

# TRADITIONAL CUISINES AND THEIR INTERRELATIONSHIP WITH LOCAL TOURIST PRACTICES

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## Abstract

*This article focuses on understanding the interrelationships between traditional cuisines and tourism, based on the case study of the municipality of Firavitoba, in the department of Boyacá - Colombia, a place where part of its heritage value is represented in gastronomy. local food, mainly the amasijos, a culinary exhibition that becomes an element of attraction for tourism and motivation for the traveler. Qualitative - empirical research is expressed from an analysis of categories and subcategories, from grounded theory. The findings present the interactions and correlations between these categories and subcategories, and the network map that highlights the culinary system as the main axis of traditional cuisines and how the values for tourism: heritage value, social value and tourist use, They are also related to territoriality, crafts, cultural identity, knowledge and recognition of traditional cuisines in local communities.*

**Keywords:** Traditional cuisines, local tourist practices, interrelation, culinary system

## INTRODUCTION

Traditional cuisines are part of the cultural and tourist heritage (Nistoreanu & Dorobantu, 2013), comprising the different cultural processes in which culinary manifestations are involved, which lead to local tourist practices that attract visitors and tourists. It is through traditional cuisines that the cultural processes and ancestral knowledge of native communities are recognized, from which the creation of political-economic value, social symbolism and the construction of local historical memory is possible (Mintz & Du Bois, 2002).

Under this premise, it is necessary to identify the key elements in traditional cuisines and the way in which individuals integrate them into local tourist practices based on their interactions and interrelationships, to give them validity and representativeness. As Savitri (2019) mentions, if traditional cuisines understood as a cultural manifestation are not preserved and disseminated, they become history and are even forgotten. Therefore, based on this research, different interrelationships are presented that promote the promotion of traditional cuisines as a cultural process that gives cultural identity to the place and meaning for tourism.

In this sense, the objective of the present study is to understand how traditional cuisines are interrelated with tourist activity, citing as a case study, the municipality of Firavitoba-Boyacá-Colombia, a look from the local masses. To develop the research, an empirical qualitative methodology was proposed (Creswell, 2014) that allowed us to propose a relational model of the integrating elements of traditional cuisines for tourism. The document is structured in four sections. The first section presents the theoretical-conceptual references focused on cultural heritage, traditional cuisines and culinary manifestations, the second section expresses the methodological aspects, the third section presents the main findings of the research, ending with conclusions and Bibliographical sources.



### Theoretical references

Over time, heritage has been identified in communities as a series of objects or knowledge associated with some profession, which has accompanied their ancestors for generations and has been part of an identity. Likewise, concepts have been developed, which define it as a sociocultural construction that is energized through cultural practices (Hernández, 2008) and are recreated based on the environment of the communities (UNESCO, 2003). In this way, individuals recreate in their daily lives different manifestations expressed in different ways in time and space (Garcia, 2017).

Manifested in culture, heritage in communities is part of the past, present and future. Heritage “is a cultural process that has to do with the negotiation of memory, identity and sense of place” (Smith, 2011, p. 42). It identifies communities and is transmitted to future generations, mediating between what is inherited, what is acquired or built (Medina, 2017; Rodríguez & Quiroga, 2020). Likewise, it generates symbolic values between different practices such as signs and/or identity traits that mark differences between communities (Garcia, 2017; Arévalo, 2004).

The different uses and knowledge received from ancestors make up a set of manifestations, in which particular relationships emerge that occur in everyday life, due to their cultural practices. The practices are framed within a series of trades in which various contexts are articulated and is an important element of social cohesion since it has a close relationship with the environment and its resources (Rodríguez et al., 2017).

Within tourist practices, the culinary practices represented in the traditional cuisines of the communities are integrated with their forms of food and commensality, which could be part of the daily life of local communities. Through food, individuals generate emotional ties in which cultural aspects are related that give meaning and identity to their communities, also contributing to strengthening their food systems (Calero, 2014; Delgado, 2001; Sánchez, 2019)

Cuisines involve different elements such as knowledge, food, products, flavors, tastes, values and of course tradition in its different practices. Cuisines are represented by the transmission of a product, knowledge or recipe from generation to generation (Ceretta & da Silva Heres, 2012). Through their ways of eating, techniques, forms and selection of the dishes they cook and eat, communities have come to identify themselves heritage-wise (Medina, 2017). This leads to the need to understand the elements that are integrated into traditional cuisines, because these are assumed as a form of social representation (De Suremain, 2017; Fusté, 2016; González, Oviedo & Rivera., 2017; Matta, 2012) with appropriation and identity of the territory that contribute to the development of tourism. Furthermore, they are a social and cultural process, where the people reflect their social and family history, giving an account of how they live daily in the past and also in the present. This continuity is linked to the generational transmission that remains in the heritage and cultural identity of individuals in society (Meléndez Torres & Cañez De la Fuente, 2009).

