di pwedeng ganun.”

(“We must cook. Let's eat constantly. Sell that food, then. We need to promote our food; it can't just be a display; we'll taste it, improve the flavor, and do the advertising; it can't just be a display or a taste; that's not possible.”)

TOH.6 - “Napakaimportante na lagi ito dapat na niluluto, laging ma kasama sa kahit na anong pagdiriwang lalo na sa mga kapistahan, so ito lamang yung pamamaraan upang hindi ito mawala.”

(“It is very important that it should always be cooked, always included in any celebration, especially at festivals, so this is the only way to not lose it.”)

TOH.6 – “Sa katunayan ay buhay na buhay ang pagpepreserba ng ah siyudad ng ah lungsod ng Malolos dahil sa kanilang Piyesta Republika, mayroon po tayong ah kalutong Malolos. Sa Singkaban naman ano, Singkaban Festival na nagaganap tuwing Setyembre ay mayroong pamanang kaluto. So ang mga ito ay mga pamamaraan na nagpapalakas upang mapanatili at ah laging makita at maisalin sa ating mga kabataan yung practice natin ano, na kung saan ay ah pinepreserba nga natin ang mga paboritong pagkain ng mga bayani, at mapapalakas pa natin ito hindi lamang sa ah pagka papatikim ng ah mga halimbawang paboritong pagkain na ito ng mga bayani, sa ating mga kababayan mapalalakas pa ito kung ito ay maisasama natin sa curriculum.”

(“Because of their Fiesta Republika, we have a kalutong Malolos, and as a result, the preservation of the Malolos City is still very much alive. Singkaban's annual September festival, the Singkaban Festival, has a rich culinary history. These are strategies that make it easier to uphold and communicate to our young people what we do, which is to maintain the heroes' favorite foods. We can bolster this effort not only by tasting some of the heroes' favorite foods but also by including it in the curriculum, which will make it even more effective.”)

TOH.8 – “Sa restaurants dapat was making courage pa, na dapat lutong lokal ang ipromote mo. Kasi habang ginagamit mo sya, lalo mo siyang mapapalago, lalo mo siyang mapapa develop kung ano yung mga lasang-, bakit nga ba kami ‘di kinakainan nung mga ganitong taga lugar, siguro baguhin ko yung ingredients ko o baguhin ko yung pagluluto ko so nadedevelop, ibig sabihin habang minamahal ko siya napeperfect mo yung pagkain.”

(“In restaurants, you should be making more courage, and you should promote locally cooked food. Because the more you use it, the more you will make it grow, the more you will make it develop what the flavors are-, why are we not eaten by these local people, maybe I should change my ingredients or change my cooking so it develops, meaning while I love him you can perfect the food.”)

TOH.9 – “Una, promotion. Bukod dun sa promotion kailangan natin na makagawa tayo ng isang libro o katulad halimbawa nung mga training lalo na kapag halimbawa, may mga cooking ah demo o cooking test na dapat ah isa ito sa binibigyan ng malaking pagkakataon para mas muli nating maipamalas at maipakilala sa mga mamamayan natin dito sa ating lalawigan.”

(“The promotion comes first. For example, when there are cooking demonstrations or testing, we should write a book or do something similar as part of the pieces of training. This should be one of the things that give us a great opportunity to introduce ourselves once again to the public and exhibit our work. our residents in this province.”)

TOH.1 – “Ipopromote nila, baka sakaling alam mo yun ehh ilagay nila sa isang libro o pwedeng mailathala nang sa ganon eh makilala ang isang bayan na ‘yung pagkain na yun eh, do’n mo kumbaga pinagmulan.”

(“They will promote it, maybe if you know that, they will put it in a book or it can be published in that way, you will know a town that has that food, that's where it is from.”)

TOH.5 – “Well, halimbawa sa malolos mayroon tayong kalutong malolos. So diyan sa programa na yan kalutong Malolos nagpifeature tayo ng mga heritage cuisine so yang mga pagkain na yan, yung mga pagkain na yan ay mga lumang pagkain na na niluto pa ng mga kababaihan ng Malolos o ng mga bayani mga ninuno nating bayani para ipromote, kumbaga mabigyan natin ng ipakilala natin na ito'y pagkain natin then, later on magkakaroon tayo ng twist kung pano natin bibigyan ng twist kasi lalo na ngayon na ang mga ang mga ang mga kabataan ngayon ay hindi na basta basta kumakain ng lumang pagkain ng heritage cuisine.”

(“For instance, kalutong malolos are available in malolos. To promote, if we can give it to us let's introduce it as our food then, later on, we will have a twist on how we can give a twist because especially now that the young people of today are not just eating the old heritage food cuisine. So in that program Malolos food, we feature heritage cuisines, so those foods, those foods are old foods that were cooked by the women of Malolos or by the heroes, our ancestor's heroes.”)

LIT.4- “Matapos masiguro na mayroong mga magpapatuloy ng pagluluto ng pamanang pagkain, kinakailangan naman itong higit pang ipakilala sa publiko sa pamamagitan ng promotion sa mga ito. Maraming paraan upang ito ay mai-promote, isalibro, ang paggamit ng social media, ang pag-include nito sa mga food fair at bazaar, ang pagsasagawa ng mga cooking demo contest, cooking competition, at marami pang iba.”

(“After ensuring that there are those who will continue to cook heritage food, it is necessary to further introduce it to the public through promotion to them. There are many ways to promote it, publish it, use of social media, inclusion in food fairs and bazaars, conduct cooking demo contests, cooking competitions, and many others.”)

LIT.4- “Maaari din na bilang isang bayan ay magkaroon ng isang local festival na magtatampok sa mga pagkaing ito. Maaari din itong i-develop at i-promote bilang isang pagkain na natatangi lamang sa kanilang bayan, magkaroon ng isang lugar na puntahan o darayuhin ng mga tao para sa partikular na pagkaing iyon. Sa pamamagitan ng mga programang ito, unti-unti itong yaya kapin ng mga tao hanggang sa magbunsod rin ito ng interes upang marami na rin ang magluto o maghain ng mga naturang pamanang kaluto.”

(“It is also possible as a town to have a local festival that will feature these foods. It can also be developed and promoted as a food that is unique to their town, having a place that people go to or go to for that food. Through these programs, people will gradually embrace it until it also arouses interest so that many will cook or serve such heritage dishes.”)

LIT.2- “As a resident of our town, I believe that this is the best way to promote tourism while also honoring our heroes. By doing a taste test, you can let people know what it was like to eat in a hero's kitchen.”

(“Bilang isang residente ng ating bayan, naniniwala ako na ito ang pinakamahasag na paraan upang maisulong ang turismo habang pinararangalan din ang ating mga bayani. Sa pamamagitan ng paggawa ng pagsubok sa panlasa, maaari mong ipaalam sa mga tao kung ano ang pakiramdam ng kumain sa kusina ng isang bayani.”)

LIT.6- “We can use this to help promote or advertise or market some dishes that are lesser known to the public. Umm, as much as the association with, say, a place like Bulacan, what I mean is. Umm, let's say for example. And I'm just making this an example, not too familiar with the. The food in Bulacan but say for example Calumpit. You know he is well known for their longanisa, the. I know there are different types, but probably the most popular is garlic.”

(“Magagamit namin ito para tumulong sa pag-promote o pag-advertise o pagbebenta ng ilang mga pagkaing hindi gaanong kilala sa publiko.”)

Umm, as much as the association with, say, a place like Bulacan, what I mean is. Umm, sabihin nating halimbawa. At ginagawa ko lang itong halimbawa, hindi masyadong pamilyar sa. Ang pagkain sa Bulacan pero sabihin halimbawa Calumpit. Alam mo kilala siya sa kanilang longanisa, ang. Alam kong may iba't ibang uri, ngunit marahil ang pinakasikat ay bawang.”)

LIT.7- “So, siguro I think ang impluwensiya nito is that mas mapopromote pa natin yung kultura ng Bulacan, mas mapopromote pa natin yung gastromiya ng Bulacan. Meron tayong Singkaban ‘di ba ‘no, and bukod dun hindi ko sure kung ano pa ba yung ibang mga food, what call this.”

(“As a result, I believe that this has the potential to have an even greater impact on how we promote Bulacan culture and cuisine. I'm not sure what the other items are or what they call this, but we do have Singkaban.”)

LIT.1- “One of the tactics for promoting the food of the heroes in Bulacan that will work is to put it on display in one of the food displays at events, as in several malls in Manila. Additionally, it can be promoted through one of the Department of Tourism's videos so that they can create a compilation of all the unique foods and meals from each province in the Philippines.”

(“Isa sa mga taktika para sa pag-promote ng mga pagkain ng mga bayani sa Bulacan na gagana ay ang pagpapakita nito sa isa sa mga food display sa mga kaganapan, tulad ng sa ilang mga mall sa Maynila. Bukod pa rito, maaari itong i-promote sa pamamagitan ng isa sa mga video ng Department of Tourism para makagawa sila ng compilation ng lahat ng kakaibang pagkain at pagkain mula sa bawat probinsya sa Pilipinas.”)

LIT.5- “So iyon lang yung take ko on tourism na we need to make an extra effort first to strengthen the foundation of the food, and then kung mastrengthen yung foundation na iyon , the tourism will come, will follow by you know, ‘pag natikman nila ‘tong masarap na hamon de bulakenyo na ito or natikman nila itong empanada de kakiskis.”

