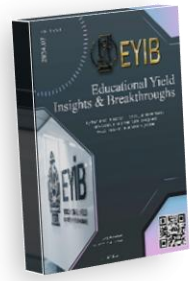
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FOOD AND CULTURE CULINARY TOURISM SILK-ROAD INTERNATIONAL UNIVERSITY OF TOURISM AND CULTURAL HERITAGE

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Annotatsiya

Food tourism refers to tourists travelling to discover the distinct food culture of a destination. Food has become an increasingly fundamental factor of what and where you travel to. Traditionally food was seen as a secondary aspect of a trip. In recent decades food tourism has become more prominent within literature and an increasingly popular tourism product. This paper looks at the relationship between food, culture and tourism by using qualitative, interpretive desk research (secondary research). The literature review looks at food tourism, the experience economy, value co creation and food as a part of our identity and heritage. The methodology section explains how the sources were selected and coded. The findings section describes 5 main themes found which include; 1) Food as a historical and meaningful cultural product, 2) Food as a transformed product – curries in Britain, 3) The distribution of staple foods such as rice, wheat, potato and cassava across trade routes such as the ancient Silk Road, 4) The experience economy and value co creation of food and 5) Heritage & Authenticity. The discussion section relates the findings to Uzbekistan and Samarkand who have huge potential for food tourism due to their plov and bread culture. Recommendations are provided for destination managers and tourism educators.

Kalit so‘zlar: Food tourism, Culinary tourism, Food culture, Silk Road, Experience economy, Heritage, Uzbekistan

1. INTRODUCTION

Food tourism has been around within the travel industry for many years. Research has shown that whilst tourists may be interested in learning about the culture and famous landmarks of their destination, food plays a large part in the tourist experience (Hall & Sharples, 2003; Kivela & Crotts, 2006). Tourists visiting Istanbul will expect to visit the Hagia Sophia but will have greater memories of eating breakfast, street food and visiting tea houses. Food is now seen as one of the key factors motivating people to travel, creating memorable experiences and promoting destinations. This paper looks at how food can be viewed as a basic element of tourism and how it connects to the culture. Food is a universal requirement and can be seen as highly specific to culture. The choice of ingredients, method of cooking, who you eat with and how much value you put on food will differ between different communities

which is an interesting element to curious tourists. Food can also be seen as part of the 'experience economy'. Products and services are offered by destinations to create an experience. Value is created through the choice of consumables and what the destination is known for (Pine & Gilmore, 1998; Prahalad & Ramaswamy, 2004). The tourist becomes involved in creating meaning. The history of food can also be looked at. Many dishes now marketed as traditional and authentic have travelled from continent to continent with changes to the ingredients and names. Looking back at the history of British Curry, Rice and Wheat travelling along trade routes and how Potato and Cassava travelled around the world due to contact between the Old and New World demonstrates how food culture has developed over time (Crosby, 1972; Collingham, 2006). Countries such as Uzbekistan who were part of the Silk Road will provide an interesting insight into food culture as cities along the Silk Road were centres for sharing ingredients, cooking techniques and tastes (Frankopan, 2015). There are three issues. Firstly many pieces of research look at food as an attraction/product with less regard to the history and culture behind it. Secondly food history and experience economy are rarely connected. Lastly there is limited work providing practical guidance on how to apply these ideas to destinations in central Asia. This paper will attempt to overcome these issues and bring the three components together in an organised manner. This paper aims to show how food interacts with culture and history to create a form of culinary tourism. This will be done by:

Define food tourism and how the role has developed within tourism studies.

Show how food connects to identity, heritage and tourist experiences.

Analysing how foods have changed and evolved throughout history using examples.

Implications to help develop culinary tourism in Uzbekistan focusing on Samarkand.

This study will be guided by three research questions. RQ1 How is food tourism defined and explained in academic literature? RQ2 How does food travel and change throughout history to create meaning and value within tourism? RQ3 What can be learnt from a Silk Road destination such as Samarkand? This paper will be structured using the IMRaD format (Introduction, Methodology, Results and Discussion). After this introduction section 2 will provide a literature review. Section 3 will provide an explanation of the methodology. Section 4 will provide results from the thematic analysis. Section 5 will discuss the findings, practical implications, limitations and future research. A brief conclusion will also be provided.

