

Value Attributed to Traditional Cuisine: the visitor's case of Lençóis Maranhenses National Park – MA

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Abstract

Under the Culinary Intangible Cultural Heritage (CICH) of tourist destinations, Slow Food's principles are included, as they value a community's "knowledge and skills" about its food production, preserving and promoting cultural identities and the environment. This study aims to present the value that visitors of the Lençóis Maranhenses National Park attribute to the traditional local cuisine and the possible consequences of this evaluation. With a descriptive and quantitative methodology, a research instrument was applied in January and July 2015, resulting in 360 valid questionnaires. The data analysis (through descriptive statistics, logistic regression and One-Way ANOVA) revealed a high value of appraisal for traditional local culinary for most of the related universe (about 70%). This group of visitors is willing to spend more and travel longer than other groups. All groups are willing to travel longer to enjoy tours with a focus on typical cuisine than on other attractions. However, their satisfaction with the local cuisine does not match the value given to the CICH, since what is offered does not figure amongst the preference of what visitors tasted or would like to taste (the villages' delicacies). In conclusion, the management and promotion of typical culinary tourism products, focusing on the Slow Food movement, is feasible as the main quality aggregator for this destination, aiming to extend the stay of visitors, promote and preserve the CICH of the villages, which are under pressure to adapt to local restaurant competition.

Keywords: Gastronomic tourism; Typical cuisine; Slow food; Intangible Cultural Heritage; PNLM.

Resumo

O valor Atribuído à Culinária Tradicional: o caso do visitante do Parque Nacional dos Lençóis Maranhenses – MA

Sob o Patrimônio Cultural Imaterial Culinário (PCIC) dos destinos turísticos, encontram-se inseridos os princípios do *Slow Food*, na medida em que valorizam os "saberes e fazeres" de uma comunidade acerca de suas produções alimentares, conservando e promovendo identidades culturais e o meio ambiente. O objetivo deste trabalho é apresentar o valor que os visitantes do Parque Nacional dos Lençóis Maranhenses atribuem à culinária

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típica e seus possíveis desdobramentos. Com uma metodologia descritiva e quantitativa, um instrumento de pesquisa foi aplicado em janeiro e julho de 2015, resultando em 360 questionários válidos. A análise dos dados (através de estatística descritiva, regressão logística e Anova Unidirecional) revelou alto valor atribuído à culinária para a maioria do universo relacionado (cerca de 70%). Esse grupo de visitantes está disposto a gastar mais e se deslocar por mais tempo do que os demais. Todos os grupos estão dispostos a se deslocar por mais tempo para desfrutar de passeios com o foco na culinária típica do que com outros atrativos. Porém, a satisfação com a culinária não acompanha o valor atribuído ao PCIC. A culinária ofertada não figura entre as principais preferências dos visitantes (estas são as iguarias dos povoados). Conclui-se que a gestão e promoção de produtos turísticos culinários típicos, com enfoque no movimento *Slow Food*, é viável como o principal fator agregador de qualidade para o referido destino, visando estender a estadia de seus visitantes, promover e conservar o PCIC dos povoados, que estão pressionados a se adaptarem à concorrência dos restaurantes locais.

Palavras-chave: Turismo gastronômico; Culinária típica; *Slow Food*; Patrimônio Cultural Imaterial; PNLM.

Resumen

El valor atribuido a la culinaria tradicional: el caso del visitante del Parque Nacional de los Lençóis Maranhenses – MA – Brasil

Bajo el Patrimonio Cultural Inmaterial Culinario de los destinos turísticos, se encuentran insertados principios de *Slow Food* a medida que valoran los “saberes y quehaceres” de una comunidad acerca de sus producciones alimentarias, conservando y promoviendo identidades culturales y el medio ambiente. El objetivo de este trabajo es presentar el valor que los visitantes del Parque Nacional de los Lençóis Maranhenses atribuyen a la culinaria típica y sus posibles desdoblamientos. Con una metodología descriptiva y cuantitativa, un instrumento de investigación fue aplicado en enero y julio de 2015, resultando en 360 cuestionarios válidos. El análisis de los datos reveló un alto valor atribuido a la culinaria para la mayoría del universo relacionado (alrededor del 70%). Este grupo de visitantes está dispuesto a gastar más y desplazarse por más tiempo que los demás. Todos los grupos están dispuestos a desplazarse por más tiempo para disfrutar de paseos con el foco en la culinaria típica que con otros atractivos. Sin embargo, la satisfacción con la culinaria no acompaña el valor asignado al PCIC. La culinaria ofrecida no figura entre las principales preferencias de los visitantes (las delicias de los pueblos). Se concluye que la gestión y promoción de productos turísticos culinarios con enfoque en el movimiento *Slow Food* es viable como el factor agregador de calidad para dicho destino, con el objetivo de extender la permanencia de sus visitantes, promover y conservar el patrimonio de los pueblos, que están presionados a adaptarse a la competencia de los restaurantes locales.