(“So that's just my opinion on tourism; I believe that we should first make an extra effort to strengthen the foundation of the food, and if that foundation is strengthened, tourism will come as a result of, say, "when they taste it," such as when they try the delectable bulakenyo hamon or the kakiskis empanada.”)

LIT.7- “So baka maganda rin icheck yung mga educational attainment, mga bata, ayun. Tama yung sinabi mo kanina, nagiging bias kapag syempre iba yung sa government eh, siguro ang tingin nila ang galing galing nila, ang tingin nila napopromote nila ng maayos, pero ako nga mismo taga Bulacan, into culinary ako pero parang nakukulangan pa

ako sa promotion, na parang bakit hindi ko ito alam.”

(“Therefore, it could be wise to assess the educational levels of the kids. What you said earlier is true; however, it becomes biased when the government is different. The government may believe that it is doing a good job of promoting itself, but since I am from Bulacan and am interested in cooking, it appears that I am still not getting enough attention. I wonder why I wasn't aware of this.”)

Culinary Books



Figure 26. Sample of Culinary Book by Milagros S. Enriquez

The figure 26 shows the Culinary Book titled “Kasaysayan ng Kaluto ng Bayan” authored by a famous food historian and a multi-awarded Bulakeña, your ever-dearest mother, Milagros S. Enriquez. Culinary books are in-depth personal and societal documents that explain the causes and consequences of our eating traditions and how our histories and cultures are revealed through them. While it may be tempting to dismiss them as the purview of the public library, which serves the requirements of the lifelong learner for practical information, they are becoming more common in academic libraries as well, frequently in special collections. Culinary books have evolved over the past few decades into essential study tools, thanks to the interdisciplinary discipline of food studies' expansion. (Kathryn Matheny, 2020)

As seen in the information below, several informants think that books like cookbooks should be written to preserve the food that our heroes ate. Informants also mentioned that cooking books are a fantastic way for today's youth to read about or see the food that has shaped history.

FHCE.9- “Kaya nakikita ko na kailangan siyang ipreserve sa pamamagityan din ng mga libro, para mawala man kung sino man yung mga nagpopromote ay merong babalikan kung merong mga maghahanap ng files tungkol sa mga ganyang lokal na pagkain natin.”

(“So, in my opinion, he also needs to be kept through books so that, regardless of who promotes it, there will always be something to refer to if someone is looking for information about our particular regional foods.”)

FHCE.2- “So dapat malinaw din kasama rin, pati yung pangalan bakit ba tinawag na ganoon. Hindi yun basta may makita ka lang na ganun eh, gagayahin mo na, sasama mo na. Hindi ganun ang lalim ng hindi ganun tinatawag na scholar book tungkol sa culinary natin, malalim yan ‘di ba.”

(“Therefore, the meaning behind the name should also be obvious. It's not as if you simply see something like that and follow it or copy it. Is it true that the depth of the so-called academic book about our cuisine is not so deep?”)

TOH.3 - “Kagaya ng nabanggit ko nung sa una mong katanungan napakasarap na yung bahagi ng ating kultura at kasaysayan ay manatili, manatili na maging sa pinaka susunod pang henerasyon ay kanilang malaman kung ano ang mga ito at hindi ito tuluyang makalimutan at nawa ay salamat sa mga katulad ninyo na patuloy na gumagawa ng paraan upang ito ay marahil ay maisalibro ng saganon sa pagdating pa ng ilang panahon ay talagang ito ay mabasa ng ating mga kabataan sa ngayon.)

(“As I mentioned in your first question, it is very good that part of our culture and history remains, remains so that even the next generation will know what they are and will not forget it forever, and may it be thanks to people like you who continue to make a way so that it will probably be published in abundance in the coming of some time, it will actually be read by our young people today.”)

TOH.9 – “Una, promotion. Bukod dun sa promotion kailangan natin na makagawa tayo ng isang libro o katulad halimbawa nung mga training lalo na kapag halimbawa, may mga cooking ah demo o cooking test na dapat ah isa ito sa binibigyan ng malaking pagkakataon para mas muli nating maipamalas at maipakilala sa mga mamamayan natin dito sa ating lalawigan.”

(“The promotion comes first. For example, when there are cooking demonstrations or testing, we should write a book or do something similar as part of the pieces of training. This should be one of the things that give us a great opportunity to introduce ourselves once again to the public and exhibit our work. our residents in this province.”)

TOH.6 – “So bukod diyan ay yung mahalaga din ano na ito ay maisalibro, upang ito ay ah hindi mawala at ah mapanatili ang mga ingredients na tangi at ah distinct doon sa isang putahe ng pagkain na paborito ng ating mga bayani.”

(“In addition to that, it is crucial that it be kept to prevent loss and maintain the distinctive and distinctive ingredients in a dish that is a favorite of our heroes.”)

LIT.4- “Matapos masiguro na mayroong mga magpapatuloy ng pagluluto ng pamanang pagkain, kinakailangan naman itong higit pang ipakilala sa publiko sa pamamagitan ng promotion sa mga ito. Maraming paraan upang ito ay mai-promote, isalibro, ang paggamit ng social media, ang pag-include nito sa mga food fair at bazaar, ang pagsasagawa ng mga cooking demo contest, cooking competition, at marami pang iba.”

(“After ensuring that there are those who will continue to cook heritage food, it is necessary to further introduce it to the public through promotion to them. There are many ways to promote it, publish it, use of social media, inclusion in food fairs and bazaars, conduct cooking demo contests, cooking competitions, and many others.”)

Documentaries

The informants indicate that the local communities are running a program to document the entire culinary legacy in order to preserve it.

FHCE.10- “Meron kami Samahan Pamana kaluto ng bayan. Ang layunin nito ay wag mawala ang ating pamana kaluto. Hmmm.... Ang aming local na bayan ang gumagawa ng programa kung saan ay kasama kami sa kanila culinary heritage tour at food demo, food documentary at kung kung ano ano pa...”

(“We have a Heritage Association for the town's cuisine. Its purpose is not to lose our culinary heritage. Our local town is doing a program where we go with them on a culinary heritage tour and food demonstration, a food documentary.”)

Programs and Events

The interviews with the informants resulted in the production of nine codes that are relevant to the Program and Events, including Food Demonstrations, Food Tours, Culinary Museums, Cultural Mapping, Cooking Contests, Food Expos, One Town One Product, Festivals, and Tourism Partnerships. The researchers' classifications of these codes are shown below.

Food Tours

The popularity of food tourism, which is becoming a more widely accepted type of leisure and a tourist attraction, has led to the emergence of numerous food festivals all over the world. Regional food festivals have been found to be significant for more than only economic growth, according to earlier research (du Rand G, Heath E, Alberts N. 2003). Some informants believe that Bulacan food tours allow individuals to locate and recognize the cuisine of their heroes. Further, according to sources, food tours have helped to distinguish or symbolize not just the heroes of Bulacan but also the region's best regional cuisine.

FHCE.9- “Ah ang isa sa tingin ko na estratehiya na maaari na gamitin upang mabisang maipakilala ang pagkain ng mga bayani ng Bulacan ay yung mga food tours, o kaya mga foreign ano natin, then yung mga field trips para naman sa mga estudyante na nasa malalayong lugar at, kung tutuusin ay hindi talaga alam yung ano yung mga pagkain ng mga bayani.”

(“Ah, I see. Food tours, especially international ones, followed by field excursions for students in distant places are some of the methods I believe can be used to effectively teach the cuisine of the heroes of Bulacan. After all, I don't really know what the cuisine of the heroes is like.”)

TOH.6 – “Tour package ng mga turista natin. Ah hindi sila pumupunta dito dahil lamang sa upang makilala ang ating mga bayani kundi matikman din nila yung mga paboritong pagkain ng mga bayani gusto nilang makilala sa ating lalawigan. Kaya kapag ito ay ating napapanatili at napapapepreserba ay pinapakilala natin ano hindi lamang kung anong feel mayroon sa kabayanihan at katapangan ng ating mga bayani.”

(“Package tours for our visitors. Ah, they don't just come here to visit our heroes; they also get to sample their favorite dishes before they even get in our province. Therefore, by maintaining and preserving it, we not only introduce the sense of daring and valor that exists among our heroes.”)

TOH.1 – “Malaki, kasi nga ahm na amaze sila pag na nalalaman nila lalo na yung mga ingredients nito, na na kumbaga nakita kumbaga yung kung ano lang yung mga naka nasa paligid natin nagagamit pa hanggang ngayon, yung mga coastal area pag although yung iba wala na, yung iba hindi na rin nila kakilala pero nakakatuwa, karamihan ng mga tourist destination na naikutan ko at napuntahan at lalo din ngayon sa Bulacan nagsisimula na silang magtanim ng mga iba't ibang mga ingredients na hindi na talaga ah nakikita madalas. Ako last time, nakakita ako ng pipinitos, so alam mo yung bata ako iniisip ko hindi yung kinakain na sabi nila lason daw yun, so nung dumating ang isang chef dito na identify niya yung pipinitos, sabi niya kinakain so meron tayo, tapos yung pampaasim natin na nakukuha sa latian. All the time, nakikita mo lang siya sa coastal, pero akala hindi yun hindi yun ginagamit o hindi yun nakakain pero nakakain, yung mga dampalit natin yung mga ganyan, akala mga damo lang, pero ano nagagamit pa rin sya. Ta's ngayon, pag yun ang pinromote mo nga yung sa tourism, parang naamaze sila na pag kinuwento mo na kung ano yung kahalagaan niya kung saan siya nagmula parang yun na yung nagiging way para puntahan at dumugin ang isang lugar para ma experience nila kung ano yung pagkain na ipinagmamalaki ng pahayag bayan.”

