

Batangas Kakanin Making: Tracing Food Heritage And Culture Towards Sustainability

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ABSTRACT

This study explores the sustainability of local culinary practices in Batangas, Philippines, focusing on preserving traditional recipes, cooking techniques, and integrating sustainable practices within the local food system. As globalization and modernization pose challenges to traditional culinary heritage, this research aims to highlight the importance of maintaining the cultural identity rooted in Batangas cuisine while promoting sustainable practices that benefit local communities. Through qualitative methodologies, including interviews with local chefs, farmers, and community members, the study examines the historical development of Batangas delicacies, the changes in culinary practices over time, and the impact of community engagement initiatives. Findings reveal that enhancing awareness of local ingredients, fostering collaboration between culinary artisans and agricultural producers, and promoting educational programs can significantly contribute to the sustainability of Batangas' culinary landscape. The research underscores the critical role of food heritage in shaping community identity and offers recommendations for future initiatives aimed at preserving and revitalizing local culinary traditions while addressing environmental sustainability. This study serves as a valuable resource for policymakers, culinary practitioners, and community leaders striving to enhance the resilience of culinary practices in Batangas and beyond.

KEYWORDS: Kakanin, Culture, Heritage, Batangas, Sustainability.

INTRODUCTION

The global hospitality and tourism industry has seen unprecedented growth and diversification in the 21st century, driven by increased travel accessibility, digitization, changing consumer behavior, and the evolving pursuit of meaningful, experience-based journeys. Among the most compelling and dynamic segments to emerge from this growth is food tourism, also known as culinary tourism, which refers to the exploration of food as both a destination experience and a cultural expression. The World Food Travel Association[15], says

that culinary tourism now plays a central role in travelers' motivations, with over 80% of global tourists engaging in food-related experiences during their trips.

Food tourism transcends the act of consumption; it becomes a form of storytelling, offering immersive engagement with local culture, tradition, and identity. As articulated [3], culinary experiences foster authenticity and intimacy, allowing tourists to participate in the rituals and narratives that define a region's way of life. In this context, food is both the medium and message of cultural exchange.

In the Philippines, a country celebrated for its cultural diversity and flavorful cuisine, food tourism has gained considerable traction. While popular metropolitan hubs such as Manila and Cebu have developed cosmopolitan food scenes, it is in the provinces—particularly Batangas—where deep-rooted culinary traditions flourish and contribute to the nation's intangible cultural heritage. Located in Southern Luzon, Batangas is widely recognized for its vibrant history, devotion to religious customs, and strong community ties—all of which are reflected in its culinary practices. Local rice-based delicacies such as Suman sa Lihiya, Tamales Ibaan, Putong Bigas, Bibingka, Bibingkoy, and Pinindot are not merely food items; they are cultural emblems, deeply embedded in the socio-religious fabric of Batangueño life.

These traditional dishes, passed down through generations, showcase the ingenuity and resilience of Filipino culinary heritage. Filipino food is a rich fusion of indigenous innovation and external influences—from Malay to Chinese, Spanish, and American—each layered into daily life and festive practices. Batangas' delicacies in particular reflect this syncretism, with pre-colonial techniques (like fermenting rice or cooking with banana leaves) merging with Spanish-introduced ingredients and rituals [4].

However, as emphasized, globalization and industrialization pose significant challenges to local food systems. Mass production, changing diets, migration, and the dominance of fast-food culture threaten the transmission and preservation of traditional recipes [9]:[13]. Culinary knowledge, once shared through oral tradition and communal preparation, is at risk of fading if not actively documented and revitalized.

Recent literature affirms the need for research that explores the role of food heritage in cultural preservation, community identity, and sustainable tourism. Food is both a personal and collective memory, and its preservation is critical to cultural diversity [10]. While it is also highlighted that the economic potential of culinary tourism in regional development, particularly in rural areas where traditional food practices remain intact [7]. When properly supported, local gastronomy can become a sustainable economic asset and a platform for intercultural dialogue.