Palabras-clave: Turismo gastronómico; Cocina Típica; *Slow food*; Patrimonio Cultural Inmaterial; PNLM.

INTRODUCTION

Tourism, in the context of social sciences, should be considered a social phenomenon and, therefore, primarily cultural. From this perspective, cultural tourism is composed of all activities, relations and socioeconomic and environmental impacts between visitor and visited, as well as all the peculiarities that form uniqueness of each society (Köhler & Durand,

2007; Ministry of Tourism, 2010; Robinson & Picard, 2011; Slusariuc & Nedelea, 2013). Consequently, the culture of each destination gives rise to tourist attractions, from historical monuments to culinary. In this context, both cultural and sustainable tourism should contribute to socioeconomic development, social progress and environmental protection, minimizing its negative impacts (Köhler & Durand, 2007; Ministry of Tourism, 2010; Neto & Bezzi, 2017; Panosso Netto, 2010; Robinson & Picard, 2011; Slusariuc & Nedelea, 2013; World Tourism Organization [UNWTO], 2010).

These culturally significant tourist attractions can be divided into material and immaterial. The intangible heritage, focus of this articles, is all that relates to practices and domains of social life that manifest themselves in knowledge, crafts and methods, celebrations, and scenic, plastic, musical or playful expression forms (Brasil, 2015). Culinary is among these practices considered intangible cultural heritage and exceeds the simple physiological act of feeding, constituting, ultimately, a social and cultural relationship between guest and host (Carbone, 2016; Lovera, 2016; Scarpatto, 2004).

Therefore, typical cuisine is one of the main attractions of a destination because eating habits, which compose a certain tradition, have profound roots in the social identity of individuals and nations, being part of their heritage (Bahls, Krause, & Farias, 2015; Canad , 2010; Harrington & Ottenbacher, 2010; Krause & Bahls, 2013; Scarpatto, 2004; Sousa, 2010). Considering that food and hospitality (lodging) constitute an inseparable binomial in tourism. Cuisine has a fundamental role in the cultural and environmental preservation of tourist destinations, as well as in their promotion.

When typical cuisine is contextualized as heritage within tourism, ways to develop these elements to support what is called *Slow Food* emerge. This new concept represents the union between ethics and pleasure of feeding. It is able to combine respect and interest in food culture, supported by those struggling to defend food and agricultural biodiversity in the world, supporting a new, less intensive, healthier and more sustainable Agriculture model, based on knowledge of local communities (Slow Food Brasil, 2007; Weiner, 2005).

The establishment of this relationship (between man and food) enables associating the *Slow food* movement directly with sustainable development in culinary for tourism purposes, helping in promoting and preserving this heritage in various forms, such as through the program Arca do Gosto, and in operational ways in tourist's reception (Assis, 2014; Martins, Gurgel, & Martins, 2016; Miele & Murdoch, 2002; Pietrykowski, 2004; Portinari, 2007). In this context, sustainability can be understood as the modes – qualified and socially constructed – of interrelation, both between human beings and nature and between human beings themselves. Sustainable development requires rooting tourism policies in guidelines that, as Sachs (2009) highlights, promote not only economic and financial sustainability of undertakings, but of all parts involved in the process, preserving the material and intangible resources for future generations.