(“It's important because they were astounded to learn about its ingredients, who didn't seem to have noticed the ones nearby that are still in use today, the coastal regions even though the others are long gone, the others they don't even remember anymore, but it's amusing because most of the tourist destinations I've seen and visited, especially now in Bulacan, are beginning to grow various ingredients that you don't really see often. When a chef arrived and recognized the pipinitos, he stated they were edible, so we consume them. Then, the leavening agent that we acquire from the pipinitos is used to make the bread. swamp. The ones we use, we believe are just weeds, but what are they still used for? Often, you just see it on the shore, but you think it's not, it's not utilized, or it's not edible yet it's edible. Today, when you promote tourism, people appear surprised that when you share the significance of its origins, it looks like it becomes the method to travel and experience a location so that they may experience what it is. cuisine that the nation is proud of.”)

TOH.5 – “Mahalagang mahalaga ang pagkain sa turismo ng Bulacan kasi, because of of the variety of food we have in Bulacan, ang mga turista eh nag ganun naghahanap ng iba-ibang pagkain na may ibang lasa. Yun ang yun ang ano eh yun ang come on ng mga turismo ng turista ngayon eh kung masarap ba ang pagkain, kung pagkain ba dito ay kakaiba, ano ba ang maidudulot na na gana ng pagkain na ito, ano ba ang ano bang anong anong dept- ano to ano ang silbi ng pagkaing ito sa aking pagkatao. Ganun ang mga turista eh, syempre gusto din nila may matutunan sila na kapag kinain nila yung isang bagay eh something is happening this will happen to them di ba.”

(“Food is important to Bulacan's tourism industry since visitors seek various dishes with various flavors due to the variety of food available there. The current trend in tourism revolves around questions like: Is the food excellent? Is the cuisine here strange? What can this food do to my appetite? What the heck is this food good for? As such, tourists naturally want to discover that when they consume anything, something is occurring and that something will happen to them.”)

TOH.6 – “So ito siguro ang kalakasan, natin sa ibang na lalawigan ng bansa dahil ang wala akong nabasa o nakilala na mga pag paboritong pagkain ng ah mga bayani ng taga ibang lugar. So bukod tangi sa Bulacan ang mayroong ah ganitong ah ah inooffer, ah impact ah ito ay kabilang sa mga festival na ating ginagawa tulad ng Singkaban at Fiesta Republica, na nagiging bahagi yung ah mga ah kalutong malolenyo at bulakenyo sa pagdiriwang ng ah ah kapistahan. So dahil dito ay napapalakas nito ano, ang turismo dahil nga sa mga pagkain dahil alam natin na ang mga motorista ay ah hindi lamang pasyal at ah mabusog ang mga mata niyan, at kaisipan sa makukuha nilang kaalaman sa lugar na pupuntahan nila, nagugutom ang mga yan so ka kapagka sila ay nagutom, ay tuloy ang kwento ng kanilang magandang magiging karanasan sa paglalakbay sa lugar na kanilang pupuntahan.”

(“Since I haven't read about or encountered any heroes from other regions of the country, this is perhaps our greatest strength. So, in addition to Bulacan, there is also this other festival that is presented. It is one of the celebrations of our other festivals, such as Singkaban and Fiesta Republica, in which the malolenyo and bulakenyo are integrated. So, as a result, it strengthens the notion that tourism is based on food because we are aware that drivers are, ah, not only for sightseeing and ah, but their eyes are also full, and their minds are prepared for the knowledge they will acquire in the location they are going to. Therefore, when drivers are

hungry, they tell stories about their positive experiences in traveling to their destination.”)

TOH.3 – “Para sa akin marahil ang Bulacan kasi isa sa lalawigan binabalik balikan ng mga turismo so para sa akin upang lalong mapalakas ang mga pagkain ng mga bayani na na inihahanda dati sa kanila meron tayong mga lugar kung saan ang patuloy pa na merong mga inihahanda o ah sini serve na pagkain ng mga bayani kagaya sa syudad ng malolos nadiyan ay merong isang lugar kung saan ine sini serve pa din nila yung mga pagkain ng mga bayani so para sa akin bilang isang tourism officer marahil ay maaari kong dalhin ang mga dumadayo sa aming bayan kung saan alam ko na meron pa silang matitikman at meron pa silang ah makakain na masasabi natin na pagkain ang mga bayani natin noong araw na hanggang sa ngayon ay patuloy pa rin na inihahanda sa hapag kainan ng establishmentong ito o ng restaurant na ito.”

(“In my opinion, Bulacan is one of the tourist destinations in the country, thus it makes sense that there are locations where the meals that have been served for the heroes are still being prepared. serve food of heroes, such as in the city of Malolos, so if I were a tourism official, I might be able to bring visitors to our town to a location where I know they can still taste and eat food that we can claim is the food of our heroes of the day that is still being prepared at the dining table of their families.”) TOH.6 – “Ayan so, syempre ang isa sa mga estratehiya na pwede nating gawin upang maipakilala ang mga pagkain na ito, ay isama siya sa tour package na kung saan ay sa bawat pamamasyal ng ating mga turista, ay parte na dapat at part doon sa kanilang itinerary yung paghahain ng mga pagkain na ito upang ah kasama sa kanilang karanasan pag-uwi ni lahat’t pagbalik, sa kanilang mga lugar ay yung pagkain na natikman nila na talagang paborito ng ating mga bayani.”

(“So, of course, one of the strategies that we can do to introduce these foods is to include them in the tour package, which is part of our tourists' itinerary. serving these foods so that everyone's experience when they go home and return, in their places is the food they tasted that is really the favorite of our heroes.”)

LIT.3- “Mapapalakas ito sa paraang mas makikilala ang aming lungsod dahil sa pagkain na hinahain at dahil ito ay hindi lamang pagkain kundi ito ay pagkain ng mga bayani, mas maraming pupunta turista upang dayuhin ang mga pagkain sa gayon mas mabibigyan din ng pagkakikilala ang aming lungsod sa pagpreserba ng pagkain ng mga bayani.”

(“It will be strengthened in a way that our city will be more recognized because of the food that is served and because it is not just food but it is the food of heroes, more tourists will come to visit the food so that our city will also be recognized more in preservation food of heroes.”)

LIT.5- “So iyon lang yung take ko on tourism na we need to make an extra effort first to strengthen the foundation of the food, and then kung mastrengthen yung foundation na iyon , the tourism will come, will follow by you know, ‘pag natikman nila ‘tong masarap na hamon de bulakenyo na ito or natikman nila itong empanada de kakiskis.”

(“So that's just my opinion on tourism; I believe that we should first make an extra effort to strengthen the foundation of the food, and if that foundation is strengthened, tourism will come as a result of, say, "when they taste it," such as when they try the delectable bulakenyo hamon or the kakiskis empanada.”)

LIT.9- “It can encourage "food tourism": conducting tours province-wide, visiting each town, and having a local demonstrate how they prepare the dish while injecting historical anecdotes during the demo. It can also boost commerce, as tourists would want to bring home RTE meals per town, or ingredients so they can replicate the dish at home.”

(“Maaari nitong hikayatin ang "turismo sa pagkain": pagsasagawa ng mga paglilibot sa buong lalawigan, pagbisita sa bawat bayan, at pagkakaroon ng lokal na pagtatanghal kung paano nila inihahanda ang ulam habang nagtuturo ng mga makasaysayang anekdota sa panahon ng demo. Maaari din itong mapalakas ang komersiyo, dahil ang mga turista ay gustong mag-uwi ng mga RTE na pagkain sa bawat bayan, o mga sangkap upang maaari nilang kopyahin ang ulam sa bahay.”)

Cultural Mapping

In order to ascertain the kinds of products or cuisines that each town has, several respondents said that they had used cultural mapping. They also used cultural mapping to discover the ingredients and procedures used in Bulacan cookery, as well as how food is prepared there.

TOH.2 – “Well of course yung una kasi kailangan identify mo yan cool through cultural mapping and tapos uh yung bawat barangay ano ho kilalanin mo yung mga pagkain nila tapos ah parang ang una naming ginagawa kasi marami dito kasi sa mga pagkaing nahuhu na nahalughog natin hindi na niluluto kasi nga fastfood na mabilis ang pagluluto kaya through contest through we'll complete yung ganoon na nae engganyo mo sila at napapakilala mong muli yung mga pagkain na ito.”

(“Well, of course, the first one is because you have to identify it through cultural mapping, and then each barangay how do you identify their foods and then ah it's like the first thing we do because there are so many of them here due to the food that we find that we no longer cook because it's fast food that cooks quickly so through contest through we'll finish it so that you can entice them and you can introduce these foods again.”)

TOH.5 – “Dahil dito, may mga ulat na mas gusto niya ito, at dahil bayani ang kanilang idolo sa ngayon, gusto namin silang ihanda. Dapat tayong matuwa na mayroon tayong cultural mapping dahil kapag ang mga tao ay nagtatanong tungkol sa food mapping kung ano ang ating partikular na lutuin, na isang ulam na kung saan dapat tayong masiyahan sa pakikilahok, napapansin ko na tinulungan din ng probinsiya ang isang bayan upang makilahok sa mga pambansang patimpalak.”