In the Batangueño context, traditional food preparation remains largely communal—often a multi-generational family activity, especially during holidays, town fiestas, and religious events. These foods are widely sold in pasalubong centers, public markets, roadside stalls, and more recently, through online platforms and social media. Modern innovations, such as the introduction of new flavors (ube suman, matcha bibingka), eco-friendly packaging, and mechanized mixing tools, signal a shift in culinary practice. These adaptations highlight how food heritage is dynamic, evolving in response to socio-economic and technological changes while maintaining its cultural essence.

Given these realities, the need to examine, document, and analyze Batangas' culinary heritage becomes urgent and relevant. The study of Batangueño delicacies not only contributes to academic discourse on food and culture, but also supports local economic initiatives, informs sustainable tourism planning, and empowers communities to take pride in their gastronomic identity.

The research delves into the different factors on the local cuisine, mapping out how these influences have contributed to the development of unique flavors and dishes specific to the region. By analyzing both historical texts and contemporary practices, the study seeks to understand the continuity and change in culinary traditions, providing insights into how Batangas has maintained its gastronomic identity amidst modernization and external influences. Specifically, this study aims to achieve the following objectives:

1. To document the historical development and cultural significance of Batangas delicacies, detailing the origins of traditional dishes and how they have been influenced by historical events and cultural exchanges.
2. To analyze the changes in culinary practices, ingredients, and cooking techniques over time, identifying factors such as economic development, globalization, and technological advancements that have influenced these transformations.
3. To preserve traditional culinary knowledge by recording recipes, cooking methods, and the anecdotal histories associated with them, ensuring that this knowledge is not lost to future generations through a digital coffee table book and compilation of recipes.
4. To propose programs for the sustainability of local culinary practices in the province.

METHODOLOGY

This research aims to document traditional delicacies and cooking methods thereby contributing to the preservation of Batangas' culinary heritage. Understanding this information can provide insights into how culinary traditions are maintained, adapted, and celebrated in the context of globalization and cultural change. A qualitative research design was adopted to provide an in-depth understanding of participants' experiences and perceptions related to food heritage and culture. Semi-structured interviews were conducted with a diverse group of participants from different towns in Batangas that are popular for their traditional delicacies. Participants were selected based on their involvement in local food traditions, ensuring representation across various demographics. A total of 10 popular traditional delicacy business owners were purposely selected to participate in the study including the following: Suman sa Lihiya (Batangas City), Sumang Haba (Balete), Tamales (Ibaan), Putong Bigas (Mataas na Kahoy), Tinutong and Pinindot (Bauan), Bibingka (Lipa), Bibingkang Tanauan (Tanauan), Putong Alsa (Lipa), Bibingkoy (Lian). This allowed for flexibility in responses and the exploration of individual stories.

The survey instrument was drafted based on the acquired literature and studies. It was first validated before distribution. Initial interview questions were listed and follow up questions were on the spot to delve deeper into the answers of the respondents. Data was analyzed using thematic analysis to identify common themes and patterns in participants' responses. Coding was applied to interview transcripts and observational notes to categorize the data systematically. Additionally, Personal stories and experiences related to food heritage will be analyzed to understand how individual narratives contribute to the broader cultural context. Likewise, informed consent was obtained from all participants before data collection, ensuring they are aware of their rights and the purpose of the study.

This qualitative study would contribute to the understanding of food heritage and its role in shaping cultural identity, providing valuable insights for cultural preservation efforts and community engagement initiatives.

By utilizing qualitative methods, this research aims to highlight the stories and experiences of individuals, fostering a deeper appreciation of the significance of food heritage in local communities.

RESULTS AND DISCUSSION

Historical Development and Cultural Significance of Batangas Delicacies

Batangas, a province in the Philippines, has a rich culinary heritage shaped by its historical interactions and migration patterns. The origins of Batangas delicacies can be traced to its indigenous communities, who relied on local agricultural and marine resources. With the arrival of Spanish colonizers in the 16th century, Batangas cuisine began to transform, incorporating new ingredients and cooking techniques that significantly influenced local food practices [5]. The Spanish influence led to the creation of various dishes that remain popular today, such as "Bulalo," a beef marrow soup that reflects the region's preference for hearty, flavorful meals derived from local cattle ranching traditions [2]. The Chinese influence also played a role, particularly with dishes like "Lomi," a thick noodle dish that became a staple in the local diet, highlighting the fusion of culinary traditions in Batangas [12]. Additionally, American colonization introduced new food elements in the early 20th century, further diversifying Batangas cuisine while retaining its unique character.