2. LITERATURE REVIEW

Food tourism refers to travelling to discover unique foods. The literature contains many similar terms to food tourism; namely: culinary, gastronomic and taste tourism. Long (1998) first proposed the term culinary tourism using a folkloristic approach. The definition of culinary tourism is 'the deliberate and active consumption of foods of other cultures, places or groups'. The tourist is seeking something different and novel as food provides the opportunity to engage with a different culture. Hall and Sharples (2003) define food tourism as visiting primary/ secondary food producers, food festivals, restaurants and specific places to obtain the primary reason to travel. However traditionally food has been considered a secondary service which tourists can enjoy on top of accommodation and transport. Recent research indicates there is no

such thing as secondary food as food is always a key factor in determining where tourists go and how they enjoy their holiday. Hjalager and Richards (2002) contain some key articles within the food and tourism literature. The articles highlight that many visitors will consider food and drink as key part of their holiday and have helped link tourism to agriculture, local identity and regional development. The OECD (2012) have recognised food as a key strategic component to ensure tourists will visit a place over others with a similar landscape/monuments. Within the last few years the idea of food tourism has become much more prevalent as a concept within the academic field and as a tourism product. There has been a rise in food festivals, gastronomic walks, cooking experiences, market visits and farm to table experiences. Ignatov and Smith (2006) have carried out research into culinary tourists and based on their interest in food related activities they have categorised them into groups. They found that tourists differ greatly in how important food is to their holiday. Some may go specifically for the food while others may just see it as one of the nice aspects of their trip. Because the motivation differs the destination should provide food products to appeal to a variety of tourists. The second section of research is related to the tourist experience. Pine and Gilmore (1998) suggested economies have moved from commodities to goods, to services and now to experiences. Companies provide value to customers through providing experiences. Tourists have many experiences; they could visit a historical caravanserai to eat, take part in a cooking experience in a family courtyard or visit a bakery in the morning. All of these can be seen as turning an experience into a product. Quan and Wang (2004) have proposed an experiential model to help show how tourists experience food. This identified two aspects; peak experiences where food is the main motivation to visit, and facilitating experiences where food is used to enhance other activities. They also highlighted that eating is an everyday activity which can be made special by eating somewhere new. Value co-creation is now an important concept. Prahalad and Ramaswamy (2004) suggested that value is not just created by the company but by interacting with consumers. Food tourism naturally includes this. The tourist will have control over where they eat, what they want to order, how they interact with the chef/ host and what stories they want to hear. When choosing what food to eat the tourist will create meaning around the local food. As a manager you would want to ensure that the interactions during the meal (how much the waiter tells them, how much they get involved in making the bread/plov, the atmosphere) are of high quality as well as the technical quality of the food. Kivela and Crotts (2006) looked into how gastronomy impacts the tourist experience. They found that it can be a key aspect of the overall impression and likelihood to return. Mak, Lumbers and Eves (2012) analysed the impact of globalisation on food consumption. They highlighted that although tourists want to eat local and authentic foods they will have habits and expectations based on global food culture. Destinations need to find a balance between giving authentic food but providing comfort for international tourists. Anthropologists and Sociologists have argued for a long time that food is a way of identifying. Fischler (1988) explained that food is key to personal and group identity. By eating food it becomes part of the individual, we literally are what we eat. Food can identify social groups like religious, class and regional. It also helps organise society by showing what can be eaten, when and with who. Mintz (1985) showed how a commodity can be linked to global trade, colonialism and changes in eating habits through his research

into sugar. Understanding these perspectives will help us realise how powerful food can be in tourism. When tourists eat local foods they are engaging with values, history and social interactions. Food is also known as intangible heritage. The cooking and eating of food involves skills, rituals and social interactions which are passed down through generations. In 2016 the culture and traditions of Oshi Palov in Uzbekistan was added to the Representative List of the Intangible Cultural Heritage of Humanity by UNESCO. Plov is recognised as a social aspect and is linked to celebration, hospitality and community. This is important to tourism as it increases the symbolic value of the food and makes the destination have a strong story. However, scholars have highlighted that often tradition is created. Hobsbawm and Ranger (1983) highlighted that many activities we perceive as traditional have been created or formalised in more modern times. This means authenticity is not a set term in food tourism. It is a perceived concept by the host, guest and media. Many dishes will have changed greatly over time but will still be perceived as authentic. Knowing the history of a food can help tourism professionals to give an authentic story behind the food rather than putting it in an imaginary past. Food can have a history of travelling. Some of the most interesting food stories relate to food changing as it travelled. For example British curry. Collingham (2006) explains that the cooking methods in the Indian sub-continent have changed over time due to trading and conquering. Once in Britain the cooking methods changed again. Recipes for curry were published as far back as 1747 (Glasse, 1747). Curry powder was being sold in the 1780's. By the nineteenth century curry recipes were common in popular cook books. The popularity of curry houses in the second half of the twentieth century in relation to migration from South Asia have made dishes like vindaloo a staple for British menus. Many British curry names sound Indian but do not match anything that can be found in India. Some aren't even recognised.