(“As a result, there are reports that he prefers this, and since their idol is a hero now, we like to prepare them. We should be pleased that we have cultural mapping because when people ask about food mapping what is our cuisine, and which dish in which we should be pleased to participate, I note that the provincial also assisted a town to take part in national contests.”)

Cooking Contest

The majority of responses agreed, saying that culinary contests will enhance the popularity of a community's local cuisine. They also believe that when every school, barangay, and municipality organize events like cooking contests, the significance of the cuisine of our heroes is bolstered and is best suited to be commemorated.

FHCE.2- “Mag-, edi magkaroon tayo ng mga yung mga contest contest na yan na gawin ano ba yung ano ba yung mga venue na hindi mo kailangan ng mag invite na kusang darating ang mga turista di dalhin niya sa katutak na mga amol sa Bulacan, edi dalhin niya ang mga pagkaing bulakenyo sa bawat mall, ‘di ba?”

(“Go ahead, let's have that contest to decide which locations you can invite visitors to without having to extend an invitation. Instead of bringing visitors to the actual malls in Bulacan, why not bring them to one of the many malls that sell Bulakenyo foods?”)

TOH.7 – “Katulad sa amin, partikular sa Hagonoy binibigyan natin ng suporta ang mga consignment, binibigyan ng local support ng ating munisipyo sa pamamagitan ng paglulunsad ng mga food fest, yoong labanan kung papaano mailuluto yoong ano ba ibang putaheng magagawa sa mga yamang dagat, at ah sa katunayan meron tayong Palaisdaan Festival sa Hagonoy na lahat ng naroroon pagkain ay galing sa ah sa katubigan sa ilog at sapa sa dagat.”

(“Like us, especially in Hagonoy, we support consignments, our municipality supports the community by organizing food festivals, the competition to see what other dishes can be prepared using marine resources, and, in fact, Hagonoy hosts an annual Palaisdaan Festival where all the food is sourced from the water in the local river and creek.”) TOH.7 – “Ang isa sa pinakamalaking pag gasta ng turista ay sa pagkain, na may mahalagang papel sa mga pagdiriwang at fiesta. Sa lipunang Katoliko sa Pilipinas, ang mga pagdiriwang ay kilala bilang mga fiesta at nagsisilbing mga pagkakataon para sa muling pagsasama-sama ng pamilya, suporta sa komunidad, katangi-tanging pagkamalikhain, mga malikhaing kompetisyon, pati na rin ang mga panoorin sa

pagluluto. Ang layunin ay upang tiyakin kung ang Palaisdaan festival culinary culture ay patuloy na nagpatuloy na kumakatawan sa tunay na kalikasan ng mga tao nito.”

(“Food, which is essential to festivals and fiestas, ranks among the top tourist expenditures. Celebrations are known as fiestas in Catholic society in the Philippines and offer chances for family get-togethers, communal solidarity, exquisite creativity, creative competitions, and culinary extravaganzas. The objective is to maintain the culinary tradition of the Palaisdaan festival as a real reflection of its people.”)

TOH.4 – “Ginawa namin is nagkaron ka- namin mga simpleng pa contest, like example photography para ma promote yung mga heritage food and then also ang plano namin for the following years is magkakaroon kami ng competition.”

(“We have done and held simple contests, like for example photography to promote heritage foods, and then also our plan for the following years is that we will have a competition.”)

TOH.9 – “Una, promotion. Bukod dun sa promotion kailangan natin na makagawa tayo ng isang libro o katulad halimbawa nung mga training lalo na kapag halimbawa, may mga cooking ah demo o cooking test na dapat ah isa ito sa binibigyan ng malaking pagkakataon para mas muli nating maipamalas at maipakilala sa mga mamamayan natin dito sa ating lalawigan.”

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pakikilahok, napapansin ko na tinulungan din ng probinsiya ang isang bayan upang makilahok sa mga pambansang patimpalak.”

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TOH.6 – “Sa pamamagitan ng mga contest ay napapanatili ang mga ito at ito ay lalo pang napopromote dahil hindi nawawala yung ah pag gamit, at pag pag pag gamit nga nung mga ingredients na kasama sa contest na kanilang ginagawa. Kasama rin dito ay ang culinary heritage tour, na kung saan ay ah ang mga ah mga members at opisyal ng Department of Tourism ay ating naimbitahan ah upang ah mapatikim sa kanila yung ah kakaibang mga pagkain na mayroon sa ating lalawigan.”

(“Because the ah is not lost while utilizing, and when using the elements contained in the contest they are

performing, they are kept, and it is further promoted through competitions. This also includes the culinary heritage tour, to which members and executives of the Department of Tourism have been invited so they may sample the distinctive cuisines that are available in our province.”)

TOH.7 – “Mayroon kaming tinatawag na Palaisdaan Festival at mayroon din kaming Pagoda parade kung saan dumadalo ang mga turista sa lokal sa aming lugar. Bukod dito, may patimpalak sa pagluluto. Ang pag-scale ng bangus ay posibleng mapabilis sa pamamagitan ng mekanismo ng kompetisyon.”

(“We have something called the Palaisdaan Festival and we also have a Pagoda parade where tourists attend the local in our area. In addition to it, there is a cookery contest. The scaling of the bangus can potentially be sped up via a competitive mechanism.”)

TOH.5 – “Tapos meron kaming ginagawang ah cooking contest, pero mga barangay yun para sa mga barangay di ba, na kung saan ang barangay ang talagang lumahok dito ay mga local people ng bawat barangay. So ‘yun mismo ay malaking bagay yun para mapromote mo yung iyong culinary heritage noh, katulad nung sinampalukan na. Alam niyo bang napakadaming palang klase ng sinampalukan na sinigang ang ano dito sa Bulacan.”

(“Then we have a cooking contest, but those are barangays for the barangays, aren't they, and the barangays that participate in this are the local people of each barangay. So that itself is a big thing for you to promote your culinary heritage, just like when you were beaten. Do you know that there are so many types of sinampalukan rice pudding here in Bulacan?”)

LIT.4- “Matapos masiguro na mayroong mga magpapatuloy ng pagluluto ng pamanang pagkain, kinakailangan naman itong higit pang ipakilala sa publiko sa pamamagitan ng promotion sa mga ito. Maraming paraan upang ito ay mai-promote, isalibro, ang paggamit ng social media, ang pag-include nito sa mga food fair at bazaar, ang pagsasagawa ng mga cooking demo contest, cooking competition, at marami pang iba.”

(“After ensuring that there are those who will continue to cook heritage food, it is necessary to further introduce it to the public through promotion to them. There are many ways to promote it, publish it, use of social media, inclusion in food fairs and bazaars, conduct cooking demo contests, cooking competitions, and many others.”)

LIT.4- “Sa aking pananaw, ang mga epektibong paraan upang mahikayat ang mga mamamayan ng Bulacan at maging ang mga turista upang tangkilikin ang pagkain ng mga bayani ay ang mga sumusunod: Social Media Contents/ Food Vlog and Video Advertising sa pakikipagtulungan sa mga social media influencers, TV Advertising: pagfeature sa mga palabas sa TV tulad ng KMJS, Unang Hirit, Byahe ni Drew, Rated K atbp., Festivals and Food Fairs and Film festival”

(“In my opinion, the following are efficient approaches to persuade Bulacan residents and even tourists to eat the cuisine of the heroes: Social media posts, food vlogs, and video advertisements produced with the assistance of social media influencers, TV Advertising: Participating in TV programs such as KMJS, Unang Hirit, Byahe ni Drew, Rated K, etc. Festivals, food expos, and movie festivals.”)

Food Expo

Given this, some tourists may be able to recognize or notice the good cuisine in one town in Bulacan if we conduct or plan activities like a food expo. Additionally, it raises consumer awareness of regional foods and promotes them.

TOH.1 – “Ah oo, isa sa mga programa na naisip namin ah sa aming opisina yung ano ah, isali namin sya do’n sa mga ah ang mga trade fair. Tapos ah kasi kilala na namin, pero itry mo siyang dalhin sa mall, isama mo siya dun sa mga ano ng programa na mga Department of Tourism and mga Tara Na Sa Norte, yung ganyan ah yun yung mga naiisip namin at the same time ah maturuan din namin yung mga tao para man pa’no maging income generating ‘tong mga pagkain na ‘to kasi baka akala nila eh basta yung hinahain lang na ganon wala siyang value, bukod sa nakakabusog lang na pwede naman nilang pagkakitaan eh na para makatulong din sa kanila.”

“Yes, we will include them in the trade fairs is one of the plans we came up with at our office. We also ask the people how to make these foods income-generating because they might think that just serving them has no value, aside from being filling, they can earn money to help them. This is because we already know him, but try to take him to the mall, take him there with the programs of the Department of Tourism and Tara Na Sa Norte, that's what we can think of, and at the same time teach them.”)

One Town One Product

According to Coelho, F.C.F.C.(2018) In the literature on alternative food networks, the concept of "local food" and its implications for sustainable consumption have been long explored. The areas and people where food is produced and consumed are crucial to the idea of local cuisine and serve to contextualize it. Understanding the sustainability of local food networks is likewise incredibly complex. As a result, informants discussed and recommended creating a Food Central Hub to promote One Town One Product of one community as well as the cuisine of Bulacan's heroes.