The American occupation in the early 20th century further diversified Batangas cuisine, introducing new elements while locals adapted these influences to create dishes that resonated with their cultural identity. Today, Batangas' delicacies reflect a blend of indigenous, Spanish, Chinese, and American influences, showcasing the province's rich history.

Rice cake making has deep cultural roots in Batangas, reflecting both the region's agricultural practices and its culinary traditions. The history of rice cakes, or "kakanin," in Batangas is intertwined with the province's rice farming heritage, which dates back centuries, as agriculture has always been a cornerstone of the local economy and way of life.

The practice of rice cake making in Batangas can be traced back to pre-colonial times when indigenous communities utilized local materials and resources to create food products from rice. These early forms of rice cakes were often made using simple techniques, with grinding or pounding of soaked rice to form a dough, which was then steamed or cooked over an open fire [1]. The use of native ingredients such as coconut, sugar, and various leaves for flavoring and wrapping further characterized early rice cake production.

During the Spanish colonial period (16th to 19th centuries), the techniques and recipes for rice cake making evolved significantly. The introduction of new cooking methods, tools, and ingredients from the Spanish allowed for the diversification of rice cake varieties. Popular rice cakes like "puto," "puto bungbong," and "bibingka" became staples during religious festivities and community celebrations [5]. Puto, which is made from fermented rice flour, gained particular significance as a popular snack enjoyed with savory dishes during meals.

Rice cakes in Batangas have transcended their role as mere food items; they have become integral to local culture and tradition. Kakanin is often served during important events and gatherings such as fiestas, birthdays, and family celebrations, symbolizing hospitality and community spirit [2]. The preparation of rice cakes has also remained a communal activity, bringing families and neighbors together to share recipes and cooking techniques, thereby fostering cultural continuity.

Today, the tradition of rice cake making continues in Batangas, with both artisanal practices and commercial production thriving. Local markets and bakeries often feature a variety of rice cakes, attracting both residents and tourists. Alongside traditional recipes, modern innovations have emerged, incorporating

new flavors and presentations, thus ensuring that Batangas rice cakes remain relevant within the evolving culinary landscape [2].

Batangas delicacies are significant not only as sources of nourishment but also as vital components of cultural identity and tradition. The region's cuisine embodies the social and familial bonds that are integral to Batangas culture. Celebrations, festivals, and family gatherings often feature traditional dishes, reflecting the community's rich heritage and hospitality [2]. For instance, "Suman" and "Puto" are not just beloved local snacks but also symbolize the province's agricultural bounty and community spirit during festive occasions, fostering a sense of belonging among residents [2]. Furthermore, the practice of passing down culinary knowledge through generations reinforces cultural continuity and pride among Batanguenos, ensuring that traditional cooking methods and recipes are preserved [12]. Ultimately, the historical development and cultural significance of Batangas delicacies highlight the province's resilience and adaptability in the face of changing social and cultural landscapes, making its cuisine a vital aspect of its identity.

Moreover, the delicacies offer insight into the agricultural practices of the province, showcasing local ingredients such as coconuts and glutinous rice which is a common ingredient being used in the province with different variations of methods of cooking. These foods are a reflection of the residents' connection to their land and the resources it provides. The act of preparing traditional dishes often involves families gathering to share recipes and cooking techniques, thus passing down cultural knowledge to future generations.

In recent years, the recognition of Batangas delicacies has grown, and efforts to promote local cuisine have become part of cultural preservation initiatives. By celebrating these dishes, Batangas reaffirms its identity, fosters pride among its residents, and invites visitors to experience the rich flavors and cultural narratives embedded in its culinary traditions.

CHANGES IN CULINARY PRACTICES, INGREDIENTS, AND COOKING TECHNIQUES OVER TIME

Kakanin, or traditional rice cakes of the Philippines, particularly in regions like Batangas, reflect the dynamic nature of culinary practices influenced by historical, cultural, and environmental factors. Over time, significant changes in the ingredients used, cooking techniques, and culinary practices associated with kakanin have occurred, highlighting both continuity and adaptation in Filipino food culture.

