CHAPTER

17

Food, culture, and food tourism

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OUTLINE

Food, culture, and tourism appear to be strange bedfellows at its first glance, but on a closer look, their relationship is inseparable from each other. We argue that they are even indispensable of each other in today's tourism when increasingly more and more modern travelers seek not only the sun, sea, and sand but also an enriching, renovating, and educational cultural experience through their travels.

Food is a very solid form of cultural identity; it is a reflection of the use of local ingredients, prevailing cooking methods, spices, and herbs, as well as wisdom culminated over decades, if not centuries, of people cooking and preparing food. Modern tourists who thirst for enriching and inspiring cultural experience find local food a welcoming, accessible, and almost irresistible first encounter to a new culture. This chapter builds on this simple relationship between food, culture, and tourism; world examples are extensively used to illustrate the concepts discussed and a featured case study of Macanese cuisine concludes the chapter by drawing

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all the main points covered in this chapter, highlighting the interesting and indispensable nature that connects food, culture, and tourism.

17.1 Food and culture

Cultural values and beliefs impose strong influences on people lives and ingrain deeply in food choice and consumption. Rice is core food for most of the Asians, while wheat and potatoes are for Europeans and North Americans. Cassava is such an important staple for the Amazonians; meanwhile, quinoa is essential for the highlanders inhabited in South America. The culture that one lives in exerts considerable guidance on one's food choice. For instance, cassava or yucca is the ultimate food to start a day of the Amazonians. Women rise up before dawn to prepare cassava breakfast and guayusa tea for their husbands to consume before they start their hunting activities of the day. Guayusa tea is naturally caffeinated. In the west, people typically start their day with a cup of coffee, and guayusa tea starts the day of Amazonians (Fig. 17.1).

According to the Foods Model proposed by Mintz and Schlettwein-Gsell (2001), core food always serves with complementary food items to enhance scrumptiousness. In the foods model, there are four types of food: (1) core foods; (2) complementary foods; (3) secondary foods; and (4) peripheral foods.

The category food of legumes and vegetables sometimes work together as complementary or secondary foods, the consumption of which differs greatly from various cultures in terms of types and cooking styles. For instance, Chinese rice with stir-fried tofu, Japanese rice with brown miso soup, Peruvian quinoa pancake with corn kernels, Italian capellini with tomato and mozzarella, and Middle Eastern couscous with roasted winter squash are all good examples. Peripheral foods are not core category and can be easily replaced as food consumption behavior changes due to availability and food trends, for instance, herbs and spices used, snacks, and cooking styles.

FIGURE 17.1 Photo of guayusa tea cooking in Amazon village. *Source: Lei Weng Si.*

17.2 Food functions and beliefs

People from different cultures possess varies beliefs on food. Beliefs include food functions, medicinal values, and impacts on human bodies. In Chinese culture, foods are generally categorized into five types, namely "hot," "warm," "neutral," "cool," and "cold" food. It is believed that the type of food a person consumes should match with the person's type of body and condition at a specific period of time. For instance, if a person is identified as having a "cold" body type (normally the body type is identified by Chinese medicinal doctor), the person should avoid food which are categorized as "cold" and should consume "neutral" or "warm" food to balance the body. Examples of "cold" food are banana, turnip, and watermelon. Examples of "hot" food are lychee and chili (Table 17.1).

According to traditional Chinese medicine, the month after a woman giving birth to a baby is of critical importance to the woman's health in her life. It is believed that the month offers a golden opportunity to the women to transform her health and body condition by having proper diet and medicinal treatment. Tea made with lightly tossed rice is suggested to be taken regularly to boost up the Qi of the body. Qi is a vital life energy that is believed to flow through the body. In addition to the rice tea, different diet plans are prescribed based on the actual laboring condition of the women by a Chinese medicinal doctor. Plans are very different for women who have natural labor versus caesarean. For example, ginger is highly recommended for women having natural labor, while it is completely forbidden for women having caesarean. The reason is because ginger is considered as a type of warm to hot food which stimulates blood flow and it is dangerous for women after a caesarean procedure. Furthermore, another food belief from the southern part of China surly surprises the modern western diet, in which animal organs are considered unhealthy to consume. Southern Chinese people believed that organs of animal will supplement or supply nutrition to the same organ of human being that is consumed. For example, using pig lung, dried

TABLE 17.1 Food classifications.