The second section of research looks at how crops have been shared globally. Crosby (1972) explains the Columbian Exchange, the process of moving plants, animals and diseases between the Americas and the rest of the world after 1492. Crops such as potatoes, maize, tomatoes, chilli peppers and cassava were taken to Europe, Africa and Asia. Wheat, rice, sugar and livestock were taken to the Americas. The potato (which was domesticated in the Andes) became a staple food in many European countries. Cassava (originally from South America) became a staple in parts of Africa and Asia. Laudan (2013) gives insight into how the movement of crops, along with empires and trade have helped create the main cuisines in the world. The third key reference to this area is the Silk Road. Frankopan (2015) highlights that crops, cooking and flavour were also traded along the Silk Road (between China, Central Asia, Persia, Middle East and Europe). Rice is a staple food therefore helps to link the people of China living by the river banks to the people of India famous for their vibrant textile industry. Rice has been a national dish for both countries for centuries. In Asia rice is the main food for most people. In Europe and North America wheat and potatoes are staples. In Uzbekistan food can be seen to have been impacted by the Silk Road. Rice, meat, vegetables, spices and dried fruits are combined. The review highlights that there are strong concepts within the research (culinary tourism, experience economy, value co-creation and food identity). There are also many examples from the food history (curry, Columbian Exchange, Silk Road). However these two areas do not often

coincide within research for tourism students and destination managers. There are also few examples from Central Asia in the English literature. This paper will help fill this gap by providing a thematic analysis to link the concepts and examples and apply them to Samarkand.

3. METHODOLOGY

This research uses a qualitative interpretive approach as the research questions aim to define concepts (RQ1) and understand the impact of historical processes on cultural meanings (RQ2). This type of research allows interpretation of the existing knowledge. This topic spans across many disciplines such as Tourism Studies, Anthropology and Food History therefore using a narrative synthesis will provide a more logical way of organising the varied information (Snyder, 2019). It will also allow a conceptual framework to be created using the secondary information from literature. This is due to the research being based using the IMRaD structure. This means the research has an introduction, which provides background information and aims. A literature review to provide background knowledge, a methodology to explain how the information has been selected and analysed, results to show the themes from the data and a discussion to explain the relevance to the research questions and Uzbekistan. This has been sourced from academic and professional sources. This includes peer reviewed journal articles (a), academic books and edited texts (b), reports from international organisations (OECD/UNESCO) (c) and primary sources from history (early cookbooks) referenced within the literature (d). The table below shows the inclusion criteria.

Table 1: Inclusion Criteria

Inclusion Criteria Description

Relevance Relates to food/cuisine/gastronomy/foodways, culture, identity and heritage OR tourism, food exchange history.

Credibility Peer reviewed journal articles, books from academic publishers and reports from recognised international organisations.

Conceptual Provides definitions, models or detailed case studies.

Time Period Foundational texts regardless of time of publication and texts from 2000 onwards to show development of food tourism.

Language English.

Geographical Diversity Attempted to include examples from Asia/Silk Road.