FHCE.10- “Ang pagkain ay parte ng atin kasaysayan, dapat malaman ng mga lokal kung ano ang kahalaga nito sa kanila community. dapat sila turuan sa pag gawa nito mgkaroon ng pag aaral o food demo, or seminar one town one product siguro ganun. Locals should be aware of the significance of food in their community because it is a part of our heritage.”

“They ought to be instructed in how to accomplish this, and there ought to be a research, a culinary demonstration, a conference, maybe even one town, one product.”)

TOH.10 – “Gumawa tayo ng Food Central Hub pasalubong center na bukas sa lahat ng gusto bumili at nanduon lahat ang produkto ng lalawiagan bulacan bawat bayan, isang pagkain, at isang bayan. pagdating naman sa promotional activities meron tayo tinatawag ng food expo kung saan ay ginagawa ito tuwing September ito ang singkaban festival ng bulacan.pero ngyun meron na kami plano sa amin bayan ito yung magsasagawa ng food mapping and isang baranggay isang pagkain.”

“Let's create a Food Central Hub pasalubong center that is open to everyone who wants to buy and there are all the products of town Bulacan in every town, one food, and one town. When it comes to promotional activities, we have something called a food expo which is done every September, this is the Singkaban Festival of Bulacan. But now we have a plan in our town that will conduct food mapping and one barangay for one meal.”)

TOH.4 – “So ibig sabihin, inencourage namin yung mga local producers so kasama na diyan yung mga food establishment na offer ng heritage food and then at the same time local tourist din, so ibig sabihin yung mga Baliwag na turismo, mas iniencourage namin ng tangkilikin yung kung ano yung meron tayo dito sa bayan ng Baliwag. So bago kami lumabas, halimbawa sa mas malalayong lugar, mas tinutukan namin yung local tourism kaya nga for this year talagang inano namin inencourage namin lahat ng barangay na magkaroon ng kanya kanyang barangay tourism council kasi. Yun pala nakalimutan kong sabihin, so meron kaming ano so sa barangay tourism council, pinapagawa namin sila ng one product one barangay, so ilan sa mga ano sa kanila ang ang binigay nila samin na product nila is yun nga mostly food related din.”

“So that means we encourage the local producers so that includes the food establishments that offer heritage food and then at the same time local tourists too, so that means Baliwag tourism, we encourage more to enjoy what the one we have here in the town of Baliwag. So before we go out, for example in more remote areas, we focus more on local tourism, that's why for this year we really encouraged all the barangays to have their own barangay tourism council. That's what I forgot to say, so we have something with the barangay tourism council, we ask them to make one product in one barangay, so some of what they gave us that their product is mostly food related.”)

TOH.10- “Gumawa tayo ng central hub na may isa para sa bawat bayan, isang pagkain, at isang bayan upang pagdating mo sa isang lokasyon, lahat ng 24 ay naroroon. Sa ganitong paraan, hindi mo na kailangang maghanap ng kahit ano at hindi mo na kailangang pumunta sa Synergy dahil narito na ito.”

“Let's create a central hub with one for each town, one food, and one town so that when you arrive at one location, all 24 are there. This way, you don't have to look for anything and you don't have to go to Synergy because it's already here.”)

Festival

Respondents agreed, saying that several festivals in Bulacan celebrate our heroes' cuisine and local tourism. Furthermore, it supports the idea that tourism is built on food since we are aware that travelers are not just for sightseeing and, but that human eyes are also full and that their minds are ready for the knowledge they will receive in the place they are traveling to. Travelers, therefore, therefore talk about their enjoyable journeys to their destinations when they are hungry. According to Katrina Escalona (2017), food in the Philippines fosters social interaction. This is also the reason why any celebration in the Philippines always revolves around a festival. Anyone who has visited the Philippines is aware of how much the people there enjoy food. Food provides nourishment for the body, but also more. They greatly appreciate sharing this important aspect of their culture, community, and celebration with everyone who is willing to take part.

FHCE.6- “Alam mo iyan siguro talagang dapat sa Turismo yung probinsyal na kamukha ng Malolos merong fiesta Republika, dapat laging merong ganun lahat ng mga barangay na merong maipagmamalaking produkto dapat ipifeature may isang araw na ilalaan para doon tapos sa kapitolyo ginagawa na rin naman nila yun yung tungkol doon sa pagpapa at pagpapasikat ng mga pagkain natin.”

“You know, maybe the province that resembles Malolos should hold a fiesta Republika in tourism, there should always be something similar in all the barangays that have goods they can be proud of should be featured, and there should be a day set aside for that, and then in the capitol they are doing that too in producing and popularizing our foods.”) FHCE.9- “Para sa akin ay ang partikular na pamamaraan sa tingin ko mapapalakas ng mga pagkain ng mga bayani at turismo sa aming bayan o Lungsod ay magkaroon ng cooking festival, seminars at workshops, food demonstration, at isa magkaroon ng isang restaurant kung saan dito makakain at mabibili ang mga pagkain na nito.”

“Having a culinary festival, seminars and workshops, food demonstrations, and a restaurant where you can eat and purchase the foods is, in my opinion, the specific strategy that can help the food of heroes and tourism in our town or city.”)

FHCE.7- “Nandiyan na yung ganito social media, nandyan na yon okay. Pangalawa sana magkaroon ng mga festivals of food eh ‘di ba, yung mga festival yung ano uh food festivals all over the place. Tapos ah demo cooking, instruction, idemo eh turuan ng mga ano turuan ang mga estudyante, next generation and willing naman kaming magturo sa lahat naman kami, willing magturo, magpaliwanag kung bakit ganito, bakit ganon hindi ba.”

“This social media is already available, so go ahead and use it. Second, I wish there were more food festivals. You know, like there are festivals all over the world. Then demonstrate cooking, give instructions, teach the youth what to teach the following generation, and explain why this is the case as well as why that should not be done if we are eager to teach everyone.”)

FHCE.8- “In my opinion, one of the most essential components in the tourism industry's capacity to draw tourists from both domestic and foreign markets is advertising. The tourism Office or DOT is accountable for promoting the region's natural resources, cultural heritage, and other features that enable visitors to have a truly immersive experience. The greatest approach to advertise for me, in my opinion, would be through social media like Facebook and Instagram. I also think that adding courses on cooking and home economics to the school's curriculum should be added the second one is the Competition for every barangay to prepare and document their unique cuisine using authentic cooking techniques to promote the Philippine heirloom cuisine documentary about the food of the heroes, invite a celebrity chef or food blogger. Festival culinary competitions at applying it in each town's restaurants.” (“Sa aking palagay, ang isa sa pinakamahalagang sangkap sa kapasidad ng industriya ng turismo na makaakit ng mga turista mula sa parehong lokal at dayuhang merkado ay ang advertising. Pananagutan ng Tourism Office o DOT ang pagtataguyod ng mga likas na yaman

ng rehiyon, pamana ng kultura, at iba pang tampok na nagbibigay-daan sa mga bisita na magkaroon ng tunay na nakaka-engganyong karanasan. Ang pinakamahusay na paraan upang mag-advertise para sa akin, sa aking opinyon, ay sa pamamagitan ng social media tulad ng Facebook at Instagram. Sa tingin ko rin, dapat idagdag ang mga kurso sa pagluluto at home economics sa kurikulum ng paaralan ang pangalawa ay ang Competition para sa bawat barangay na ihanda at idokumento ang kanilang natatanging lutuin gamit ang mga authentic cooking techniques para i-promote ang Philippine heirloom cuisine documentary tungkol sa pagkain ng mga mga bayani, mag-imbata ng isang celebrity chef o food blogger. Festival culinary competitions sa paglalapat nito sa mga restaurant ng bawat bayan.”)

TOH.1 – “Ah dahil ang Bulakan, Bulacan ay mayaman din sa kultura kagaya meron pa kasi kaming mga palimusan ngayon eh, kung alam niyong palimusan na yan ah, meron din po kaming ang ah yung aming Poong Santa Ines, yung mga fiestahan.”

(“Ah, because Bulakan, Bulacan is also rich in culture, we still have philanthropies now. If you know what philanthropy is, we also have our Poong Santa Ines, the festivals.”)

TOH.7 – “Katulad sa amin, partikular sa Hagonoy binibigyan natin ng suporta ang mga consignment, binibigyan ng local support ng ating munisipyo sa pamamagitan ng paglulunsad ng mga food fest, yoong labanan kung papaano mailuluto yoong ano ba ibang putaheng magagawa sa mga yamang dagat, at ah sa katunayan meron tayong Palaisdaan Festival sa Hagonoy na lahat ng naroroon pagkain ay galing sa ah sa katubigan sa ilog at sapa sa dagat.”

(“Like us, especially in Hagonoy, we support consignments, our municipality supports the community by organizing food festivals, the competition to see what other dishes can be prepared using marine resources, and, in fact, Hagonoy hosts an annual Palaisdaan Festival where all the food is sourced from the water in the local river and creek”.) TOH.6 – “So ito siguro ang kalakasan, natin sa ibang na lalawigan ng bansa dahil ang wala akong nabasa o nakilala na mga pag paboritong pagkain ng ah mga bayani ng taga ibang lugar. So bukod tangi sa Bulacan ang mayroong ah ganitong ah ah inooffer, ah impact ah ito ay kabilang sa mga festival na ating ginagawa tulad ng Singkaban at Fiesta Republica, na nagiging bahagi yung ah mga ah kalutong malolenyo at bulakenyo sa pagdiriwang ng ah ah kapistahan. So dahil dito ay napapalakas nito ano, ang turismo dahil nga sa mga pagkain dahil alam natin na ang mga motorista ay ah hindi lamang pasyal at ah mabusog ang mga mata niyan, at kaisipan sa makukuha nilang kaalaman sa lugar na pupuntahan nila, nagugutom ang mga yan so ka kapagka sila ay nagutom, ay tuloy ang kwento ng kanilang magandang magiging karanasan sa paglalakbay sa lugar na kanilang pupuntahan.”