Types	Grains	Meat	Vegetables
Neutral	Corn, soya bean, black bean	Pork, beef, chicken, goose, carp, shellfish, sea cucumber, octopus	Potatoes, sweet potatoes, yam, sesame, olive, carrot, apple, star fruit, sugarcane, grapes, lotus seed, dates, plum
Cool	Millet, barley	Nil	Cucumber, spinach, eggplant, green bean, mushroom, tofu, lotus root, lemon, tomato, pear, melon, asparagus, tea leaves
Cold		Duck, crab, clams	Bamboo shot, seaweed, winter melon, Chinese cabbage, grapefruit, pomelo, coconut, watermelon, turnip
Warm	Glutinous rice, sorghum, peanut oil	Lamb, shrimp, eel	Ginger, garlic, chives, papaya, longan, guava, hawthorn, lychee, peach, almond, chestnut, coffee, vinegar, durian, chocolate
Hot	Chilli, mustard, raw garlic, pepper, dried longan, sesame oil, hard liquor, deep fried food, deep fried peanut		

Source: Kaohsiung Medical University Chung-Ho Memorial Hospital.

vegetables, and almonds to make soup is very common in the southern part of China. This soup is perceived as supplying nutrition to the lung and moisture human's skin during autumn and winter.

In the Southern part of Chile, Argentina, Paraguay, Uruguay, southern and Central-Western Brazil, the tea of yerba mate is very popular and one will find more brands of mate than coffee in a local supermarket. Many South Americans consume yerba mate daily during breakfast and many consume a few cups the whole day. Yerba mate is believed as an energy drink to start a day. In fact, yerba mate contains caffeine and no doubt it is widely consumed early in the morning. Drinking yerba mate is a leisure and domestic activity in South America. The traditional way to consume yerba mate is to drink from a container made with a dried calabash by using a metal straw, called bombilla in Spanish. In the mountain of Patagonia, al gauchos, the traditional cowboys inhabited in Argentina, southern part of Chile, Uruguay, and Brazil are often enjoying and sharing yerba mate in a calabash container. Yerba mate is also used to welcoming new friends. When a new friend is introduced among a group of indigenous South American, yerba mate will be prepared and served in the calabash container with a metal bombilla. The whole group will use only one calabash and one straw to drink and share the yerba mate. It is a very common social practice that a person will have a zip of yerba mate from the bombilla (Fig. 17.2), then refill it with hot water, wipe the tip of the bombilla with a fragrant leave of a local herb, and pass to the next person to enjoy. If a person does not share or pass on the yerba mate, it hints that friendship is not built or discontinued.

From the above two examples of how pregnant women practicing traditional Chinese medicine and how yerba mate is served in South American countries, food functions and

FIGURE 17.2 Yerba mate tea cup and straw. *Source: Photo by Lei Weng Si.*

its beliefs, including impacts and value on people, are illustrated. These are only examples among numerous practices of different cultures. More importantly, food choice and consumption practices have been passed on from generations to generations and have been an essential element forming a particular culture. In the following section, how cultures contribute to the different food consumption habits and etiquettes will be discussed to further elucidate the entwined relationship between food and culture.

17.3 Food habits

The type of food people consume for breakfast, lunch, dinner, and the meals schedule tell a lot about a city or a country's culture and lifestyle. Meal patterns and meal cycles of different countries vary a lot. In the United States, for instance, a proper meal should consist of a main course and side dishes, for example, a meat, vegetable, and starch. In China and many parts of Asia, rice is a must to be served for a proper meal, while bread is essential in Europe. Bread and cereal are common breakfast in the west. In Asia, rice, noodles, dumplings, and steamed buns are widely consumed for breakfast. Furthermore, the sequence of food to be consumed also varies a lot. In the United States, appetizers are served before soup and salad, followed by the entrée and then by dessert. Everyone gets his/her own plate to eat. In China and some Asian countries, all dishes are served at the same time and to be shared among all diners. A proper Chinese banquet has the following sequence in serving dishes. Cold dishes are served before any hot dishes. Among hot dishes, style of stir-fried dishes will be served first and followed by braised dishes. Light flavored dishes are always served before strong flavored dishes, for example, stir fried sea limpet with celery and cashew nut is served before braised abalone and seasonal vegetables. Rice and noodles will be served after hot dishes and desserts and fruits are to be served at last. In addition, certain Asian cultures like Chinese and Japanese typically serve food according to the season. It is believed that the body is best to consume seasonal food and ingredients are at its finest when they are in season.