Bringing these discussions to the Brazilian panorama, one perceives that the current public policy planning of Lençóis Maranhenses¹ National Park (hereinafter PNLN) does not allow the empowerment of natives and its local and sustainable development (Beleze, 2015). The tourist who travels to PNLN (Figure 1) enjoys only the traditional tours, undertaken very close to the city of Barreirinhas – MA, traveling at most for 2 hours from there and not remaining more than three days, on average, in the park (Beleze, 2015). In this way, the tourist does not visit other villages of PNLN due to lack of structured attractions, and they practically eat only in large restaurants in this municipality, which offer fish- and poultry-based dishes, whose local typicality is considered low (Beleze, 2015). Although the population of the villages has attractions, it is less assisted in touristic process. This contributes to the increase in the economic imbalance and social inequality, despite its extensive cultural heritage (Beleze, 2015).

Figure 1 – Geographic location of PNLN



Source – Authors (2017) adapted from Maramazon (2014) and Araujo & Fonseca (2016)

Then, rethinking the way the visitors' and locals' relations and trade relations are established is necessary, to guide the efforts of tourism planning and development for a conscious use of the attractions so that participation and decisions are horizontal.

1. The PNLN is located in the Northeastern Brazil, in the state of Maranhão and was created in June 1981. Its area is 155,000 hectares, of which 90,000 consist of free dunes and interdune ponds, and covers three cities: Barreirinhas, Santo Amaro and Primeira Cruz. The park is inserted in Cerrado biome and is composed of restinga areas, free dunes and ocean coast. The unit is very beautiful and is visited the whole year by tourists from all over the world (Brazil, 2017).

The urgency to supply an apparent lack of quantitative studies focused on typical cuisine as a significant part of intangible cultural heritage allowing sustainable tourism also arises. Searching on the main Brazilian scientific tourism journals, Qualis-CAPES B1 classification (*Turismo em Análise; Revista Turismo – Visão e Ação; Caderno Virtual do Turismo; and Revista Brasileira de Pesquisa em Turismo – RBTur*), no reference was found to typical cuisine as an essential part of intangible cultural heritage, under a quantitative and applied approach, which shows the feasibility of implementing typical culinary tourist attractions for local sustainable development, as the case in this study.

Thus, this study is justified by the possibility of valuing local intangible culinary heritage, inherent in the families that produce and manipulate raw materials, which can benefit the visitor and the communities within the Park. Given this context, the analysis of the heritage value rooted in the *Slow Food* principles, which is also inserted in agroecological bases, can enable local residents' social insertion responsibly, directing for effective planning and management, so that the valorization of local intangible culinary heritage as a new source of tourism resources can be proposed, through strategies.

As previously seen, several authors indicate the importance of intangible cultural heritage from a qualitative viewpoint. However, the qualitative perspective can show compelling indications that point out specific pathways to the PNLM management. Therefore, this study aims to analyze the value the visitors of the destination mentioned attribute to the Culinary Intangible Cultural Heritage (hereinafter CICH) of the PNLM, and the possible results from this analysis.

Ethics and sustainable food are still concepts directly dependent on people's political and social action, and, for this reason, establishing arguments to convince everyone of what is ethical or not in their diet is difficult. Therefore, studies demonstrating the importance of this process of awareness, which can direct the population to intrinsic sociocultural values that food carries, are extremely important. With the results and arguments of this study, the expectation is to contribute to growth of this theoretical framework, thus increasingly consolidating the importance of the CICH conservation and promotion for tourism.

THEORETICAL FRAMEWORK

The Culinary Intangible Cultural Heritage as tourist attraction

The definition of Intangible Cultural Heritage by the National Institute of Historical and Artistic Heritage (Iphan) corroborates that of the convention of the United Nations Educational, Scientific and Cultural Organization (UNESCO), in which it is "the practices, representations, expressions, knowledge and techniques [...] that communities, groups and, in some cases, individuals recognize as an integral part of their cultural heritage" (Brasil, 2015). This heritage rooted in people' and communities' lives and connected to their territory is transmitted from generation to generation, being constantly recreated and appropriated by individuals and social groups as important elements of their identity, as the case of demonstrations of hospitality and, in the case of this study, the typical cuisine

(Brasil, 2015; Camargo, 2008; Carbone, 2016; Dentz, 2017; Gotman, 2009; Montandon, 2011; Neto & Bezzi, 2017).