(“Since I haven't read about or encountered any heroes from other regions of the country, this is perhaps our greatest strength. So, in addition to Bulacan, there is also this other festival that is presented. It is one of the celebrations of our other festivals, such as Singkaban and Fiesta Republica, in which the malolenyo and bulakenyo are integrated. So, as a result, it strengthens the notion that tourism is based on food because we are aware that drivers are, ah, not only for sightseeing and ah, but their eyes are also full, and their minds are prepared for the knowledge they will acquire in the location they are going to. Therefore, when drivers are hungry, they tell stories about their positive experiences in traveling to their destination.”)

TOH.7 – “Ang isa sa pinakamalaking pag gasta ng turista ay sa pagkain, na may mahalagang papel sa mga pagdiriwang at fiesta. Sa lipunang Katoliko sa Pilipinas, ang mga pagdiriwang ay kilala bilang mga fiesta at nagsisilbing mga pagkakataon para sa muling pagsasama-sama ng pamilya, suporta sa komunidad, katangitanging pagkamalikhain, mga malikhaing kompetisyon, pati na rin ang mga panoorin sa pagluluto. Ang layunin ay upang tiyakin kung ang Palaisdaan festival culinary culture ay patuloy na nagpatuloy na kumakatawan sa tunay na kalikasan ng mga tao nito.”

(“Food, which is essential to festivals and fiestas, ranks among the top tourist expenditures. Celebrations are known as fiestas in Catholic society in the Philippines and offer chances for family get-togethers, communal solidarity, exquisite creativity, creative competitions, and culinary extravaganzas. The objective is to maintain the culinary tradition of the Palaisdaan festival as a real reflection of its people.”) TOH.6 – “Sa katunayan ay buhay na buhay ang pagpepreserba ng ah siyudad ng ah lungsod ng Malolos dahil sa kanilang Piyesta

Republika, mayroon po tayong ah kalutong Malolos. Sa Singkaban naman ano, Singkaban Festival na nagaganap tuwing Setyembre ay mayroong pamanang kaluto. So ang mga ito ay mga pamamaraan na nagpapalakas upang mapanatili at ah laging makita at maisalin sa ating mga kabataan yung practice natin ano, na kung saan ay ah pinepreserba nga natin ang mga paboritong pagkain ng mga bayani, at mapapalakas pa natin ito hindi lamang sa ah pagka papatikim ng ah mga halimbawang paboritong pagkain na ito ng mga bayani, sa ating mga kababayan mapalalakas pa ito kung ito ay maisasama natin sa curriculum.”

(“Because of their Fiesta Republika, we have a kalutong Malolos, and as a result, the preservation of Malolos City is still very much alive. Singkaban's annual September festival, the Singkaban Festival, has a rich culinary history. These are strategies that make it easier to uphold and communicate to our young people what we do, which is to maintain the heroes' favorite foods. We can bolster this effort not only by tasting some of the heroes' favorite foods but also by including it them the curriculum, which will make it even more effective.”)

TOH.7 – “Yon sabi ko nga, nag taon taon naglulunsad kami ng palaisdaan festival tapos ay naglalalatag kami at sinisikap naming magkaroon ng malaking tala sa kasaysayan na kami ay nakapaglunsad ng pinakamahabang ihawan. Ibig kong sabihin medyo magastos pero doon papasok yung pagmamalaki, halimbawa sinasabi mas masarap yung bangus ng Hagonoy kaysa sa ah siguro pwede ring mention may Dagupan Festival kami Bangus festival iba yung lasa.”

(“That's what I said, year after year we launch a fishing festival and then we lay down and try to have a big record in history that we launched the longest grill. I mean it's a bit expensive but that's where the pride comes in, for example saying that the bangus of Hagonoy is better than the ah maybe we can also mention that we have a Dagupan Festival Bangus festival the taste is different”).

TOH.3 – “Ahm dati po kasi nung hindi pa dumarating ang pandemya meron po kaming ano ah leaflets at flyers na ipinapamigay po kasi po Sir para po sa inyong kabatiran at tuwing buwan po ng marso hanggang abril-2 ay mayroon kaming balagtas festival kung saan may isang linggo po kaming pagdiriwang at meron po kaming kasama dun sa ano meron po kaming isang araw po na nagluluto po ang balagtas sa inyo ng mga pagkain na na ipinagmamalaki nila sa kanilang bawat barangay.”

(“Ahm, it used to be before the pandemic came, we had leaflets and flyers that were given out, Sir, for your knowledge, and every month from March to April 2nd, we have a Balagtas festival where there is a week. we are celebrating and we have a partner there for what we have a day where the Balagtas is cooking for you foods that they are proud of in their every barangay.”)

TOH.7 – “Mayroon kaming tinatawag na Palaisdaan Festival at mayroon din kaming Pagoda parade kung saan dumadalo ang mga turista sa lokal sa aming lugar. Bukod dito, may patimpalak sa pagluluto. Ang pag-scale ng bangus ay posibleng mapabilis sa pamamagitan ng mekanismo ng kompetisyon.”

(“We have something called the Palaisdaan Festival and we also have a Pagoda parade where tourists attend the local in our area. In addition to it, there is a cookery contest. The scaling of the bangus can potentially be sped up via a competitive mechanism.”)

LIT.2- “They usually use their food at festivals as a symbol of respect. I believe that Bulacan continues to be one of the best provinces because some food from previous generations is still readily available.”

(“Karaniwan nilang ginagamit ang kanilang pagkain sa mga pagdiriwang bilang simbolo ng paggalang. Naniniwala ako na ang Bulacan ay patuloy na isa sa pinakamagandang probinsya dahil ang ilang pagkain mula sa mga nakaraang henerasyon ay madaling makuha.”)

LIT.3- “Ang impluwensiya na nagawa nito ay mas kinikilala ang mga pagkain na may alaala ng mga bayani at hanggang ngayon ay makikita mo pa rin na inihahanda ito sa mga malalaking handaan katulad na lamang ng pista.”

(“The influence it has made is that people recognize the food with the memory of the heroes, and until now you

can still see it being prepared at big parties like the festival.”)

LIT.4- “Maaari din na bilang isang bayan ay magkaroon ng isang local festival na magtatampok sa mga pagkaing ito. Maaari din itong i-develop at i-promote bilang isang pagkain na natatangi lamang sa kanilang bayan, magkaroon ng isang lugar na puntahan o darayuhin ng mga tao para sa partikular na pagkaing iyon. Sa pamamagitan ng mga programang ito, unti-unti itong yayakapin ng mga tao hanggang sa magbunsod rin ito ng interes upang marami na rin ang magluto o maghain ng mga naturang pamanang kaluto.”

(“It is also possible as a town to have a local festival that will feature these foods. It can also be developed and promoted as a food that is unique to their town, having a place that people go to or go to for that particular food. Through these programs, people will gradually embrace it until it also arouses interest so that many will cook or serve such heritage dishes.”)

LIT.3- “Ang lokal na pamahalaan din ang nag payaman sa mga ito sa o paraan na mas inihahanda ito sa pista, kaarawan ng mga santo, o kung may pagpupulong na may magaganap sa lungsod, ito ang lagi mong makikita na ihahain sa inyo kaya’t sa pamamaraan na iyon naprotektahan at napreserba ang mga pagkain na ito.”

(“The local government also enriches them in a way that it is better prepared for the festival, the birthday of the saints, or if there is a meeting that will take place in the city, this is what you will always see served to you so in the method that these foods are protected and preserved.”) LIT.4- “Integrasyon ng mga Pamanang Kaluto o Pagkain ng mga Bayani sa Kurikulum ng mga mag-aaral na may asignaturang lokal na kasaysayan: Paglikha ng isang local festival na magtatampok sa mga Kalutong Pagkain, Food Mapping, Paglikha ng film festival na magtatampok sa mga pamanang pagkain tulad ng sa Cinema Kulinarya ng lalawigan ng Pampanga, Pagsasagawa ng mga food bazaars and exposition, Pagsasagawa ng mga conferences, cooking demonstration at cooking competition, Pagkakaroon ng Heirloom Cuisine Museum/Food Museum and Restaurant.”

(“Integration of Culinary Heritage or Food of Heroes into the Local History Curriculum: Creation of a local festival featuring preserved foods; Food Mapping; Creation of a film festival featuring heritage foods, such as the Cinema Culinary of the Province of Pampanga; Holding of food fairs and expositions; Holding of conferences; Holding of cooking competitions; and Having an Heirloom Cuisine Museum/Food Museum and Restaurant.”)

LIT.7- “Anyways, yung nga sa Singkaban ‘no, I think aside don I’m not really sure kung meron pang ibang klase ng activity ang turismo ng Bulacan regarding this. I think maganda yung study mo ‘no para mas malaman natin ng mas malalim, ano ba yung mga kulang sa mga activities or pa’no ba natin maaadvertise pa ito sa ibang mga turista.”