The portions of each meal to be consumed differ very much among different cultures. When understanding the proverbs of different cultures, one can understand how food habits are very much influenced by the culture ingrained in their day lives. According to the western food proverbs stated in Pollan (2009), there are two proverbs below:

> Eat breakfast like a king, lunch like a prince and dinner like a beggar.

> Eat breakfast alone, share lunch with a friend, and give your dinner to your enemy.

They illustrate the portion of each meal should be consumed by people in the West. Breakfast is considered as the most important meal of a day and should have the biggest portion among daily meals. In contrast, dinner is advised to be smaller comparatively to other meals or to be skipped.

In contrast, the Middle East has a very different view on dinner as illustrated by this proverb:

"أصل خراب البدن ترك العشاء (aslu kharab albudn tarak aleasha)"—The origin of the destruction of the body is the removal of dinner.

A lot of emphasis is put on dinner in the Middle East and normally Middle Eastern cultures leave their biggest meal for dinner time. In China and Japan, the proverbs suggest people never fill the stomach completely full, as these advise the following:

"七分飽 (Qi fen bao)"—Eat until you're only 70% full.
"腹八分目/はらはちぶんめ (Hara hachi bu)"—Eat until you're only 80% full.

Besides the types of food and portions of meals, eating etiquettes of different cultures deserve much attention for tourists and people learning different cultures nowadays as international travels become a phenomenon. In Asia, chopsticks are widely used to eat. Manipulating a pair of chopsticks is a real challenge for first timers. In addition, there are a few etiquettes to practice when using chopsticks:

- Never stick chopsticks in a rice bowl when resting the chopsticks or put the chopsticks across on a rice bowl. This is similar to rituals when offering to ghosts and spirits. People may rest the chopsticks on a plate or the whole pair by one side of a rice bowl or on a plate.
- Never pass food from a pair of chopsticks to another pair of chopsticks. This is simply considered unlucky.
- Lift the rice bowl up when you have to get rice with your chopsticks and put into your mouth. This is considered a practice by the less fortunate.

In addition, when consuming steamed fish, the fish is not to be flipped even when one side is finished. This is particularly prevalent in the southern part of China with many related to the fishing industry as flipping the fish is similar to a fisherman's boat capsizing. In Korea, you should not start eating until the eldest or the most senior among the group has started. Respecting the elders is a very important culture in Korea. If an older person offers you a drink or hand you something, you must lift your glass to receive it with both hands.

In South America, do not be surprised a dinner is served only after 10 in the evening if you are invited to your friends' home, and restaurants open only at 9 o'clock in the evening for business. A dinner starting at 10 o'clock in the evening is very normal and dinner ends only after 1 or 2 o'clock in the midnight. In Chile, you are expected to eat everything with your cutleries, even fries. Do not pick up any food with your fingers. In Mexico, you are expected to eat tacos or burritos with your hands instead of a fork and a knife. Using cutleries to eat taco is considered inappropriate and silly in Mexican culture.

In Europe, do not order a cappuccino after noon time or after dinner. Italians believe that a late-day cappuccino upsets stomach. Similarly, orange juice is taken only before afternoon in Portugal. Portuguese consider that orange juice is gold and is beneficial for the body only before noon time. In France, do not eat your bread as an appetizer before a meal. Bread is consumed mostly as a supplement to your food or to the cheese platter at the end of a meal.

In the Middle East, India, and some part of Africa, you should not eat with your left hand or even passing documents or things to people. It is because left hand is used to do the cleaning ritual after using bathroom. Meanwhile, shaking your coffee cup to signal your host that you do not want more coffee from Bedouins is an important etiquette; otherwise your host will continue to refill coffee for you. However, in many cultures, it is mandatory to eat with both hands, typically holding cutlery. It is considered impolite to eat with only one hand while the other is resting. Therefore, it is important for today's global travelers to appreciate different food cultures and not to show any disrespect to local traditions and customs, however unintentional. As the saying goes, "When in Rome, do as the Romans do."