This research used my initial draft. This contained notes on the history of curry, rice, wheat, potatoes and cassava. All statements have been cross-referenced with academic sources in the reference list. Thematic analysis (Braun & Clarke, 2006) was used to analyse the data. There were six stages. The first stage was reading through the selected sources multiple times to understand the argument. Initial coding was completed (Stage 2). This involved highlighting sections of the text relating to definitions, motivations, experiences, identity, heritage, history, trade routes and dish transformation. Thematic analysis was then completed, grouping similar codes together to form potential themes (Stage 3). Themes were then compared with the coded sections and overall data to ensure they were logical and unique (Stage 4). Themes were then defined and labelled (Stage 5). Finally, the themes were written up to form the results (Stage 6). An example of coding can be seen below:

Table 2: Example of coding

Example of content Initial coding Theme

Food was the main motivation for visiting OR was a peak/supporting experience Peak and Supporting Experience Motivation/Experience & Co-created Value

Curry recipes were published in the 18 th Century and curry houses Dish Transformation Adaptation/Migration/Naming

Rice was eaten in Asia, wheat and potatoes in Europe and North America Diffusion of Staple Food Staple food/Regional food

Eating food is eating culture 'We are what we eat' Food as a history carrier Identity/Boundaries

Oshi Palov was written, there are fabricated traditions Heritage & Authenticity Heritage/Authenticity Resources

Qualitative research often looks at validity. This can be ensured by ensuring the research is credible. Triangulation was used by looking at different information sources. Transferability was ensured by providing detailed information about the context and inclusion criteria. Dependability and confirmability was ensured by providing detailed information about the coding choices made. All statements in results can be traced back to an identifiable source. As this research didn't involve any human participants or personal data ethical approval wasn't required. All concepts have been cited and referenced from other authors. The research has been written in my own words. Limitations were present within this design. As it was a desk based study no new data was collected from tourists or food producers meaning motivations, expenditure and satisfaction couldn't be measured. Sources were specifically chosen meaning useful studies from Uzbek, Russian or other languages weren't included as everything was in English. Thematic analysis involves interpretation meaning another researcher could have interpreted it differently. This is discussed in section 5.

4. RESULTS

Five key themes were identified from the analysis. These are summarised below in Table 3. These themes are closely interlinked. Theme 1 provides the overall background to the food culture. Theme 2 and 3 provide insights into how dishes are changed throughout history. Theme 4 discusses how value is created through the tourist experience. Finally Theme 5 shows how food can become a resource due to heritage and authenticity.

Table 3: Summary of themes identified

Theme Number Theme Description Key Sources

1 Food as a historical and cultural text Food can be seen as a cultural text. Dishes provide insight into how the country operates. This can be seen through how food reflects the environment, crops, animals, cooking and preservation technologies, religious regulations and social events that occur in the area. Eating is seen as ingestion so the qualities of the food and the group sharing it are symbolically ingested by the consumer (Fischler, 1988). By trying new foods tourists are engaging in relationships with a new culture and learning about their own boundaries (Long, 1998).

Simple ingredients can often provide insight into a complex history relating to trade and power (Mintz, 1985). If food is explained by guides, menus and hosts then this text can be interpreted by tourists. If no explanation is provided then food is simply seen as a simple product that can be substituted by any similar product. This shows that food storytelling and interpretation are essential within food tourism. Theme 2 can be

seen most clearly through the example of curry in the UK. There is a long history of curry in the UK. Recipes were printed as far back as 1747. Curry powder was available by 1784. By the 1800s curry recipes were common within popular cookbooks. However, curry houses became much more popular in the 1970s. This was due to migrants from South Asia (particularly India and Bangladesh) opening restaurants that changed their cooking to suit local customers. Dishes like vindaloo (which descended from a Portuguese influenced dish of meat marinated in wine and garlic that was altered within Goa) became a staple of UK restaurants. The names of many of the dishes in the UK have changed to fit the culture. Many of the names given to curries in the UK do not match dishes found in India. Some aren't even recognised as dishes from India. Below in Table 4 are a few famous examples. Descriptions of what sauce is typically expected by UK customers are provided. Some of the names relate back to older Mughal influenced dishes. Generally these dishes will be less spicy and richer. Others are much spicier like the very hot phall. The Madras curry is widely seen as a product from the UK restaurant industry.

Table 4: Example of curry names and typical descriptions in UK restaurants

Dish Typical Description

Korma A light and creamy sauce containing almonds and coconut.

Pasanda A mild sauce with a rich coconut milk. Often contains cream or yoghurt.

Madras A spicy and slightly sour sauce. More spicy than a korma.

Vindaloo A highly spiced sour dish. Often served hot. This dish gets its name from a Portuguese influenced dish from Goa.

Phall An extremely spicy dish. Usually the hottest dish on the menu.