(“In any case, I don't believe there is any activity of this kind in Bulacan tourism other than the one in Singkaban. Your study, in my opinion, is useful for helping us understand more clearly what activities are still missing or how to promote them to other tourists”.)

LIT.4- “Sa aking pananaw, ang mga epektibong paraan upang mahikayat ang mga mamamayan ng Bulacan at maging ang mga turista upang tangkilikin ang pagkain ng mga bayani ay ang mga sumusunod: Social Media Contents/ Food Vlog and Video Advertising sa pakikipagtulungan sa mga social media influencers, TV Advertising: pagfeature sa mga palabas sa TV tulad ng KMJS, Unang Hirit, Byahe ni Drew, Rated K atbp., Festivals and Food Fairs and Film festival.”

(“In my opinion, the following are efficient approaches to persuade Bulacan residents and even tourists to eat the cuisine of the heroes: Social media posts, food vlogs, and video advertisements produced with the assistance of social media influencers, TV Advertising: Participating in TV programs such as KMJS, Unang Hirit, Byahe ni Drew, Rated K, etc. Festivals, food expos, and movie festivals.”)

Tourism Partnership

Relevant informants claim that Bulacan cuisine has a significant impact on one town's tourism partnership. Correspondingly, government agencies like the Department of Tourism and local governments have a great

duty to appropriately promote and advertise the cuisine of our heroes in Bulacan. Sims, R. (2009) asserts that if the idea underlying local cuisine is so hotly debated, using it as a component of destination marketing and a sustainable tourism offering may prove to be extremely difficult.

FHCE.8- “In my opinion, one of the most essential components in the tourism industry's capacity to draw tourists from both domestic and foreign markets is advertising. The tourism Office or DOT is accountable for promoting the region's natural resources, cultural heritage, and other features that enable visitors to have a truly immersive experience. The greatest approach to advertise for me, in my opinion, would be through social media like Facebook and Instagram. I also think that adding courses on cooking and home economics to the school's curriculum should be added the second one is the Competition for every barangay to prepare and document their unique cuisine using authentic cooking techniques to promote the Philippine heirloom cuisine documentary about the food of the heroes, invite a celebrity chef or food blogger. Festival culinary competitions at applying it in each town's restaurants.” (“Sa aking palagay, ang isa sa pinakamahalagang sangkap sa kapasidad ng industriya ng turismo na makaakit ng mga turista mula sa parehong lokal at dayuhang merkado ay ang advertising. Pananagutan ng Tourism Office o DOT ang pagtataguyod ng mga likas na yaman ng rehiyon, pamana ng kultura, at iba pang tampok na nagbibigay-daan sa mga bisita na magkaroon ng tunay na nakaka-engganyong karanasan. Ang pinakamahasag na paraan upang mag-advertise para sa akin, sa aking opinyon, ay sa pamamagitan ng social media tulad ng Facebook at Instagram. Sa tingin ko rin, dapat idagdag ang mga kurso sa pagluluto at home economics sa kurikulum ng paaralan ang pangalawa ay ang Competition para sa bawat barangay na ihanda at idokumento ang kanilang natatanging lutuin gamit ang mga authentic cooking techniques para i-promote ang Philippine heirloom cuisine documentary tungkol sa pagkain ng mga mga bayani, mag-imbata ng isang celebrity chef o food blogger. Festival culinary competitions sa paglalapat nito sa mga restaurant ng bawat bayan.”)

TOH.4 – “Ah kami rito sa Tourism Office, sa San Jose ng Baliwag so nag start nga kami diyan sa food mapping. Kasi siyempre kailangan mo na i identify ano ba ang meron sa sambayan, usually dati ang alam lang nila Serkele tapos malayo, hindi alam ng iba, tapos kung saan nanggaling, kung pa’no niluluto.”

(“We started with food mapping as we are at the tourism office in San Jose ng Baliwag. Because it goes without saying that you need to figure out what the people are eating because, in the past, they typically just knew Serkele and it was far away, so nobody else knew where it originated from or how it was prepared.”)

TOH.5 – “Mahalagang mahalaga ang pagkain sa turismo ng Bulacan kasi, because of of the variety of food we have in Bulacan, ang mga turista eh nag ganun naghahanap ng iba-ibang pagkain na may ibang lasa. Yun ang yun ang ano eh yun ang come on ng mga turismo ng turista ngayon eh kung masarap ba ang pagkain, kung pagkain ba dito ay kakaiba, ano ba ang maidudulot na na gana ng pagkain na ito, ano ba ang ano bang anong anong dept- ano to ano ang silbi ng pagkaing ito sa aking pagkatao. Ganun ang mga turista eh, syempre gusto din nila may matutunan sila na kapag kinain nila yung isang bagay eh something is happening this will happen to them di ba.”

(“Food is important to Bulacan's tourism industry since visitors seek various dishes with various flavors due to the variety of food available there. The current trend in tourism revolves around questions like: Is the food excellent? Is the cuisine here strange? What can this food do to my appetite? What the heck is this food good for? As such, tourists naturally want to discover that when they consume anything, something is occurring and that something will happen to them.”) TOH.3 – “Para sa akin marahil ang Bulacan kasi isa sa lalawigan binabalik balikan ng mga turismo so para sa akin upang lalong mapalakas ang mga pagkain ng mga bayani na na inihahanda dati sa kanila meron tayong mga lugar kung saan ang patuloy pa na merong mga inihahanda o ah sini serve na pagkain ng mga bayani kagaya sa syudad ng malolos nadiyan ay merong isang lugar kung saan ine sini serve pa din nila yung mga pagkain ng mga bayani so para sa akin bilang isang tourism officer marahil ay maaari kong dalhin ang mga dumadayo sa aming bayan kung saan alam ko na meron pa silang matitikman at meron pa silang ah makakain na masasabi natin na pagkain ang mga bayani natin noong araw na hanggang sa ngayon ay patuloy pa rin na inihahanda sa hapag kainan ng establishmentong ito o ng restaurant na ito.”

(“In my opinion, Bulacan is one of the tourist destinations in the country, thus it makes sense that there are locations where the meals that have been served for the heroes are still being prepared. serve food of heroes,

such as in the city of Malolos, so if I were a tourism official, I might be able to bring visitors to our town to a location where I know they can still taste and eat food that we can claim is the food of our heroes of the day that is still being prepared at the dining table of their families.”) TOH.2 – “Well of course yung siguro nga kailangan kasi lahat ng tourism industry sa accommodation transportation pwede yan ah risk restaurants tell bedded best and everything lahat na yan ay maging ma utilize ng nang turismo para sa pagpapalaganap nitong mga nung mga food of the heroes so sa restaurant gawin mo ay engaged mo ang mga restaurant owners na serve nila yung mga pagkain nito as part of their menu noh satire yung sa ah yung mga sa mga estudyante gawing partners ano ito di ba pay home economics dati pwedeng somehow ipasok yung iinject itong mga favorite food of the heroes s part of the subject iincorporate lagi yung pagkain sa anumang tourism activities.”

(“In the restaurant, do you engage the restaurant owners to serve this food as part of their menu? Noh satire, ah, let's make the students partners, what is this, isn't it pay home economics, wasn't it once possible to do something like that? Of course, it is probably necessary because all the tourism industry in accommodation transportation can do that risk restaurants tell bedded best and everything all of that can be utilized by tourism for the propagation of this food of the heroes so in the restaurant do.”)

TOH.6 – “Sa pamamagitan ng mga contest ay napapanatili ang mga ito at ito ay lalo pang napopromote dahil hindi nawawala yung ah pag gamit, at pag pag pag gamit nga nung mga ingredients na kasama sa contest na kanilang ginagawa. Kasama rin dito ay ang culinary heritage tour, na kung saan ay ah ang mga ah mga members at opisyal ng Department of Tourism ay ating naimbitahan ah upang ah mapatikim sa kanila yung ah kakaibang mga pagkain na mayroon sa ating lalawigan.”

(“Because the ah is not lost while utilizing, and when using the elements contained in the contest they are performing, they are kept, and it is further promoted through competitions. This also includes the culinary heritage tour, to which members and executives of the Department of Tourism have been invited so they may sample the distinctive cuisines that are available in our province.”)

TOH.8 - “Currently, kami sa tourism, kami ang nagkaconduct kasi ng event so kami nag, nag aano ng search out kung ano yung mga ah kompetisyon, kamuka nung kalutong Pulilenyo, so hinahanap namin yung mga recipe ng mga matatanda, yung mga recipe na naadapt o ano ba yung local na meron sa bawat barangay, sa’n ba kami kilala dito sa bawat barangay na ‘to. So yun yung ano namin yun yung nagagawa namin from Tourism Department, to source out kung ano yung mga kaluto na nasa bawat baryo, yung mga nakatago.”

(“Since we organized the event, we are currently working in the tourism sector. As a reaction, we did some research to learn about the competitions, such as the “kaluto Pulilenyo”,(Cooking Competition), and are now searching for the traditional dishes as well as those that have been modified or otherwise improved. Is it the community one in every barangay? How do we get around in each barangay? So that is what the tourism department does to locate out what the cuisine that is concealed in each community.”)