17.4 Food and tourism

Research studies on local food, food habits, and culinary have been branches of sociology and anthropology in the 90s (e.g., Bell and Valentine, 1997; Maines, 1997; Warde and Martens, 2000; Beardsworth and Keil, 2002). Food as tourism products (e.g., Hjalager and Richards, 2003; Meler and Cerovic, 2003), tourists' food consumption pattern (e.g., Tse and Crotts, 2005; Chang et al., 2010), tourists' dining experience (e.g., Chang et al., 2011), and tourists' interest and motivation to attend food and beverages related events in a destination (e.g., Galloway et al., 2008) have been studied since the millennium. There has been considerable growth of food tourism-related studies and publications. Furthermore, the World Tourism Organization (UNWTO) launched the first Global Report on Food Tourism in 2012, which was a cooperation of UNWTO Affiliate Members Program. As the world travel phenomenon arises and tourists are constantly seeking new destination experiences, food/gastronomy tourism has emerged, and no doubt it has become the latest trend in the tourism sector. In this section, food/gastronomy tourism and cultural capital will be discussed. The highlights of the Second Global Report of Gastronomy Tourism, trends, and its importance, as well as the creation of UNESCO Creative Cities Network, in the field of Gastronomy are depicted.

Food tourism, domestically and internationally, has been further fueled by the "foodie" culture of particularly young people who travel to different places (cities within the same country, but more typically international travel), try out different eateries, and share photos and videos on social media such as Facebook, Twitter, and most commonly for such purpose, Instagram, affectionally called "Foodstagrams." Research has shown that foodie culture gives additional meanings to food consumption (Watson et al., 2008), which in turn brings positive economic benefits such as electronic word of mouth on social media. Travelers also increasingly refer to online reviews such as Trip Advisor and food blogs instead of guidebooks, which makes food and tourism inseparable from each other. Appreciating food no longer means conventionally and literally "to love" and "to enjoy" food, but rather to embrace the whole consumption experience with food as the center, complemented by the ambience and service, as well as a photograph to be shared on social media.

17.5 Food identity, culture, and tourism

Although the value that connects food identity and tourism is indispensable, food identity to a place does not need to be a culmination of culture and heritage even if it is historically rooted to a destination. One example is the tourism industry in Amakusa, a small town in the Kumamoto Prefecture, Japan. The city of Nagasaki and various districts in the Kumamoto Prefecture, including Amakusa, were the first spots the Portuguese landed in China and was central for its missionary work in Japan. However, the practice of Christian faith was severely oppressed and devotees moved inner land and smaller islands to continue their faith generations to generations. Amakusa contains important historical artifacts that show this period of oppression of the Japanese Christians. In an ongoing bid to become a UNESCO World Heritage site, the local tourism industry reacted by reintroducing Portuguese cultural elements into Amakusa to synergize the positive effects brought forth by tourism to the

region to produce Japanese's very own Portuguese food souvenirs. These included products made from figs and traditional sweets and even wines, as well as textiles.

In 2015, one of the authors was invited as a part of a delegation to provide advice to the local tourism businesses on how to proceed with this endeavor, with different experts giving advice to the local businesses on developing Portuguese-style souvenirs (particularly food). In this example, identity was rooted in this destination, but neither the Portuguese culture nor heritage was practiced in the region. It is through the potential benefits that tourism may bring that local businesses reacted proactively.

17.6 Gastronomy tourism and cultural capital

According to the Global Report on Gastronomy Tourism by the World Tourism Organization in 2017, an upward trend of tourists spending on food and beverage has been observed in different countries and cities, for example, in Ireland. Although food and beverage consumption is a must-do or even necessity of any tourists traveling, the broad spectrum of food tourism often refers not only patronization at high-end restaurants, large-scale food festivals, but anything from street food sellers to produce markets (Yeoman and McMahon-Beatte, 2016). The World Food Travel Association defines food tourisms as

> The pursuit and enjoyment of unique and memorable food and drink experiences, both far and near.

Nowadays, traveling to France and dine in a Michelin three-star restaurant; traveling to places where food ingredients originated or beer locally brewed; traveling across town to a new coffee shop for a home-roasted Arabica coffee; or traveling deep in the Amazon forest and experience a local lunch served by indigenous people have become more popular and much more accessible than in the old days. Food and traveling are surely inseparable, and the increase of world travel serves as catalyzer to blossom the development of Gastronomic Tourism. In addition, as stated by UNWTO Secretary General Taleb Rifai in the foreword of the Second Global Report on Gastronomy Tourism:

> Linking gastronomy and tourism also provides a platform for the promotion of cultures through their cuisine. This not only assists in destination branding, but also helps to promote sustainable tourism through preserving valuable cultural heritage, empowering and nurturing pride amongst communities, and enhancing intercultural understanding …