According to researcher Enrique Sánchez Gutiérrez (2020), traditional cuisine can be understood from four pillars:

1) The history and knowledge behind each product that is used in the kitchen. 2) The remembrance that accompanies it, which is nothing other than the unconscious desire to maintain our spiritual unity, harmony with memory and culture 3) Identity and belonging to a place and a human group, 4) solidarity as a value associated with the act of feeding and sharing the table, or in other words, with the eternal fight of human beings against hunger (2020, p. 74).

The above allows us to visualize traditional cuisines as an articulating agent, present in episodes of daily life in individuals. Traditional cuisine awakens feelings of yesteryear, generates memories and evokes episodes from childhood and youth as a family (Sánchez, 2020). In the memory of the individual there remain reminiscences full of flavors that are associated with foods and preparations (Unigarro, 2010), endowed with social symbolism to generate differentiated tourist actions.

In Colombian territory, culinary diversity around traditional cuisines is represented through inherited knowledge and uses, which are reflected in food. One of the manifestations associated with these is the *amasijo*, which is considered a culinary and social representation of the communities in Colombia. Between “*arepas*”, “*buñuelos*”, “*tamales*”, breads, “*almojábanas*” and “*mogollas*”, without arguing over recipe issues, the culinary universe of Colombian *amasijos* is made up.

Defined by the Royal Academy of Language, the “*amasijo*” is “that portion of flour that is kneaded to make bread.” González, Oviedo and Rivera state that:

The “*amasijos*” include all those gastronomic products that contain corn and/or wheat flour, they can be sweet or salty, and they go through a cooking process in the oven, grill, grill, so that the result is a roasted and/or baking (2017, p. 141).

For his part, Ordoñez (2012) refers to “*amasijos*” as “preparations with wheat flour or vernacular flours (corn and cassava), with generics such as “*arepas*”, “*empanadas*”, pastries, “*rebosados*”, cookies, breads and “*buñuelos*”, among hundreds of others.” “that in each region they receive their own name.” For Dussán (2012), its consumption occurs mainly on Sundays and holidays.

The above allows us to conclude that traditional cuisines play an important role in the cultural heritage of a territory and therefore in tourist activity, however, the risk of disappearing as a vital social process leads to the need to understand what are the elements that integrate into local tourism practices and which aspects are the most relevant and representative in the integration, to make decisions that lead to strategic actions in the preservation of heritage through tourism.

### METHODOLOGY

The research proposed a qualitative - empirical methodology, based on an inductive process in order to explore the phenomenon of traditional cuisines (Creswell, 2014; Hernández Sampieri et al., 2010). The analysis technique adopted for the research was grounded theory that sought to explore the occurrence of a social process in the context of traditional cuisines based on open, axial and selective coding (Najafi et al., 2016; Strauss & Corbin, 2002). Open coding according to Martinez (2005) is based on the key elements that emerge from the discourse of the knowledgeable people where the central idea of each hermeneutic unit is coded (semi-structured interview). The axial coding is determined by the C-coefficient; it indicates how close the relationship is between the subcategories of traditional cuisines-tourism. Finally, selective coding allowed us to establish the most important relationships in the integration of traditional cuisines into tourism through a relational network. The findings were analyzed using the Atlas Ti tool, since for this type of study Atlas.ti maintains a friendly structure for data management, and generates analysis units for its hermeneutical interpretation (Rojano Alvarado et al., 2021). Table 1 presents the research protocol.

Tabla 1. Protocolo para la identificación de los elementos que integran las cocinas tradicionales.