Thematic Analysis on Practices, Ingredients, and Cooking Techniques Over Time, Economic Development and Technological and Globalization Advancement

Delicacy	Town of Origin	Historical Background	Ingredients	Cooking Techniques	Economic Development	Technological & Globalization Advancements
Suman sa Lihya	General Batangas	Pre-colonial; used lihiya to preserve rice; became part of Spanish-era feasts.	Glutinous rice, lihiya, banana leaves	Steamed in banana leaves	Sold during fiestas, holidays; staple in local markets	Modern packaging; sold via online food markets; consistent demand from balikbayans and

						tourists.
Sumang Haba	Balete, Batangas	Elongated variant of suman; offered in Spanish religious events and local traditions.	Glutinous rice, banana leaves	Soaked, wrapped, steamed	Local livelihood for holiday seasons and festivals	Introduction of flavored versions; social media marketing by younger vendors.
Tamales Ibaan	Ibaan, Batangas	Influenced by Mexican tamales from the Galleon Trade; localized with coconut and rice.	Ground rice, coconut milk, egg, pork or chicken, banana leaves	Steamed in banana leaves	Boosts Ibaan's culinary identity; sold as pasalubong	Branded packaging; sold in specialty stores; recognized in food expos.
Putong Bigas	Mataasna kahoy, Batangas	Evolved from pre-colonial fermentation techniques; popularized during the Spanish era.	Ground rice flour, sugar, yeast, grated coconut	Fermented then steamed	Frequently sold in markets and church events	Commercial yeast use; larger-scale production in bakeries.
Bibingka	Lipa City, Batangas	Pre-colonial fire-cooked rice cakes; transformed during Spanish period with eggs, cheese, sugar.	Galapong, coconut milk, cheese, salted egg, banana leaves	Traditionally baked using clay pots (pugon)	High Christmas demand; often sold near churches during Simbang Gabi	Electric ovens used for mass production; frozen bibingka now available in supermarkets.

Bibingka ng Tanauan	Tanauan City, Batangas	Enhanced version of bibingka with richer flavors; known for “3-in-1 sa Sarap” concept.	Galapong, butter, coconut milk, cheese, banana leaves	Baked in banana-lined molds	A source of local pride; sold in roadside stalls and pasalubong shops	Online selling, franchising models, custom-label branding.
Putong Alsa	Lipa City, Batangas	Named for its leavening ('alsa'); from dense to fluffy rice cakes with modern ingredients.	Rice flour, sugar, baking powder or yeast	Steamed in banana-lined molds	Affordable snack in markets; sold alongside dinuguan	Uses aluminum molds and gas steamers; shelf-stable versions made for delivery.
Bibingkoy	Lian, Batangas (Cavite origin)	Introduced during Japanese occupation; reimagined by Lian locals with coconut sauce.	Glutinous rice, mung bean paste, coconut milk, langka, tapioca pearls	Baked, then served with thick coconut sauce	Boosts Lian’s culinary tourism; sold as premium delicacy	Used in gourmet menus; artisanal variants; promoted through tourism blogs.
Tinutong	Various Regions	Derived from tutong (scorched rice); celebrates the resourcefulness of Filipinos.	Cooked rice (scorched), sometimes with coconut milk	Toasted or scorched, sometimes turned into porridge	Low-cost production; often homemade and sold in local eateries	Repurposed as gourmet rice dishes; featured in food heritage campaigns.
Pinindot (Bilo-Bilo)	Various Regions	Pre-colonial dessert using abundant local crops; evolved as communal snack.	Glutinous rice balls, coconut milk, sweet potato, banana, tapioca pearls	Boiled in coconut milk mixture	High demand during fiestas; sold in carinderias and native food stores	Packaged as instant dessert kits; featured in fusion dishes and Filipino dessert restaurants globally.

The exploration of Batangas delicacies uncovers rich narratives that go beyond taste and preparation. Each delicacy serves as a cultural artifact—preserving indigenous practices, echoing colonial influences, reinforcing community bonds, and adapting to modern demands. Through thematic analysis, several key themes emerged, which are discussed below.