As seen from his statement, one can visualize that food, tourism, and culture are tightly linked together and they are supplementing each other. With proper planning, a destination will enjoy the benefits from Gastronomy Tourism economically and socially. The study of Mak et al. (2012) suggested that food consumption in tourism fits well in the embodied state of cultural capital proposed by Bourdieu (1984). Cultural capital refers to a stock of knowledge and experience people acquire through the course of their lives that enables them to succeed more than someone with less cultural capital. There are three states in cultural capital, namely the embodied state (the knowledge and skills an individual possesses), the objectified state (expressed in a form of cultural goods), and the institutionalized state (represented by actual documents and other proof of cultural status). As food consumption or participating in gastronomy tourism embeds in the embodied state of cultural capital, for example, joining a

cooking class of authentic northern Thai cuisine when traveling to Chiang Mai, Thailand, tourists will learn the authentic way in cooking Thai green curry. And the tourists will later cook a Thai curry upon returning home to showcase the cooking skills and Thai food knowledge earned from the cooking class. As Mak et al. (2012) stated, this kind of cultural capital can be used on return to home or be used immediately within the destination visiting to detect the authenticity of food consumed.

17.7 Trends and its importance

The first Global Report on Food Tourism was launched by the UNWTO Affiliate Members Program under the World Tourism Organization (UNWTO) in 2012. The report reveals the new trend in food tourism and movements from different types of entities, namely destination management organizations, business organizations, and education organizations. The second Global Report on Gastronomy Tourism was published 5 years after the first report in 2017. The report is a fruit of the UNWTO Affiliate Members Program with case studies from 60 contributors including UNWTO Member States, Affiliate Members, and partner organizations. The second report is much richer than the inaugural one in 2012. Conferences and activities of gastronomy tourism taking place of the last 5 years were also reported. The report addresses the importance of gastronomy in tourism destination development as well as the global trends on gastronomy tourism. Case studies on gastronomy tourism are incorporated. Experiences and best practices in gastronomy tourism from around the globe are included. Furthermore, findings of a survey aiming at seeking an in-depth understanding of gastronomy tourism development in different destinations are reported too. The pool of respondents consisted of UNWTO Members from 29 countries between the periods of June to September 2016. A total of 77 responses were received in which 67.5% of them were from Europe, 22% from the Americas, 7.8% from Asia and the Pacific, and 2.6% from Africa. The majority of respondents represented governmental departments (41.5%) and not-for-profit organizations (28.5%), as well as educational institutions (15.5%) and private sector businesses (14.5%). The key points are as followed:

- The majority (87%) of responding organizations believe that gastronomy is a distinctive and strategic element in defining the image and brand of their destination;
- Gastronomy ranked the third main reason why tourists decide to visit a destination;
- Approximately 70% of respondents have already targeted gastronomy tourists as a market segment;
- The potential of gastronomy to enhance the livelihood of the local community has been valued at 8.53 points out of 10;
- 80.5% of destinations rating gastronomy tourism potential with 8, 9, and 10 points.

The findings project the important trend of gastronomy tourism, particularly on its potential contribution to local community and destination image. Additionally, research conducted by the World Food Travel Association - 2016 Food Travel Monitor depicts that 93% of travelers can now be considered food travelers. The association defined “food travelers” as

travelers who had participated in a food or beverage experience other than dining out, at some time in the past 12 months, including activities as followed:

- Visiting a cooking school;
- Participating in a food tour;
- Shopping in a local grocery or gourmet store;
- Joining tours at food or beverage factories;
- Participating in wine/beer/spirits tasting;
- Eating out in unique or memorable foodservice establishments.

The association also describes food travelers as explores who are passionate to get off the beaten path and discover new, unique, or undiscovered experiences. An increase from 8.1% to 18% food travelers expressed an interest in Gourmet experiences, as their primary interest between 2010 and 2016 was seen in the study of Psycho Culinary research, conducted by the same association. It illustrates a clear bright future for gastronomy tourism development.

17.8 UNESCO Creative Cities Network—Gastronomy

Branding of gastronomy has reached a new global level of attention when UNESCO (United Nations Educational, Scientific and Cultural Organization) launched its Global Alliances Creative Cities Network in 2005. The Network recognizes cities worldwide with reputations as centers of excellence in seven areas, namely Crafts and Folk Art, Design, Film, Gastronomy, Literature, Music and Media Arts. The UNESCO Creative Cities Network was created to promote cooperation within and among cities that have recognized creativity as a strategic tool for sustainable development in the area of economic, social, cultural, and environment.