Method	Qualitative
Research Role	Inductive
Analysis unit	Municipality of Firavitoba - National Regulations on traditional cuisines
Work Unit	7 experts from the municipality of Firavitoba about “ <i>amasijos</i> ” National regulations related to traditional cuisines
Sampling Unit	Non-probabilistic for convenience
Categories	Culinary System, artisanal trades, Cultural Identity, values for tourism, Recognition, Knowledge, Tensions, Territoriality, Transformation, Actors, Role, Risks and Threats “ <i>Sistema Culinario, Oficios Artesanales, Identidad cultural, Valores, Reconocimiento, Conocimiento, Tensiones, Territorialidad, Transformación, Actores, Rol, Riesgos y Amenazas</i> ”
Analysis Technique	Open, axial and selective coding
Data Collection	Interview Document Review
Technique	Atlas Ti
Analysis Tool	
Instrument	Semi-structured Interview
Activities	1. Identification of the actors 2. Construction of the instrument (semi-structured interview) 3. Application of the interview 4. Codificación Axial y Selectiva

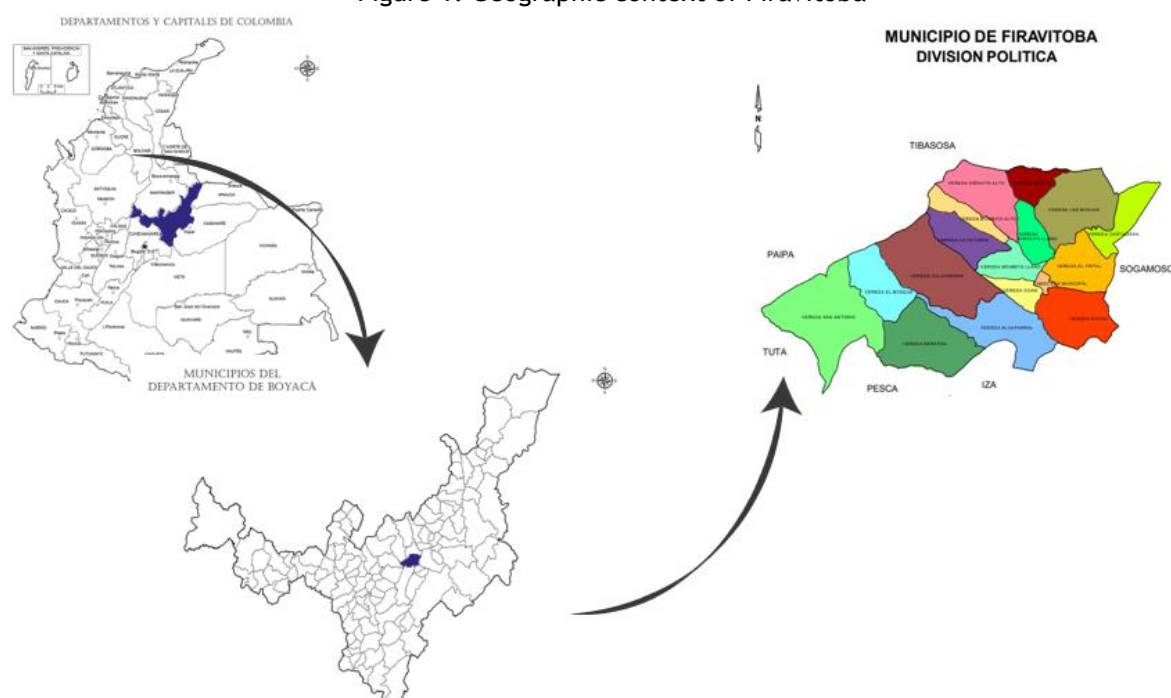
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### Unit of analysis: Municipality of Firavitoba

The Municipality of Firavitoba (figure 1) is located in the province of Sugamuxi in the department of Boyacá - Colombia, it is located in the center-east of the department, it is 10 km from the city of Sogamoso, which is the capital of the province and 77 km from the City of Tunja and 219.6 km from the capital of the Republic, Bogotá.

Firavitoba has large areas of green land, which has allowed this community to carry out activities related to agriculture and livestock; Its important water sources such as the passage of the Tota river along the edges of the Ocan, Diravita, Mombita and El Centro, rural paths, as well as numerous streams, supply water to the different trails in the area and serve as irrigation for its fields.

Figure 1. Geographic context of Firavitoba



Source: Municipal development plan, 2020

The municipality is recognized for its traditional cuisines, where systems of social and family representation in the community are evident from culinary manifestations. Due to the large livestock and agricultural production in the municipality where the presence of products such as potatoes, peas, beans, corn, wheat, stalks, among others, and also milk derivatives such as cheese, Curds, cottage cheese and butter, are integrated and make up ways of eating that have given culinary identity to the territory and a local attraction for tourism development.