Historical and Cultural Evolution

The origins of most Batangueño delicacies trace back to pre-colonial Philippines, where rice, being the primary staple, was central to food preparation. Techniques like soaking, fermenting, and steaming glutinous rice were developed independently by early Filipinos. Examples include the use of lihiya in Suman sa Lihiya, and galapong (wet rice dough) in Putong Bigas and Bibingka.

Spanish colonization introduced new ingredients (e.g., cheese, eggs, refined sugar) and methods (e.g., baking), which gradually merged with native culinary practices. This is evident in the transformation of indigenous rice cakes into Spanish-influenced creations like Tamales Ibaan and Bibingkang Tanauan.

These delicacies thus encapsulate a fusion of culinary heritage, serving as edible chronicles of Batangas' evolving food culture across centuries.

2. Ingredients and Cooking Techniques: Anchored in Tradition

Despite regional diversity, common ingredients include glutinous rice, coconut milk, banana leaves, and local crops such as saba bananas, sweet potatoes, and mung beans. These are complemented by locally sourced flavorings like latik (coconut caramel), salted eggs, and cheese—yielding a unique sweet-savory flavor palette.

Cooking techniques remain traditional:

- Steaming – used in Putong Alsa, Suman, Tamales.
- Baking – as seen in Bibingka and Bibingkoy, often in clay ovens (pugon).
- Toasting/Scorching – distinct in Tinutong for its smoky flavor.
- Boiling in Coconut Milk – used in Pinindot (also known as ginataang bilo-bilo).

These methods emphasize not only culinary discipline and patience but also a resourceful use of local tools and natural materials like banana leaves, coconut shells, and clay pots.

Cultural Significance and Community Participation

Across Batangas, these delicacies are embedded in social and spiritual traditions. They are often central to:

- Town fiestas, Simbang Gabi, and Holy Week observances
- Family gatherings, weddings, funerals, and community rituals

The act of preparation is communal—families and neighbors gather to soak, grind, wrap, cook, and package food together. This collaborative nature fosters intergenerational transmission of culinary knowledge, strengthens community ties, and keeps indigenous foodways alive.

Moreover, many delicacies carry symbolic meanings:

- Sumang Haba represents long life and continuity.
- Bibingkang Tanauan as "3-in-1 sa Sarap" symbolizes unity of textures, flavors, and tradition.
- Pinindot embodies bayanihan—shared effort and unity.

Economic Relevance and Livelihood Generation

The production and sale of traditional delicacies serve as sustainable livelihoods for many Batangueños. Microenterprises and home-based producers play a critical role in:

- Supplying delicacies to local markets and roadside stalls
- Providing seasonal income during holidays and town festivals
- Offering pasalubong (souvenir treats) to tourists and returning overseas workers

In towns like Ibaan (famous for Tamales) or Lian (known for Bibingkoy), food tourism enhances local pride while stimulating economic activity. These delicacies serve as both tangible and intangible cultural capital, contributing to the community's identity and resilience.

Technological Advancements and Globalization Impact

Despite their traditional roots, these delicacies are evolving to meet modern demands. The influence of technology and globalization is evident in the following areas:

- Packaging and shelf-life improvement: Vacuum-sealed and eco-friendly wrappers extend freshness for transport and export.
- Digital marketing and online selling: Local cooks and entrepreneurs now market through Facebook, Shopee, TikTok, and other platforms, expanding reach beyond Batangas.
- Flavor innovations and hybrid creations: Younger generations experiment with ube, matcha, and chocolate-infused versions of suman or bibingka, merging tradition with modern trends.
- Diaspora consumption: Filipino communities abroad continue to crave these delicacies, creating international markets for frozen, ready-to-eat, or DIY mix versions of puto, tamales, or pinindot.

Such advancements reflect the delicate balance between preservation and innovation. While modernization changes the way food is prepared, packaged, and consumed, the core values of authenticity, nostalgia, and heritage remain intact.