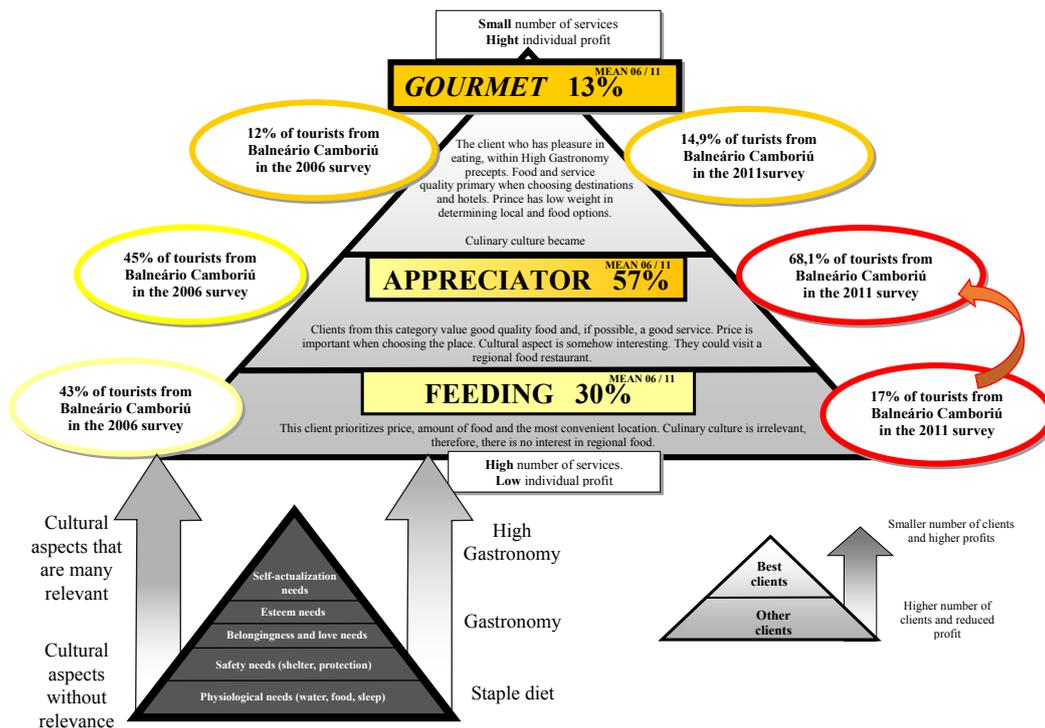
Several authors (Dentz, 2017; Figueiredo & Penteado, 2006; Lima, Baptista, & Bensusan, 2003; Neto & Bezzi, 2017; Rodzi, Zaki, & Subli, 2013; Santosa, Clow, Sturzenberger, & Guinard, 2013) have discussed the importance of the intangible cultural heritage (especially the culinary) from a qualitative viewpoint. Besides this attested importance, discussing how this heritage should be preserved and promoted is also essential for tourism management. It is known these destinations and their characteristics must be carefully approached, offering the visitor an authentic experience, which assists in the promotion and protection of such peculiarities (Mulcahy, 2009; Nunes, 2012; Scarpato, 2004; Telfer & Wall, 1996; Tosato, 2013; Weiner, 2005; Yurtseven, 2011).

Ethics in tourism management, as well as in food, is one of the bases of the CICH sustainable tourism development (Baptista & Tibério, 2008; Carbone, 2016; Krippendorf, 2009; Medina & Santos, 1999; Petrini, 2001; Pollan, 2007; Singer & Mason, 2007; Slow Food Brasil, 2011). It can address both the investigation of principles that guide human behavior and norms, values and sets of rules of a particular social group, since food is reduced to a nourishment or survival act for a portion of the population. For others, it is historic and cultural charge and benefits for the local community responsible for its production (Medina & Santos, 1999).

Eating, in addition to an ecological act, is a political act, because what and how we eat determine what we do with our world and what can happen to it (Pollan, 2007). That is why knowing every detail of this cycle, from the field to the table, in the production, fair trade and conscious feeding services is so important. The more people consider their diet options as a form of sociocultural and political action (questioning, for example, if a given food is cultivated without pesticides, if rural workers receive fair payments or even if animals suffer unnecessarily for the production of a given food), the more a movement towards the ethical food consumption and sustainable tourism will be concreting (Singer & Mason, 2007).