One of the main culinary manifestations that obey the tourist vocation of the municipality, has been the preparation, consumption and marketing of doughs, which begins to make its first appearances with the arrival of the Jesuit fathers in the 17th century, who settled in a estate of more than two thousand hectares that was donated by one of the town's "encomenderos", where from the teaching of sowing and harvesting wheat, to mestizo slaves in exchange for their work and care of the estate that would later become in one of the most prosperous in the New Kingdom of Granada; Transformations would be generated in their eating habits, displacing products such as quinoa for wheat and barley.

The tourist practices around the preparation and consumption of the dough have been built through relationships that have arisen from the local artisan producers, as it is a significant cultural manifestation, represented through their daily experiences around their ways of living. food, where moments, techniques, characters and ingredients are intertwined daily, with relationships that

emerge in the daily preparation of a dough which is already tasted by visitors and tourists; and of course, with the passage of time these episodes have been dynamic, remaining in the individual and collective memory of the community, but which has been a reflection of seeing local tourist activities strengthened.

### Results of the investigation

In accordance with the objectives set and the research techniques implemented, it was possible through open coding to identify 53 emerging codes that Atlas Ti initially recognizes as loose units/codes and identifies the number of occurrences. For this case, an exhaustive reflection of the emerging codes was carried out and they were grouped according to the literature review.

In the analysis process, thirteen (13) groups/families of codes were configured: Culinary System, artisanal trades, artisanal trades, Identity, Recognition, Knowledge, Tensions, Territoriality, Transformation, values for tourism, Actors, Role, Risks and Threats. Table 2 presents the relationship of the groups/families of codes with the emerging codes that represent them.

Table 2. List of groups/families of codes and emerging codes on the evaluation of traditional cuisines

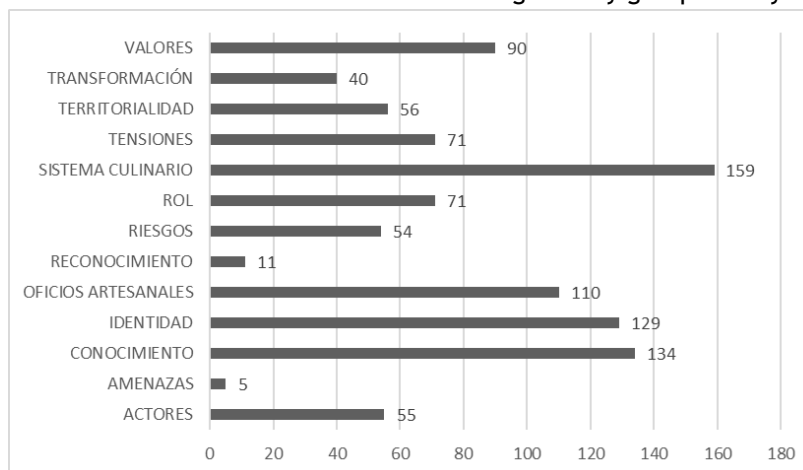
Grupos/familias de códigos	Códigos emergentes
SISTEMA CULINARIO Culinary System	Insumos tradicionales - Traditional inputs
	Alimentación - Feeding
	Amasijos
	Disponibilidad de recursos - Resource availability
	Cotidianidad - Everyday life
	Aprovechamiento de los recursos - Use of resources
	Comercialización de amasijos - Marketing of amasijos
OFICIOS ARTESANALES Artisanal trades	Objetos/utensilios artesanales - Artisanal objects/utensils
	Construcción de objetos/utensilios artesanales Construction of artisanal objects/utensils
	Técnicas tradicionales - Traditional techniques
	Prácticas - Practices
IDENTIDAD Identity	Identidad cultural - Cultural identity
	Identidad culinaria - Culinary identity
	Identidad religiosa - Religious identity
RECONOCIMIENTO Recognition	Reconocimiento nacional - National recognition
	Reconocimiento regional - Regional recognition
CONOCIMIENTO Knowledge	Memoria - Memory
	Saberes - Knowledge
	Saberes heredados - inherited knowledge
	Transmisión - Transmission
TENSIONES Tensions	Tensión en el oficio - Tension at work
	Tensión en la comunidad - Community tensión
	Tensión familiar - family tensión
	Tensión institucional/ social/ legislativas - Institutional/social/legislative tensión
TERRITORIALIDAD Territoriality	Territorio - Territory -
	Conocimiento del hábitat - Habitat knowledge -
	Sector rural - Rural sector
	Casco urbano - urban área
	Coherencia entre la infraestructura y el saber - Coherence between infrastructure and knowledge
	Objetos/utensilios -Objects/utensils