This thematic analysis affirms that Batangas delicacies are more than food—they are cultural expressions of resilience, identity, and social cohesion. Their continued evolution proves that tradition and technology can harmoniously coexist. These delicacies:

- Connect generations through shared memories and rituals,
- Empower local economies and family-based enterprises,
- Represent Batangueño pride in both local and global contexts

In essence, these traditional foods serve as culinary bridges, linking the past to the present, the local to the global, and the individual to the collective.

Historical Influences on Ingredients

The foundational ingredients of kakanin primarily include rice, coconut, and sugar, which have been staples in Filipino cooking. Historically, the indigenous peoples of the Philippines utilized local varieties of rice and coconuts, which remain central to kakanin production today. However, the Spanish colonial period introduced new influences, such as refined sugars and baking techniques, modifying the traditional recipes [5]. This blending of indigenous and colonial ingredients led to a more diverse array of kakanin, such as "bibingka," which incorporates salted eggs and cheese.

In recent years, there has been a resurgence of interest in using organic and locally sourced ingredients. Artisanal producers emphasize the use of heirloom rice and natural sweeteners, responding to

the growing consumer demand for healthier and more sustainable food options [12]. This shift not only preserves traditional flavors but also promotes agricultural biodiversity.

Evolution of Cooking Techniques

Traditional cooking techniques for kakanin, such as steaming and baking, have remained largely unchanged; however, advancements in technology and kitchen appliances have introduced new methods that enhance convenience and efficiency. For instance, electric steamers and rice cookers have become common, allowing for more consistent results and easier preparation (Cruz, 2016).

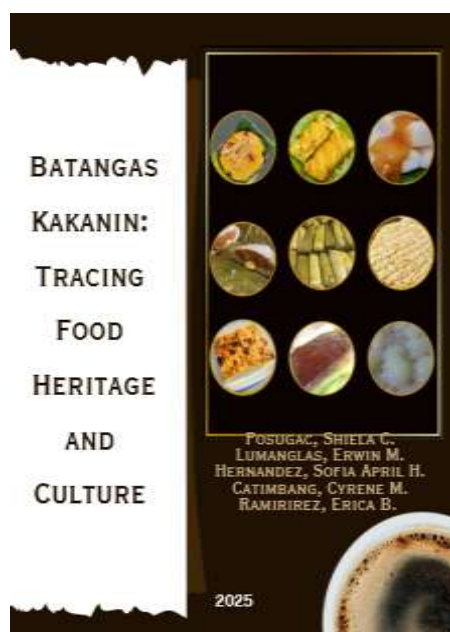
Additionally, while traditional kakanin were often cooked over an open flame, modern practices may involve the use of gas stoves or electric ovens, resulting in variations in texture and flavor. The accessibility of these modern tools has made kakanin production easier, albeit at the potential cost of some traditional authenticity.

Culinary Practices and Social Context

Culinary practices surrounding kakanin have also evolved. In the past, making kakanin was primarily a communal affair, often involving family gatherings or community events where recipes and techniques were shared [1]. Today, while these communal practices still exist, there is a growing trend towards commercial production, with local bakeries and food stalls offering a wide variety of kakanin for convenience and accessibility.

The rising interest in food culture and heritage has prompted a revival of traditional cooking classes and workshops, fostering appreciation and knowledge of kakanin-making within younger generations [12]. This movement not only preserves culinary traditions but also educates new cooks on the historical significance and cultural practices associated with kakanin.

Proposed Coffee Table Book and Recipe Book





Programs for the Sustainability of Local Culinary Practices in the Province

Program Title: "Sustainable Flavors of Batangas"

Program Objective: To promote the sustainable practices of local culinary traditions in Batangas by fostering community engagement, preserving food heritage, and supporting local farmers and artisans.