A survey conducted by *Folha de S. Paulo* (with 5,475 respondents) showed that, for 51% of participants, gastronomy is the first item to be considered when searching for trip information (Krause and Bahls, 2016). Then, the contemporary tourist's profile is perceived to be considerably changing in the past two decades, with focus changing to the authenticity tourist experiences (Kim, Chung, & Huh, 2011). For gastronomic tourism, the visitor's profile can be divided into three main groups. According to Krause and Bahls (2016), these groups are called feeding profile, appreciator profile and gourmet profile. Noting the tendency to migrate the feeding profile to the appreciator and the appreciator to the gourmet profile is important (Figure 2). The two higher categories perceive food, among other forms, as a cultural representation of the visited destination, and its importance in the satisfaction is considered relevant. Therefore, several destinations need to adapt their tourist offer to this new profile trend.

Figure 2 – Gastronomy customers’ classification pyramid



Source – Authors (2011)

This investigation focuses on villages in Barreirinhas - MA, because its cuisine is based on the country man, their traditions, customs and historical heritage. Whether from the countryside or villages, or from the more distant communities, these heritage can be called rural, and their visitors (those of rural tourism) are considered one of the most propitious types for their safeguard (Unesco, 2003, 2008, 2011).

The construction of the identity process of social groups seeks support in these groups’ dietary practices, and this issue is connected to a feeling of belonging to their daily lives (Brasil, 2015; Camargo, 2008; Gotman, 2009). When it comes to food, the identity manifests itself by habits of using certain ingredients or techniques for preparation of a recipe that is part of a food heritage, such as preparing cassava flour in the flour house using the Tipiti for cassava whey exhaustion and partial flour drying. Many producers use the manual mechanical press, thus increasingly losing the traditional production form inherited from the indigenous culture. Production gains more patrimonial sense when the original process is used (Figure 3).

Gimenes-Minasse (2013) reinforces the text above, stating that,

likewise, the use of culinary as an identity element also refers to the discussion of a lifestyle. The Gaucho barbecue, for example, closes several other elements and rituals that respond to a greater conjuncture (the sharing of Mate, the Gaucho’s character) in its “know-how” and reaffirm a lifestyle related to a regional identity. (Gimenes-Minasse, 2013, pp. 77)

Figure 3 – Cassava flour extraction using tipiti

Source – Ramos (2012)

Given this context, several cases of PNLM that identify with the “knowledge and skills” of local heritage can be pointed out, such as eating Puba flour with hands (which symbolizes a people’s appetizer before meals), eating white inner peel of banana, eating juçara or açaí with dried shrimp and flour, among others (Beleze, 2015). Visitors’ appreciation, promotion and contact with these customs can serve as tools for sustainable tourism development, both by tasting certain foods and by including the communities under discussion (Santilli, 2015).

Slow Food as means of addressing CICH for tourist purposes

Slow Food is a global organization founded in 1989 to prevent local food crops and traditions from disappearance, aiming at combating the decline of people’s interest in food, in its origin and in how their food choices affect the world. It has, currently, more than 100,000 members, offices in Italy, Germany, Switzerland, the United States, France, Japan and the United Kingdom, and supporters in 132 countries (Slow Food Brasil, 2011; Weiner, 2005).

In addition to being an international movement and association, *Slow food* is an ideal, a philosophy that values the act of nutrition, the pleasures of flavors and food varieties, recognizing the origins and producers responsible by the food, respecting season rhythms and human social groups (Petrini, 2001; Slow Food Brasil, 2011; Weiner, 2005).

According to the movement, everyone has the fundamental right of pleasure in eating well and, consequently, the responsibility to defend the culinary heritage, traditions, and cultures that produce such heritage. Such heritage is enormously important to communities' subsistence and, therefore, should be put in contact with the visitor in a sustainable way (European Commission [EC], 2016; European Union [EU], 2012; Petrini, 2001; Slow Food Brasil, 2011; Weiner, 2005).

By associating Slow Food with intangible cultural heritage, we would be assisting in the maintenance of culture and social and economic survival of several communities in which the traditional food and its commercialization are the primary source of subsistence (Assis, 2014; EC, 2016; EU, 2012; Martins, Gurgel, & Martins, 2016; Miele & Murdoch, 2002; Pietrykowski, 2004; Portinari, 2007).