LIT.1- “One of the tactics for promoting the food of the heroes in Bulacan that will work is to put it on display in one of the food displays at events, as in several malls in Manila. Additionally, it can be promoted through one of the Department of Tourism's videos so that they can create a compilation of all the unique foods and meals from each province in the Philippines.”

(“Isa sa mga taktika para sa pag-promote ng mga pagkain ng mga bayani sa Bulacan na gagana ay ang pagpapakita nito sa isa sa mga food display sa mga kaganapan, tulad ng sa ilang mga mall sa Maynila. Bukod pa rito, maaari itong i-promote sa pamamagitan ng isa sa mga video ng Department of Tourism para makagawa sila ng compilation ng lahat ng kakaibang pagkain at pagkain mula sa bawat probinsya sa Pilipinas.”)

LIT.8- “So, I guess iyun yon, they can register the company under the Department of Tourism to become accredited and then align. Once you are accredited, Kasi once you are accredited then you own the perks of being promoted by the Department of Tourism so iyun yung mga perks. And invite them, invite the Department of Tourism, and write a formal proposal letter to help them promote. So iyun ‘pag naayos na yung accreditation.”

(“So, I suppose that's it; they can register the business with the Department of Tourism to align and then receive accreditation. Once you are recognized, you will own the benefits of having the Department of Tourism market you; therefore, the benefits are those once you are accredited. Additionally, send them an official proposal letter to help them market, along with an invitation to the Department of Tourism. So, at that time, the accreditation will be corrected.”)

Problem 4. Based on the findings of the study, what advertisement model could be proposed for the Province of Bulacan’s culture and heritage through heirloom cuisines?

The proposed Tourism of Food of the Heroes through Knowledge and Acknowledgement Model (TAKAM) shows that the Food of the Heroes can be preserved through advertising it in four different ways namely,

TAKAM

TOURISM OF FOOD OF THE HEROES THROUGH
ACKNOWLEDGEMENT AND KNOWLEDGE
ADVERTISING MODEL



Figure 27. The Proposed Advertisement Model

1. One-way Advertisements which can include but not limited to television ads, flyers, posters, gazettes, brochures, websites, social media (static) advertisements, culinary books, and documentaries.
2. Interactive Advertisements which can include but not limited to interactive social media ads (i.e. Facebook, Youtube, Tiktok, Instagram) through vlogging and blogging, and word-of-mouth advertising.
3. Programs and Events which can include but not limited to food tours, cultural mapping, cooking contests, food expos, one-town-one-product events, festivals, and tourism partnership programs.
4. Product Availability which can include but not limited to the availability of food and restaurants, food production, and tangible heritage.

This model reveals that advertisements can utilize the four C’s of the model: Character, Cooking Techniques, Communication, and Community. The four C’s of the model are the impact of the Food of the Heroes to the Culture and Heritage of the Province of Bulacan.

Singkaban Design as a form of art The creation of Singkaban varies on the theme that represents tradition and cultural aspects of the Province of Bulacan. Deep creativity and marksmanship are needed to intertwine bamboo elements to achieve contemporary works of art and decor.

Pabalat Design is also folk art or in Filipino terms, siningbayan. It is folk art because it originated among the townsfolk reflecting their traditional culture. The art practice has also been passed from generation to

generation and its creative elements and aesthetic values mirror the people's everyday life.

CONCLUSIONS

In light of the findings of the study, the following conclusions are drawn:

The food of the heroes relative to culture and heritage and gastronomic tourism of the province of Bulacan has a great impact on Bulakenyos way of life. It has an influence on Bulakenyos character, cooking style and techniques and relations. It is also evident that the food of the heroes comparative influence on Bulakenyos events, products, and preservation. Thus, the province continues to retain its historical charm and finds its greatest pride in its people – the Bulakenyos.

Takam guided the researcher along a road that still on today. In his work as a researcher, I've seen firsthand how food of the heroes table encourages deeper discourse and provides a bridge for individuals from diverse backgrounds and cultural up bringings. Bulakenyos, in particular, love to talk about their favorite childhood meals. Takam serves as a crucial reminder of the influence of representation. A shared memory of taste that can help Bulakenyos heal as they peel back the layers of history, and they can be proud of their ancestors' culinary prowess.

Bulakenyos desire to be in the lead in the competition as Bulacan becomes more competitive lately. The Barry's AIDA advertising falls into the same category as a result. There are many different ways to advertise. To preserve the food of the heroes is what the advertisement's core message its desire, is all about. Last but not least, the goods will be made available through more contemporary kinds of advertising, like interactive adverts.

RECOMMENDATIONS

Based on the findings and conclusions, the following recommendations are offered:

1. That for food of the heroes to be more impactful on the culture and heritage of the province of Bulacan, more programs and projects related to the Bulakenyos character and value formation, effective communication and community building cooking programs (such as integraton in the curriculum planning and development activities in schools, seminars and trainings in the communities for out of school youths, mother leaders among others), be planned and executed among the towns and cities of the province;
2. That for the food of the heroes to be more impactful on the gastronomic tourism of the province of Bulacan, more programs and projects (like making the food of the heroes available even in common market places apart from the food expositions, exhibits, competitions, and bazaars) be initiated and conceptualized by the provincial, town and city tourism adminstrators and be partipated in by the Bulakenyos and other tourists;
3. That for the food of the heroes to be more likely fitting to the Bulakenyos and the tourists, effective adverstisments be more strategized, attracting more locals and tourists as patronizers of Bulacan culinary culture and heritage by way of establishing more restaurants, culinary museums that present the food of the the heroes; and
4. That based on the findings of of this study, more food of the herores-related cooking programs for the locals and tourists be conducted using the AIDA Model.
5. That this study be utilized by future researchers working on papers of the same nature.

ACKNOWLEDGMENT

All glory and praises should be offered to the Lord!

The researcher wishes to acknowledge with profound gratitude and deepest appreciation the following people

who in their own special ways helped complete this work:

Dr. Epharaimuel Jose L. Abellana, his adviser, for his unselfish guidance and brilliant suggestions throughout the duration of the study and for his support as the Dean of the Graduate School;

Dr. Angelina U. Blanco, his panel chair, for her constructive comments during the oral examination;

Dr. Christi Blandina Aldave, his panel member, for scrutinizing the manuscript and for motivating the researcher to carry on;

Dr. Ma Corazon Reyes, his panel member, for her support and words of wisdom which enlightened the researcher in no small way;

Dr. Christina N. Caluza, his panel member, for her elucidating comments and suggestions that help the researcher enhance his paper;

Ms. Mercy B. Hernandez, the Philippine Women's University (PWU) Graduate School office secretary, for her concern and assistance for the researcher from the start of his further study at PWU;

Dr. Cecilia N. Gascon, the Bulacan State University (BulSU) President, for allowing the researcher to be a part of this capacity building, particularly of the BulSU scholars, and for making things translate into reality;

The Director and Office Clerk of BulSU Office of the Faculty and Staff Development (OFSD), for their assistance to the faculty scholars in the processing of the needed documents;

Dr. Aimee Grace Madlangbayan and the BulSU- CHTM Local Administrators, for their support and the words of encouragement that keep the researcher focused on the goal;

Dr. Eliseo C. Dela Cruz, the Bulacan Provincial Tourism Officers, for his generous accommodation and clarificatory responses and insights during the interview sessions and for his endorsement to the Tourism Officers of the Province of Bulacan;

The Bulacan Tourism Officers, for the kind and open exchanges as respondents during the conduct of the interviews;

The Bulacan Food Historians, Mr. Jose Benigno Salvador Corpus, Mr. Jose Roly Marcelino, Ms. Nicanora Teresa Hernandez, Mr. Vicente Enriquez, Mr. Ronaldo Dionisio, Mr. Jose Ruel Paguiligian, Ms. Ruth T. Giron, Ms. Marichelle Bernardo, Ms. Neth Jimenez, Mr. Guillermo Ramos, Mr. Roly Marcelino, Ms. Clang Garcia among others, for the extensive and comprehensive insight sharings;

Dr. Girlie M. Samson, Dr. Mary Pauline M. Alincastré, Dr. Deane Geronimo Dr. Aldwing King J. Manlong, Dr. Nerissa Calara, Ms. Melissa Simpao, Ms. Mary Grace Acuña, Ms. Micah Daniella Mamucod, Dr. Jose Miguel Luis C. Reyes Jr., Mr. Ramon Lazaro, Ms. Kayla Jane Victoria, Ms. Ruffa Levoit, and his fellow scholars and colleagues for the updates, inspiration, and support system;

Ms. Jenny Calalang, Mr. Aarhus Dela Cruz, Mr. Jorge Arellano, Mr. Manny Mata, Dr. Zeny Palugma, Dr. Joseph Sonny Cristobal, Dr. Evangline Timbang, Mr. Edilberto Tawagon, Ms. Flordeliza Fronda, Mr. Edilberto Flores, Dr. Cris Geronimo, Mr. Glenn B. de Jesus, Mr. Armando P. Sta Ana, and Ms. Nikki Jay Bañas, friends of the researcher who always extend their helping hands, love, and support;

Analy A. Carlos and Fernando Carlos, parents of the researcher for the special way of extending their love and guidance and his main inspirations;

Zharina Carlos, Sarah Jane Tengco, and Raffy Carlos, siblings of the researcher, for their unending and unconditional support;

Corazon Carlos, aunt of the researcher for her unconditional love and support; and

Above all, the Lord God Almighty, for giving the researcher the strength and wisdom to complete this journey.

R.A.C.

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