To be qualified in the Network for gastronomy, cities have to demonstrate that they have met the following criteria: evidence of traditional food markets, a traditional food industry and a tradition of hosting gastronomic festivals. To date, there are a total of 180 cities in 72 countries designated in the Network. Among the new addition of creative cities in 2017, there are eight cities designated under the field of gastronomy. They are Alba (Italy), Buenaventura (Colombia), Cochabamba (Bolivia), Hatay Metropolitan Municipality (Turkey), Macao Special Administrative Region (China), Panama City (Panama), Paraty (Brazil), and San Antonio (United States of America). Together with the new designation of Macao, there are three cities in China: Chendu, joined in 2010; Shunde, joined in 2014; and Macao are in the field of gastronomy of the UNESCO Creative Cities Network.

17.9 The recent case of Macao Special Administrative Region, China

Destinations are in fierce competition to attract tourists worldwide nowadays. Gastronomy tourism offers new path to destinations in showcasing not only the authentic dishes and beverages but also roots, stories, and histories go along with meals serving on a dining table. As suggested by the World Food Travel Association, the benefits that a city or community could reap from gastronomy tourism are ranged from social to economic

and even environmental. Below is a short list of benefit in activating gastronomy tourism, provided by the association.

- Increase visitor arrivals
- Increase sales (rooms/airplane seats/restaurant meals/wine/beer/car rentals)
- Increase media coverage
- Provide a new competitive advantage or unique selling proposition
- Increase government authorities tax revenue
- Enhance community awareness about tourism in general
- Enhance community pride about, and awareness of, the area's food and drink resources.

Furthermore, as acknowledged by Yolanda Perdomo, Director of the Affiliate Members Program, in the Second Global Report of Gastronomy Tourism:

> Gastronomy tourism has been continuously increasing and its importance has been recognized by many destinations; in addition to its economic benefits, gastronomy has demonstrated to be a major source of identity and pride for local communities, drawing on an intangible heritage. It is also able to attract tourist flows to less visited regions, consequently generating spending in a way that is more equitable throughout the entire region. This has a widespread impact throughout the value chain and contributes to economic development and opens doors to new opportunities.

The Historic Center of Macao consists of 25 historic buildings, which was enshrined on the World Heritage List in 2005. A year later, in 2006, Macao adopts the UNESCO Convention of Safeguarding Intangible Cultural Heritage (UNESCO, 2003), a commitment by the government to ensure the continuity of particularly Portuguese-related heritage in Macao. The Intangible Cultural Heritage is classified into five domains: oral traditions and expressions; performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; and traditional craftsmanship. Although "food" does not fall into a single domain, it encompasses in all five domains in different manifestations.

In a recent successful endeavor, Macao initiated the application to be qualified and listed in the UNESCO Creative Cities Network, in field of Gastronomy at the end of 2015. Macao becomes the third Creative City of Gastronomy in China, after Shunde and Chengdu, in 2017. The designation of Macau has displayed the convergence of food, culture, and identity of a city through a potential realization of gastronomy tourism development.

The designation of Macao as a Creative City in the field of Gastronomy reinstates Macao's unusual history and rich heritage of the first and last European outpost in Asia. The recognition of built, intangible, and food heritage by world experts through UNESCO encourages and rejuvenates the idea of strategically position Macao as a food destination using its unique food identity—the Macanese food.

17.10 Featured case study: Macanese cuisine and identity

The term "Macanese" is heavily disputed among the Macanese community, hereby referred to a community of Eurasians born in Macao to both parents of both Portuguese and Chinese ancestries. Macanese does not refer to the people of Macao—ethnically

Chinese—who make up the majority of Macao's population. Because of the rich and long influence of the Portuguese in Macao, the Macanese has its own food, language, and customs which reflect the Macanese identity and very different from the other cultural groups in Macao. The reason the Macanese gains prominence in Macao was because of their socioeconomic and political background, but further discussion on this is outside the scope of this chapter (for further reading into the Macanese identity, see http://www.macstudies.net/engaging-the-macanese-a-case-study/). Regardless, the Macanese has a strong identity with food as the center of all celebrations—tea parties, festivals, religious events, birthdays, and weddings. With the designation as a Creative City of Gastronomy, it is possible to further promote Macanese cuisine and leverage its benefits through tourism.