In addition, many "knowledge and skills" are intellectual property of such communities or groups. Preserving them would help these peoples' struggle against food industrialization process, which obliges certain groups that know how to make traditional foods (intangible heritage) to abandon or completely modify the way they act, depriving its characteristics and even eliminating culinary traditions lasting generations (EC, 2016; EU, 2012; Mulcahy, 2009; Nunes, 2012; Scarpato, 2004; Telfer & Wall, 1996; Tosato, 2013; Weiner, 2005; Yurtseven, 2011).

Consequently, the *Slow Food* movement helps in the sustainable tourism promotion of various species and the preservation of food practices through the cultural value that these practices possess and how their contact with visitors occurs. Culture and cultural tourism, unlike mass tourism, can be considered as the most current pillar for tourism sustainability (Assis, 2014; Carbone, 2016; EC, 2016; EU, 2012; Martins, Gurgel, & Martins, 2016; Miele & Murdoch, 2002; Petrini, 2001; Pietrykowski, 2004; Pollan, 2007; Portinari, 2007; Singer & Mason, 2007; Slow Food Brasil, 2011; Weiner, 2005).

This movement defends a natural and conscious diet, valuing each farmer's and extractivist worker's knowledge and practices, or of anyone who somewhat deals with food production. These practices and knowledge are largely related to a people's food cultural expression, as part of their heritage and their conservation and promotion are extremely important, as much as they may present themselves as an unsurpassed dichotomy. Thus, food choices constitute a way of representing people and, consequently, show many characteristics of those who practice them, reporting the human's food heritage potential (Gimenez-Minasse, 2013).

Regarding PNLM, as it is a destination focused on ecotourism and whose potential for rural and experience tourism is attested, the tourist offer must be based on authentic experiences and must be carried out contemplating sustainable management (Beleze, 2015). The economic and social importance of culinary for sustainable tourism in the PNLM cannot be ruled out, especially if this offer and consumption is approached from the perspective of *Slow Food*, as the culinary has "a high importance in the promotion of territory and in the attraction of many visitors... However, without good **authentic /sustainable** products, the typical **cuisine** of the territories cannot be maintained. This poses a serious challenge to the various actors and the need for greater production and use of local products" (Baptista & Tibério, 2008, pp. 17).

METHODOLOGY

To achieve the objective proposed by this study, a quantitative descriptive research was carried out through a *survey*. The data obtained are of a primary nature. Therefore, this investigation is framed in the positivist view from social sciences and is characterized by Malhotra (2001, p. 155) as the one that “seeks to quantify the data and to apply the statistical analysis somewhat”. The *survey*, according to Hair, Black, Babin, Anderson, and Tatham (2005), is a form of data collection aimed at exploring, describing and explaining, in a logical, deterministic and empirically verifiable method.

A structured questionnaire, with open and closed questions, was used to detect the value attributed to CICH by visitors. The research instrument had sixteen items, in which visitor identification is directly connected with elements of culinary cultural heritage, on food, human, and infrastructure dimensions.

The data collection instrument was applied in the presence of the researcher, in a self-fulfilling form. Respondents should indicate their answers on a scale from zero to ten, in which zero corresponded to no appreciation and ten to total appreciation. Also, in certain questions, respondents marked their preferences on a hedonic scale of six degrees, from “very bad” to “great”, in addition to multiple-choice questions. The pretests were performed with five individuals to refine the instrument.

The sampling used for this study followed the non-probabilistic method and convenience sampling, because the elements do not have to be selected, necessarily, to statistically represent the entire population. In this sense, it is encompassed by the search for a convenient sample, when the selection of sampling units is left to the researcher (Hair et al., 2005; Malhotra, 2001). The surveys were conducted in January and July 2015. The main criterion for participation in the survey was to be a visitor from the PNLN. In addition, the information relevance and the agreement to participate in the study were considered, thus maintaining the fidelity of the answers. A total of 382 visitors participated in the survey, of which 360 valid respondents were obtained.