This shows that dishes may lose their traditional nature as they are altered to suit tourists. However, this can create a valuable resource for the destination as the dish has a history. The British curry example has become part of the UK's national food identity. This shows that authentic and adapted food shouldn't be seen as opposites. It is more useful to consider whether the story behind the food is true. Theme 3 considers the geographical locations of popular staple foods. The literature shows that food culture is indirectly related to the ancient Silk Road. Rice is a staple food that links the people of China (who live on the banks of rivers) and India. It has been a national dish for both countries for centuries. Rice is the staple for most people within Asia. Wheat and potatoes are staples for Europeans and North Americans. Below in Table 5 are examples of the different staples.

Table 5: Summary of staple foods mentioned in the literature

Staple Main Region of Consumption Notes

Rice East, South and South East Asia. Also important in Central Asian dishes (plov). Linked to farming along rivers in China and India. Travels via trade routes e.g. the Silk Road.

Wheat Europe, North America, Middle East and Central Asia. Basis of bread culture. Travels widely via trade. After 1492 introduced to the Americas.

Potato Europe and North America. Originally from the Andes. Spread from the Americas after contact with Europeans in the late 15 th/16 th Century. Now a staple within many cultures.

Cassava Parts of Africa, Asia and Latin America. Originally from South America. Has been farmed for thousands of years in South America. Later became popular in many tropical areas as an energy source.

Staple foods that were introduced after the late 15 th century travels have been bought and used as staples within many parts of the world. The potato is considered a staple food in many cultures as it is cheap to grow and provides Carbohydrates, Vitamin C and other nutrients to give energy to get through their day. Cassava has lived alongside humans since ancient times. Originally only farmed in South America. It has a very long history of being farmed (Crosby, 1972; Laudan, 2013). This confirms that the national dish of a country is often based on ingredients from other parts of the world. This can create an effective interpretation for tourists. Dishes can be seen as the meeting of multiple histories. Plov is an example of this. It contains rice, meat, carrots, onions and spices. These ingredients travelled to Central Asia via different farming and trade routes. Local chefs created the dish based on these ingredients to create a unique regional tradition. By explaining this to tourists they will have a brief lesson on history from the Silk Road. Theme 4 discusses how tourists consume food. All sources agree that food experiences are multisensory and social. Pine and Gilmore (1998) argued that experiences are a unique product within the economy. Quan and Wang (2004) showed that food can be an enhancing or facilitating experience. Prahalad and Ramaswamy (2004) argued that value is created in conjunction with consumers. Overall this shows that food experiences will rely upon at least 4 factors. The food itself, the environment, relationships with hosts and other guests and the personal meaning given to the experience. Kivela and Crotts (2006) found that gastronomy plays an important role in the overall tourist experience. It can affect satisfaction and intentions to return. Mak et al, (2012) also show that tourists constantly negotiate between wanting to try something new and wanting something familiar. Therefore food experiences should contain multiple levels of ‘strangeness’. Different tourists will engage with food differently (Hall and Sharples, 2003; Ignatov and Smith, 2006). Some will plan their holiday around specific dishes whilst others will just eat what is available. This means that no one food product will suit all tourists. Destinations will need to provide a range of food products. Some simple tasting dishes for beginners and more in-depth interactive programmes for dedicated food tourists. Theme 5 shows how food can become a resource for destination identity. By recognising food as a heritage product (Oshi Palov was added to UNESCO in 2016) it can be seen as a visible product with an instant story that can be used for marketing and teaching. However, the literature on invented traditions (Hobsbawm and Ranger, 1983) shows that stories can be overly simplified and created. The literature on globalisation and food consumption (Mak et al, 2012) shows that authenticity is a personal opinion based on the tourist’s expectations. This shows that destinations should aim to balance between recognising the food as a heritage product and being honest about changes. Using the British curry example it is the honesty about the changes that makes the story interesting. This can be applied to Central Asian cuisine. Regional differences in plov and bread can be seen as current traditions. This relates to RQ1 as the literature shows food tourism is defined as travel where discovering the food culture is a primary or significant reason for visiting. This provides insight that food is no longer seen as an ancillary part of travel but a key part of why tourists would visit a destination and how enjoyable their

experience will be. This relates to RQ2 as the evidence shows foods are continually changing and moving. This is what provides many dishes with cultural meaning and storytelling. Finally this relates to RQ3 as overall the themes show that Silk Road destinations have a unique opportunity to show food as current heritage. This can be done if they provide an honest interpretation and interactive experiences. This is expanded upon below.