The Macanese food is central to all celebrations and gatherings because it reinstates and reinforces the diversity and variety of cultures that make up today's Macanese—probably one of the world's oldest forms of fusion cuisine. As simply noted by Cíntia Serro in her famous cookbook (Serro, 2013) "food is the focal point of any event that brings Macanese people together, anywhere in the world." Interestingly, although food is the focus of the Macanese gastronomy culture, the identity is also manifested in other forms related to food. One example is the typical Macanese wedding banquet centerpiece which is decorated by a homemade bridal doll, and wedding favors made up of traditional special sweets (particularly of those made of coconut), as well as the Macanese cake (rum cake). The coconut is a reminder that Macanese people have Chinese ancestral roots, as the pronunciation of the word "coconut" (ye-zi) is similar to "grandfather–son," thus meaning births to come, particularly of male offspring, an auspicious symbol in a wedding. The bridal doll is traditional given to the youngest girl sharing the same table (Fig. 17.3), the one who is still single or the next to be married (there is no tradition; as it is illustrated in the following, the traditional Macanese culture bears no institutionalized form).

The Macanese cuisine is a culmination of food wisdom—ingredients, methods, customs, and practices—of the Portuguese maritime route reaching the Far East. For instance, the

FIGURE 17.3 Homemade bridal doll and Macanese cake are typical table centerpieces and wedding favors in a modern Macanese wedding banquet. *Source: Photo by Ubaldino Couto.*

FIGURE 17.4 Galinha à Portuguesa; A typical Macanese tea party. *Source: Photo by Florita Alves.*

Macanese cuisine incorporates spices typically used in Africa and India such as turmeric and paprika, incorporates Malaysian characteristics such as coconut and stews reminiscent of those from its Portuguese origins. One example is the *Galinha à Portuguesa* (Portuguese-style Chicken), which was never originated from Portugal but very much a Macanese dish. It is essentially a chicken and potato stew in tomato sauce and turmeric (and/or curry), with a coconut milk finish to thicken the sauce, typically garnished with coconut flakes and Portuguese chouriço (sausage) (Fig. 17.4). Many family recipes would oven bake or grill for a few minutes before serving to give a slightly burnt finish.

There is no standard in Macanese cuisine. Each family has its own secret recipe and rarely Macanese families share with outsiders; recipes were typically passed on from generation to generation, and rarely in full—most recipes even passed down from elders in the family, require significant adjustments and improvisation. This is reflective of the so-called "origins" of Macanese cuisine according to many Macanese old wives' tales. The story has it that when the Portuguese men arrive in the Far East on naval ships (and along the route from Portugal, circumnavigating Africa, India, and the Malaysian peninsula to reach Macao), many became too weak to travel back to Portugal or simply they were mesmerized by the beauty of both the Far East lands and women. Consequently, many remained in Macao and married local women, who obviously did not cook anything remotely similar to Portuguese food or Macanese dishes. The husbands would describe fondly the food from home and what they had along the different ports before reaching Macao, and the housewives would share recipes and advices. As a result, families typically have different recipes even for the same dish as the Macanese cuisine is essentially a fusion food, made up of memories, shared wisdom, and improvisation of local and seasonal ingredients, as well as the ethnic roots of the Macanese family (some men and women who arrived in Macao later were second generations born in Africa, India, and Malaysia).

One example of variety across families is *minchi* (sautéed minced meat; the word is neither Portuguese nor Chinese but patuá, a creole spoken by the Macanese people), a somewhat

signature and favorite of the Macanese people. In its purest form, *minchi* is typically sautéed pork and beef mince in onions, with Chinese dark soy sauce to taste and fried potato cubes to garnish, typically served with a fried egg and plain boiled rice. Some families would insist the "original" has Portuguese chouriço julienne to finish while others would argue theirs with diced Chinese dried mushrooms. Conversely, some families proudly share their "original" recipes with a spicy kick (by adding curry powder when stir-frying the meat) and others would have diced bitter melon to replace the fried potato cubes but in a shrimp paste sauce. The variety of *minchi* is endless and the differences are not subtle as evidenced by the few examples illustrated (Table 17.2). Indeed, Macanese families respect the diversity and variety of Macanese cuisines among families and often strive to learn from each other to improve their own family recipes.