The methods used to analyze the relationships between variables were descriptive statistics, logistic regression, and one-way Anova, which is a statistical method that “examines the equality of population means for a quantitative outcome and a single categorical explanatory variable with any number of levels” (Seltman, 2008, p. 171), making this method a reliable data analysis tool. The software used for data processing through one-way Anova and descriptive statistics was the IBM® SPSS® Statistics version 23, for the logistics regression was used the data analysis tool of Microsoft® Excel®.

RESULTS AND DISCUSSIONS

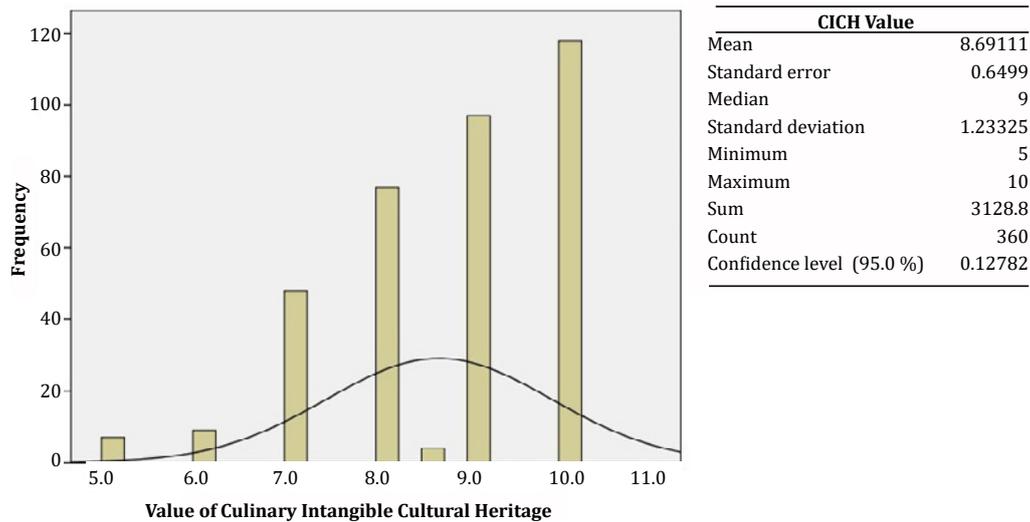
The analysis of the results allowed describing the visitors’ opinions regarding CICH interaction with several variables, such as intention of displacement to enjoy it; food appreciation; hygiene (where it is offered); satisfaction with food; among others. The analysis was performed in two parts.

First, the main aspects were listed through descriptive statistics and logistic regression, from an exploratory perspective, and, subsequently, the analysis of variances (Anova) of the means among several groups surveyed were demonstrated, seeking to confirm the indications found.

Part I – Results obtained through descriptive statistics and logistic regression

The discussion of the most pertinent results begins with the demonstration of Graph 1. In it, the value that visitors attribute to CICH, under the typical culinary bias, is significantly high, with an average 8.69 on a scale from zero to ten, in which ten would be the highest value. No respondents attributed a value lower than five to the heritage mentioned, which indicates that all visitors attributed at least a regular value to CICH. The evaluation curve of this value is increasing, showing that a minority evaluates CICH with degree five and the majority is in the maximum degree (ten), and validating, from a descriptive statistical perspective, that the CICH value is really high (Graph 1).

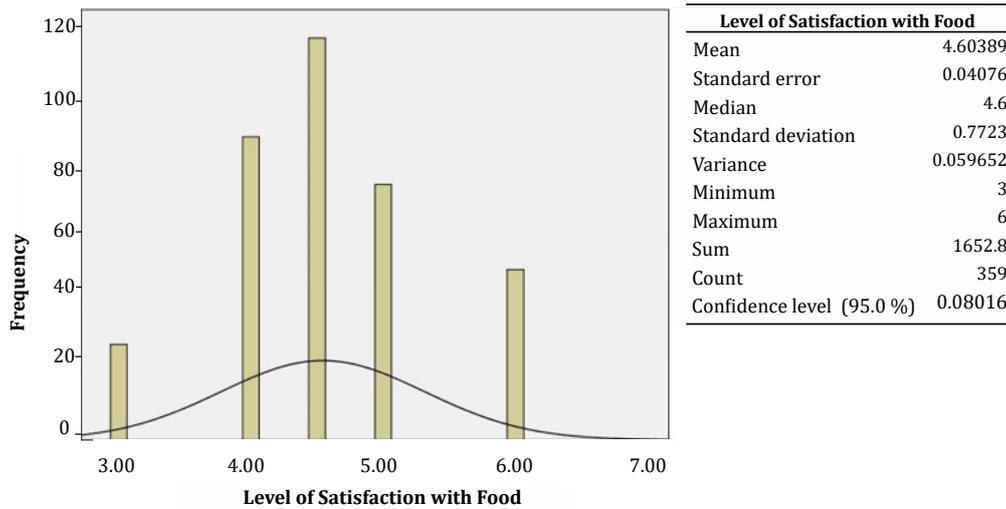
Graph 1 – Value perception attributed to CICH