1. PROGRAM COMPONENTS

a. Education and Workshops

- **Culinary Heritage Workshops:** Organize sessions focusing on traditional Batangas recipes, cooking techniques, and the history of local ingredients.
- **Sustainable Cooking Classes:** Teach participants about using seasonal produce, minimizing food waste, and employing eco-friendly cooking methods.

b. Community Engagement

- **Farmers Market Initiatives:** Establish a platform for local farmers to sell their produce directly to consumers, promoting the use of fresh, local ingredients in cooking.
- **Community Eating Events:** Host events where community members can gather to share meals made from local ingredients, fostering relationships and breaking bread together.

c. Collaboration with Local Producers

- **Partnerships with Farmers:** Collaborate with local agricultural groups to highlight the importance of sustainable farming practices, promoting the use of organic fertilizers and crop rotation.
- **Supporting Artisans:** Feature local artisans, such as those who create traditional kitchenware, in the program to encourage the use of handmade, sustainable kitchen tools.

d. Promotion of Local Cuisine

- **Culinary Festivals:** Organize an annual festival celebrating Batangas cuisine, highlighting traditional dishes, cooking demonstrations, and local products.
- **Publication of Recipe Book:** Create a recipe book featuring traditional Batangas dishes, emphasizing sustainable cooking practices and the stories behind each recipe.

2. IMPLEMENTATION PLAN

Duration: 12 months

1. Months 1-2: Program Development

- Form a planning committee comprising local chefs, farmers, and community leaders.
- Identify venues and resources needed for workshops and events.

2. Months 3-6: Education and Community Engagement

- Launch cooking workshops and community cooking events.
- Initiate partnerships with local farmers and artisans.

3. Months 7-8: Culinary Festival Preparation

- Organize the logistics and promotions for the Culinary Festival, including engaging local chefs to conduct demonstrations and tastings.

4. Months 9-11: Publication and Promotion

- Compile recipes and stories into a cohesive recipe book.
- Market the book and promote sustainable culinary practices through local media and social platforms.

5. Month 12: Evaluation and Feedback

- Collect feedback from participants and stakeholders to evaluate the program's impact.
- Plan for future iterations based on community needs and suggestions.

3. EXPECTED OUTCOMES

- Increased awareness of the importance of sustainable culinary practices among residents and visitors.
- Strengthened community ties through shared culinary experiences and events.
- Support for local farmers and artisans, contributing to the local economy.
- Preservation of traditional Batangas culinary practices, ensuring they are passed on to future generations.

4. FUNDING AND SUPPORT

- Seek grants from local government and NGOs focused on cultural preservation and sustainability.
- Encourage sponsorship from local businesses and culinary institutions.
- Implement small participation fees for workshops and events to partially fund activities.

CONCLUSIONS AND DIRECTIONS FOR FUTURE USE

After discussing all the relevant findings and discussions, the following conclusions were derived. (a). The history of rice cake making in Batangas is a rich tapestry woven from local agricultural practices, historical influences, and cultural significance. It demonstrates the resilience of tradition while adapting to contemporary tastes, making rice cakes a beloved culinary heritage of the region. (b). The changes in kakanin culinary practices, ingredients, and cooking techniques over time reflect the adaptability of Filipino food culture. As it integrates new influences while maintaining traditional roots, kakanin continues to serve as a symbol of identity, community, and heritage within Filipino society. Understanding these changes enhances appreciation for the rich tapestry of culinary traditions that define the Philippines. c. Both coffee table books and recipe books can serve as powerful tools for promoting sustainability. By combining education, cultural appreciation, and practical applications, these books can influence readers' perceptions and behaviors, ultimately contributing to a more sustainable food system and lifestyle. (d). The "Sustainable Flavors of Batangas" program aims to create a vibrant, engaged community that values and preserves its culinary heritage while promoting sustainable practices. By fostering stronger connections between local producers, chefs, and the community, this program will contribute positively to the sustainability of Batangas' culinary practices.

Furthermore, from the results of the study, it is recommended to: (a). Local towns may encourage active participation from community members in workshops, cooking classes, and festivals. This involvement can foster a sense of ownership and pride in local culinary traditions, enhancing the sustainability of practices. (b). The government may develop partnerships with local schools, universities, and culinary institutions to integrate sustainable culinary practices into educational programs. This collaboration can provide students with exposure to local traditions and sustainability concepts. (c). Future researchers may also conduct oral history projects to document the stories of local chefs, farmers, and families related to traditional cooking practices. This can help preserve knowledge for future generations and underscore the cultural importance of food heritage. By implementing these recommendations, the study can contribute significantly to the sustainability of local culinary practices in Batangas, ensuring that the rich culinary heritage is preserved and celebrated for generations to come.

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