TRANSFORMACIÓN Transformation	Prácticas - Practices
	Productos - Products
	Hábitat - Habitat
VALORES PARA EL TURISMO Values for tourism	Valor de uso para el turismo - Use value for tourism
	Valor patrimonial - Patrimonial value
	Valor social - Social value
ACTORES Actors	Comunidad - Community
	Viajeros y turistas - Travelers and tourists
	Informantes - Informants
	Actores locales - Local actors
	Sabedores - Knowing
ROL Role	Rol del hombre - Role of man
	Rol de la mujer - Women's role
	Rol de la familia - Family role
	Rol de la comunidad - Community role
RIESGO Risks	Pérdida del saber de la técnica - Loss of technical knowledge
	Económico - Economic
	Salud - Health
	Político - Political
	Industrialización de la agricultura y producción pecuaria - Industrialization of agriculture and livestock production
	Disminución de materia prima - Decrease in raw materials
	Riesgo inserción de jóvenes en nuevos mercados laborales - Risk of insertion of young people into new labor markets
AMENAZAS Threats	Amenaza modas y estética del cuerpo - Threats fashions and body aesthetics
	Amenaza nuevas tendencias en la alimentación - New food trends threaten
	Amenazas por procesos de globalización - Threats due to globalization processes

Source: Prepared by the authors

The analysis of the occurrences of the groups/families of codes shows that the five most representative are: the culinary system, identity, knowledge, artisanal trades and values for tourism, considered the most relevant for the assessment of traditional cuisines. as expressed in figure 2.