5. DISCUSSION

It has been found that food plays a key role in tourism and culture. Themes 1 and 4 have shown that tourists are involved in cultural experiences as well as eating food. This supports Long's (1998) idea that food tourism is exploring the 'other', Quan and Wang's (2004) idea that there are peaks and facilitators and Prahalad and Ramaswamy's (2004) idea of co-creation. Each person will have a different experience in the same restaurant due to a difference in knowledge, expectations and engagement with the host. Themes 2 and 3 have provided some new insights to the tourism literature. Most of the food and tourism literature looks at the current situation. The theme has shown that food has a changing cultural value. Dishes such as Vindaloo or staples like potatoes can be traced back to a long process of food exchange. This means that the tourism professionals should not display food as an unchanging dish within the location, but take advantage of the rich food exchange history. This supports Hobsbawm and Ranger's (1983) warning of invented traditions but has given a positive approach to overcome this. Theme 5 has shown that food has the same issues as the globalisation literature (Mak et al, 2012). Locations have to alter their food to meet tourist expectations but should make sure they maintain their uniqueness. For example, British curry has not lost any culture but has lost any connection to its original culture. This has highlighted the importance of locations considering how much they want to adapt their food. Samarkand is one of the most famous cities along the Silk Road. It has a strong heritage brand as it has lots of historical buildings such as Registan, Gur-e-Amir and Shah-i-Zinda. The food culture can offer tourists an everyday sensory experience. There is a variety of food offered in Samarkand such as Plov, Samsa, Shashlik, various soups and most importantly round bread (non). Samarkand was added to the UNESCO list in 2016 meaning there is now another international story. The findings can be used to enhance the destination in three ways:

Interpretation – Menus, guides and signs can be used to inform people where the food comes from and how it relates back to the Silk Road. For example explaining how Rice, Carrots, Spices and Dried fruits came into the country through trade. This will include theme 1 and 3.

Participation – Opportunities should be provided for tourists to engage in the cooking process. Master classes can be offered such as Plov. This will include theme 4 and the co-creation element.

Authenticity – Local restaurants can provide information on the differences between regions. This supports theme 5.

Recommendations

Offer food walks – Offer tourists food trails and gastronomy routes to visit the markets, bakeries, home cooked foods and historical sites.

Training – Training can be provided for tour guides and restaurants to offer brief and accurate information on the dishes.

Offer variety – Offer a variety of activities to cater for different interests. The literature has shown that there are different types of food tourists. This could range from tasting menus to full day cooking.

Support local – Food tourism has a strong connection to agriculture. It is important to support those running local businesses/small family run businesses.

Use heritage – If the destination has any heritage recognition such as UNESCO then use it wisely. Explain that the food heritage is a current practice.

Include modules – Modules should be included within tourism and hospitality courses around food culture/history. This will provide future professionals with the knowledge to incorporate culture into their service design.

The study has been based around secondary information meaning there is no primary data from tourists, restaurant owners or local communities. The themes have been interpreted meaning they are slightly subjective. The sources used have been chosen to be influential but are not comprehensive. Most of the sources were in English meaning examples of Central Asian culture have mainly come from general sources relating to the Silk Road. There was also little evidence from empirical research within the local community. This means the recommendations are suggestions and cannot be proven. In the future this framework could be tested. A questionnaire could be completed with international tourists visiting Samarkand to find out how important food was when choosing the destination, how satisfied they were with the food experiences and whether they would like to engage in cooking. Semi structured interviews could be completed with chefs, bakers and guides to find out how locals view authenticity and change. Comparative research could be completed to see if any other cities along the Silk Road such as Bukhara, Khiva, Kashgar or Istanbul have the same themes. Content analysis could be completed on online reviews and social media to find out how the tourists actually reference their food experiences.

6 Conclusion

The topic of food tourism has moved from being a fringe aspect of tourism to a core area of study within tourism. This paper has demonstrated through a thematic analysis using the IMRaD structure that food is a source of history and identity. Meals and staple foods have been created through a lengthy process of movement and transformation, value is co-created by tourists and using heritage and authenticity can help create a strong sense of identity for the destination if done with honesty. For Samarkand and Uzbekistan as a whole, which are situated at the heart of the ancient Silk Road, the opportunity for food tourism provides an opportunity to take ordinary food and create a meaningful and memorable experience.

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