Unlike many other traditional cuisines which are institutionalized and typically come with a standard recipe, Macanese cuisine—although bearing a few hundred years of history—is rather secretive and informal. Fortunately, there have already been efforts in institutionalizing Macanese cuisine before the UNESCO Creative City of Gastronomy designation. One example is the establishment of the *Confraria da Gastronomia Macaense* (CGM, Macanese

TABLE 17.2 Recipe of minchi.

Ingredients:	In a pan, sauté minced pork (can modify recipe to 50–50 pork and beef) for 5 min; drain and set aside in a bowl, discard liquid.
Corn starch 1 tsp	
Dark soy sauce 1 tsp	In the same pan, heat cooking oil and sauté garlic, shallot, and green onion. Add minced pork and both light and dark soy sauces. Add salt and pepper, sugar, and vinegar to taste. Cover and cook in medium heat for 15 min, stirring occasionally to keep the bottom from sticking.
Garlic 4 cloves	
Green onion 1 sprig	
Cooking oil 1 tbs	
Light soy sauce 3 tsp	Add corn starch when the meat is cooked (this can be omitted but drain excess liquid; the mince must be dry). Before serving, garnish with fried potato cubes.
Minced pork 500 g	
Pepper $^{1}/_{2}$ tsp	To prepare fried potato cubes, peel and dice potatoes (1/2-inch cubes) and let them stand in cold salted water for an hour. Dry well. Deep fry and leave to drain excels oil on paper towel.
Potato 4	
Salt	
Shallot 4 bulbs	
Sugar 1 tsp	
Vinegar 2 tsp	

Source: Photo and recipe by Florita Alves. Recipe adapted from Serro.

Gastronomy Association, web http://www.confrariamacaense.com). According to its statues, CGM aims to research and promote the Macanese cuisine heritage; in addition, the statues also ensure the authenticity of Macanese cuisine and protect the natural evolution of recipes, thus addressing the problem of variety of the same dish in Macanese cuisine.

There are obviously many more dishes in Macanese cuisine and the Macanese people are most proud of its *Chá Gordo* (fat tea, tea parties typically for children birthday but can also be modified into wedding receptions, baptism celebrations, baby showering, and so on). These events are typically filled with many Macanese snacks and dishes, sometimes in the form of a "potluck" where different families bring different dishes to show off their culinary skills and best dish (Fig. 17.5).

As we pointed out at the beginning of the chapter, food tells a lot about a culture—there are also many more stories about the Macanese culture and identity through food. It is therefore imperative for the government and tourism authority of Macao to promote the Macanese food culture, among others, so as to diversify the touristic offerings in Macao. Today's travelers are different from the past—they seek novelty, truth, and authentic cultural experiences (Table 17.3). It is possible for tourism authorities to unleash food tourism for the greater benefits of tourism to a destination.

Food, after all, connects us all, regardless of which culture we are in. In the selected recipes presented herein these chapters, the authors have heard comments from both extremes, ranging from "hey, that's just cheese on toast" and "it's same as my grandma's chocolate brownie" to "that tastes so different from the food we have" and "don't you serve these with mashed potatoes?" It is exactly these comments when we as travelers feel and say as we sample local and traditional foods. While food brings out the unique identity of different cultures, it also reinstates the very basic connection among us all.

FIGURE 17.5 Chá Gordo: A typical Macanese tea party. *Source: Photo by Florita Alves.*

TABLE 17.3 Recipe of bolo de chocolate.

Ingredients:	In a bowl, sift and combine baking powder, cocoa, flour, and salt. In another bowl, combine milk and pure vanilla extract.
Butter 340 g	
Sugar 454 g	Mix well sugar and butter and add eggs one at a time. Add contents from the two bowls little by little and mix well.
Eggs 6 (50 g each)	
Baking powder 3 tsp	Pour batter into a cake pan greased with butter and dusted with flour. Preheat oven to 175°C.
Cocoa 55 g	Bake for 50 min approximately. Remove to a rack to cool. Cracks appearing at the top are normal and a symbol that the cake is ready. To check, poke in a long toothpick; if it is clear after removing, the cake is ready.
Flour 395 g	
Salt $^1/_4$ tsp	
Fresh milk 250 mL	
Pure vanilla extract 2 tsp	

Source:Photo and Recipe by Florita Alves.

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