Figure 2. Occurrences of traditional cuisine categories by group/family of codes

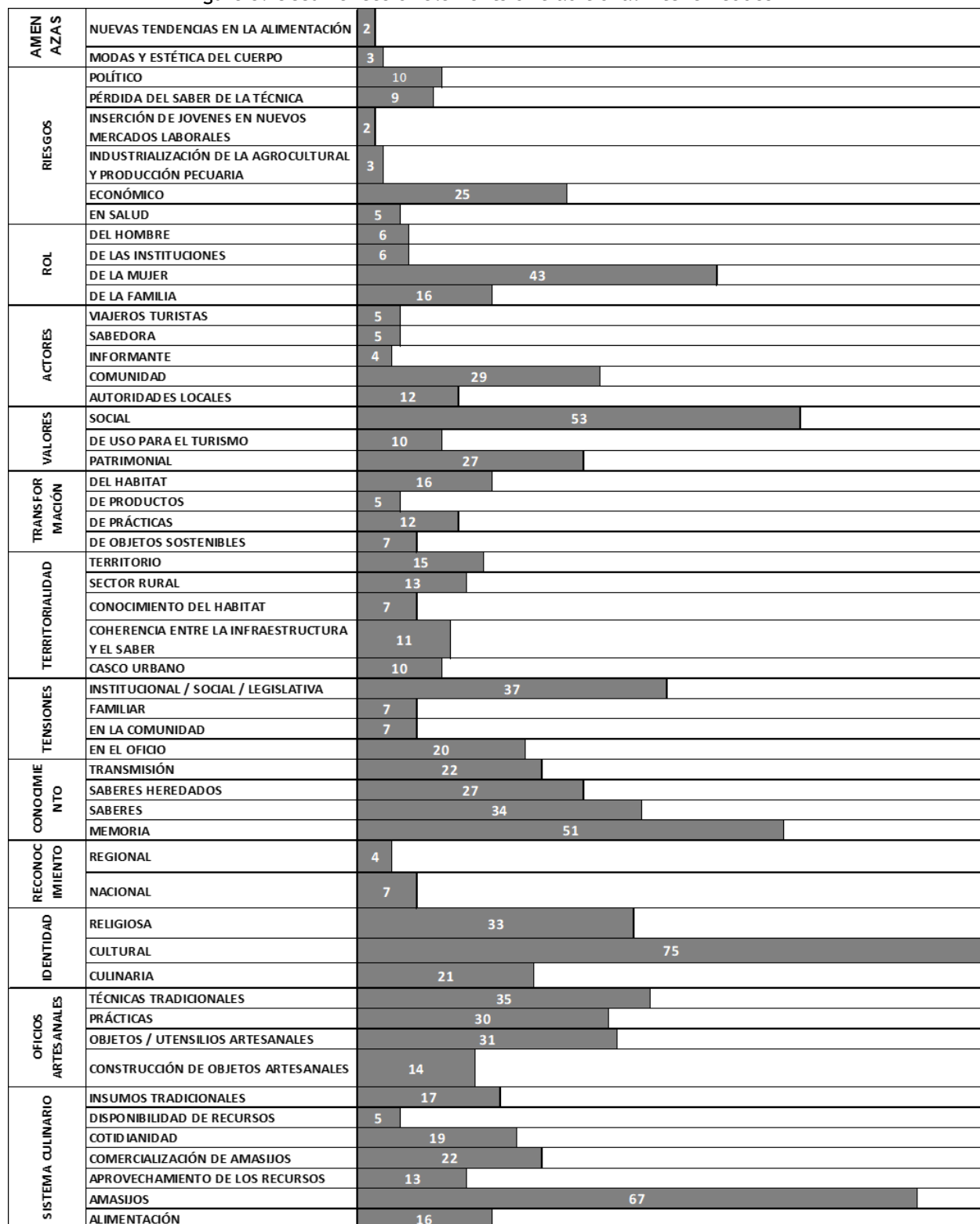


Source: Prepared by the authors



Likewise, the analysis showed that the ten most important codes in the community's assessment of traditional cuisines in the municipality of Firavitoba are cultural identity, dough, social value, memory, role of women, institutional/social tension. /legislative, traditional techniques, knowledge, religious identity and artisanal objects/utensils. Figure 3 shows the occurrences of the codes associated with the different categories.

Figure 3. Occurrences of elements of traditional kitchen codes

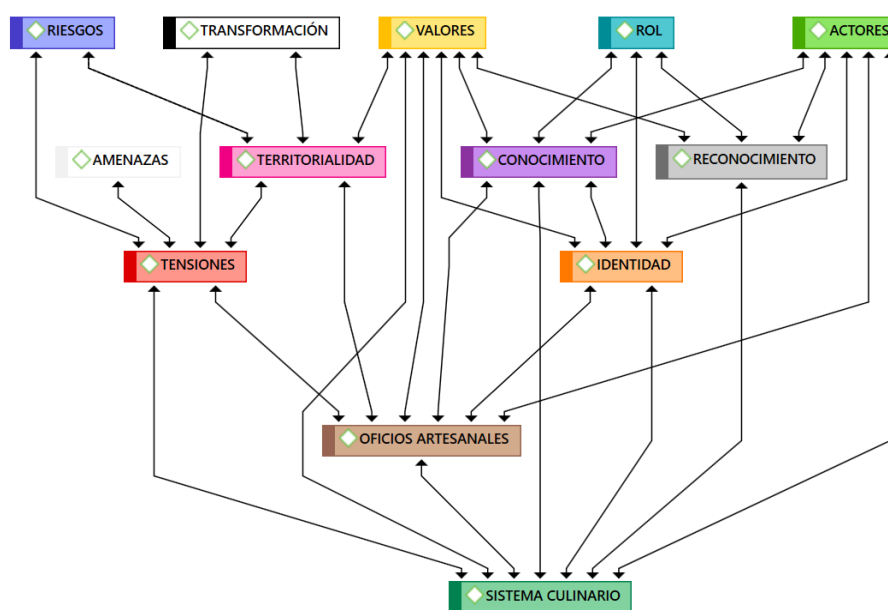


Source: Prepared by the authors

### Selective encoding

Based on the results of the axial coding, which allowed us to understand the interrelationship of the different categories and subcategories, with respect to the C-coefficient, calculated by ATLAS.ti ®. The coefficient C indicates how close the relationship is between the subcategories of traditional cuisines and tourism. Values close to one mean that there is a strong relationship between both subcategories and values close to zero mean a weak relationship (Frieze, 2019). A network of relationships was built through which it is presented in Figure 4. This network shows the integration of the different elements for the evaluation of traditional cuisines in the municipality of Firavitoba.

Figure 4. Network map



Source: Prepared by the authors

The importance of creating relational networks is the opportunity to contrast conditions, contexts and dimensions on the valuation of traditional cuisines (San Martín, 2014). From the network map produced by ATLAS.ti ®, that shows the integration of the different elements (codes and groups of codes) for the assessment of traditional cuisines and their interrelation with tourism in the municipality of Firavitoba.

It is important and as presented by Garcia (2019), the culinary system developed by each community is associated with a series of activities, including the construction trades and use of artisanal objects and/or utensils in their kitchens. Unigarro (2015) for cooking as a system is a reference of identity which allows establishing links in a territory. (2015, p. 24) at most and relating the culinary system from the knowledge, identity and value of said heritage. It is specified that:

Es justamente este atributo extendido, la coincidencia sobre su valor material y simbólico, lo que le confiere a un sistema alimentario el carácter patrimonial, valor que tiene que ver con su participación en la configuración de la memoria, historia e identidad de un país. Dichos conocimientos se fundan en saberes ancestrales (Unigarro, 2015, p. 24).

In the usual development of the culinary system in the communities, tensions are related, which are immersed in a series of threats that put the continuity of the manifestation at risk; situations that, as Hurtado (2017, p. 126) mentions, “come from the vulnerability of both the living conditions of the community and the territory as a vital space.”

The Policy to strengthen the professions of the cultural sector in Colombia presents a series of relationships throughout the document, where various actors and communities come together that, among others, produce “goods and services based on local traditions and that are references of memory and identities [...]where the learning of trades and the development of these also continued using other schemes for the transmission of knowledge” ((Ministry of Culture, 2018, pp. 15-26). The community manifests:





Traditional cuisine being an artisanal profession, it has presented a series of tensions that put its continuity in check. The anthropologist Carlos Humberto Illera corresponds to the above, from his perspective on the laws and prohibitions that INVIMA and the health secretariats have imposed in relation to the trades of traditional cuisines and the use of artisanal equipment and utensils:

They prohibit the use of implements such as those made of wood: pans of all kinds, traditional cuisine requires pans, they are essential for making all types of dough, artisanal bakery products, empanadas, all doughs that are kneaded. The peasant and the traditional cook learned to cook in pans (Illera, 2015 cited by Grajales, 2015, p. 1)

Artisanal trades are part of the identity of the communities and of course these jobs are of vital importance in generating a sense of belonging (Ministry of Culture, 2018). These jobs are “recognized in our national society since they are carried out in one or many points of the territory” (Herrera, 1989, p. 2).

The trades of traditional Colombian cuisines represent their value, both heritage, social and tourist use, in the different scenarios where individuals or groups participate and interact, some from memory and longing and others from sensory indulgence, which are manifested in spaces everyday life that evokes moments from home (Gómez, 2014).

From the policy of traditional cuisines of Colombia, culinary culture is presented “as an ideal field to understand how the knowledge and practices of cooking generate in people and social groups links of cohesion and identity with their region and their community” (Ministry of Culture, 2018, p. 10). The identity of the people is directly linked to their eating habits, where through culinary episodes values and feelings are generated that are transmitted as a legacy from generation to generation.

At most, “Identity refers to a cultural system (tradition and heritage) of reference and points to a feeling of belonging in individuals and communities” (Marcos Arévalo, 2004, p. 934). Thus, the cultural identity of the communities, represented in their traditional cuisines, is seen and valued from their eating habits, as well as from attributes found in the role of the peasant family, tradition and commensality (Garcia, 2017). Where:

The appreciation of traditional cuisines is assumed as a manifestation of the cultural heritage of a community, it imprints its recognition, while promoting the admiration of those who practice them and the assurance of culinary traditions in each region (García, 2017, p. 90)

In another document, Garcia mentions how communities “see tourism as an opportunity to generate social and economic development based on the recognition of their culinary heritage” (2019, p. 24). The traditional cuisine policy mentions how, since the political constitution of Colombia, special recognition is made to the work of the peasantry associated with food production, and therefore recommends that public institutions generate tools and strategies to safeguard these manifestations for the purposes to preserve them and transmit them to future generations (Ministry of Culture, 2012).

The communities, with their experts in the craft of traditional cuisines, adapt their knowledge and ways of doing cooking, generating values of affectivity and sentimentality of longing among their diners, which reflect the heritage value of family tradition with food. (Moreno, 2019). Aspects that are projected to visitors and tourists, becoming an element of attraction and motivation for the traveler.

The knowledge associated with culinary culture in communities is represented by a series of manifestations expressed in their daily lives, through their rituals, knowledge, customs, modes, techniques, methods and uses that revolve around their traditional cuisines (Garcia, 2019), which are subsequently integrated into tourist practices that awaken emotions and social symbolism.

Regarding legislative tensions, these are understood as those that arise between the same institutions due to normative contradictions, or on the other hand, the apathy of culinary artisans who must accept these state impositions, and make modifications to their habitat and practices. The anthropologist Juana Camacho expresses the relationship between this legislative tension and the communities of the rural sector:

The heritage policy of the Ministry of Culture obscures the complex and conflictive cultural, political, economic and colonial history that underlies regional diets and cuisines. [...] It is necessary to draw



attention to what heritage policy does not consider, [...] The most affected populations are the poorest segments, ethnic groups and rural communities (Camacho, 2014, p. 179).

The lack of public policies that favor the peasantry and their work that is generated around their practices and traditions, has led to an accelerated change or transformation of their habitat, such as the use of land that was previously allocated for planting and harvesting crops. food to guarantee their food security, are now being used as construction spaces and others for tourist projection (Garcia, 2017).

The revitalization of kitchens in communities is important because of those heritage elements that identify their culinary culture, generating social values, ties of fraternity, brotherhood and senses of belonging to their territory; but at the same time being consistent that, from the state itself with its hygiene and health policies, these demonstrations are put at risk of loss. And it is precisely the same policy that calls into question the laws imposed by the Colombian state on sensitive issues such as measuring the industrialist with the same yardstick as the culinary artisan, where the local authorities of each municipality must enforce the laws. norms and this generates confrontations and tensions between the communities, the administrations in power and of course the state.

The tensions generated by the state regarding the culinary heritage in Colombia are the cause of controversies and many discussions; In addition, Carlos Humberto Illera mentions:

When we hear talk of food security and/or sovereignty, we frequently face discourse that replicates government policies around encouraging communities to produce for their own consumption and to consume what their tradition has taught them. There is no doubt that this is a healthy intention and from which great benefits should be derived for those communities that manage to assimilate and apply such policies. However, in this, as in so many other similar cases, we find that the saying It has been repeated so many times that there is a long way from saying to doing (Illera, 2017, p. 4).

The tensions with the state and the community due to their continuous normative impositions, those presented in families by the transmission of knowledge by knowledgeable people who are disappearing due to diseases that are sometimes associated with the profession, due to the continuous exposure to smoke and cold that come with their practices; and on the other hand, due to the resistance of some experts in wanting their children and grandchildren to continue with the professions, seeing that they can contract these diseases; the tensions presented between neighbors or the community in general due to various factors such as the trade of products, where there is discord in relation to the sale prices of the products, or the transformations of the habitat related to the adaptations in their homes that also function as a workshop, due to regulatory impositions, and also due to the new uses that are being given to land and soil due to the commercialization of agricultural products, due to the monopolization of large capitalists of the best inputs in the territory for their own benefit in their industries. ; are some of the threats that put the trades associated with traditional cuisines at risk "In this sense, there are several factors that threaten the survival of this knowledge" (Garcia, 2019, p. 35), and even more so its use for integration into tourism practices.

Fashions and changes in the diet of young people due to avant-garde and globalization issues, as well as fashion and aesthetic trends of the body, have triggered family tensions due to the relationship between experts and learners, in relation to the fact that they are the young people are called to continue with the culinary traditions in the communities, the new idioms in their ways of eating due to avant-garde themes or preferences, do not involve products with refined sugars, carbohydrates and fats; Due to the aforementioned, this generates a continuous threat to the preservation of heritage (Hurtado, 2017).

## CONCLUSIONS

Traditional cuisines are part of the cultural heritage and local traditions. Culinary manifestations are related to local inputs, history and the social value provided by the local community. A clear relationship is evident between the values for tourism: use, social and heritage values and how these elements are linked to the appropriation of the territory and the identity that is expressed in the knowledge and recognition of traditional cuisines. Likewise, these values are integrated into artisanal trades as part of the local cultural heritage, and culinary knowledge, to the extent that they are

maintained not only in the use of local inputs but also in the use of traditional cooking artifacts and methods. Elements that give heritage value and social symbolism for tourism. Although it is these resources endowed with cultural identity that are part of the tourist's motivation.

It is possible to cover a greater interrelationship of the culinary system with most of the categories and subcategories, which gives it relevance and greater importance over the other categories. Being the central axis for the entire process of understanding, analysis and reflection of local traditional cuisines.

These interrelationships lead us to reflect on this union, almost inseparable from tourism and culinary heritage, regarding the tourist's sensitivity towards local gastronomy, represented in emotions, nostalgia and appreciation in their experiential and more memorable tourist experience.

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