Source – Authors (2017)

However, as observed in Graph 2, the general level of satisfaction with feeding in the PNLM does not show the same growth curve of valorization of this heritage. Although the average is relatively high, (4.6 on a scale from one to six, in which one is very bad and six is great) varying between good and very good, the peak frequency declines before reaching the scale apex, which does not happen to the value given to the heritage (Graph 1). It may indicate that local cuisine offer still can be improved. In other words, visitors have a high appreciation for CICH, and the culinary offer is not meeting these expectations. This indication can be useful as a justification for PNLM management of the implementation and increase in the local culinary offer and, as a consequence, future adequacy of visitors' satisfaction.

Graph 2 – Level of satisfaction with food



Source – Authors (2017)

From the perspective of logistic regression, cuisine is more important than other attractions when considering the time spent for displacement and the tour cost (Table 1). Cuisine has greater positive influence on visitors than other local attractions (shopping; sun and beach; handcrafts; and adventure). Culinary coefficient has weight in the order of 22, while other attractions are in the order of 7, a superiority of practically three to regarding the time visitors would be willing to spend with a tour exclusively focused on local cuisine. This means that weight, or value attributed to cuisine by visitors of the park, is practically three times greater than that of other attractions. Therefore, one assumes that, if correctly developed and promoted, local cuisine has potential to increase travel time limits and tour expenses in the PNLM.

Table 1 – Relationship between tour cost versus time spent with culinary/time spent with other attractions²

Regression statistics					
Multiple R	0.925977				
R Squared	0.857435				
Standard error	10.43169				
Observations	360				
Anova	DF	QS	MS	F	F significance:
Regression	2	233650.8	116825.4	1073.562	0.0000

(continues...)

2. As shown in Table 1, the R-square (0.857435) means how much of the sample this model is capable of dealing with, thus having a degree of reliability of 85% (qualitatively acceptable). The F significance (which must be lower than 0.05) is how much at least one variable is valid to explain the model. Therefore, the model is valid. The P-value is how much each variable is significant for the model, and the intercept is the general. The number must not be greater than 0.005. Therefore, all variables are significant. Finally, the coefficients mean how much each variable modifies if other variables remain constant (Milone, 2009).

Table 1 – Continuation

Anova	DF	QS	MS	F	F significance:
Residue	357	38848.8	108.8203	-	-
Total	359	272499.7	-	-	-
	Coefficients	Standard error	t-stat	P-value	95% inferior
Intercept	9.87005	1.979443	4.986276	0.0000	5.977215
Time spent with culinary	22.58992	1.387986	16.27531	0.0000	19.86026
Time spent with other attractions	7.939457	1.022426	7.76531	0.0000	5.928722

Source – Authors (2017)

Part II – Results obtained from Anova

Given the previous result, an analysis was performed under Anova statistical approach, in which one of the most relevant results of the study was obtained, within the scope of statistical significance and from the perspective of the author's qualitative analysis, applicable to culinary management in the PNLM. This indication relates to the relationship between willingness of spending money with tours focused on natural attraction (added to a typical culinary experience) and the time of displacement for this tour.

The visitors were questioned about how long they would be willing to spend and how much they would be willing to pay to get around and to enjoy a tour focused on the park nature (which is the main attraction and constitutes large part of the local receptive offer).

Subsequently, the same question was made, but about what second attraction they would add to this tour, such as: local cuisine; cultural heritage (other than culinary); shopping handcrafts, and adventure. Local cuisine was the attraction with the most positive relationship between these factors (displacement time versus spending with tour).

Also, the respondents belonging to spending range between 70 and 100 reais with a tour focused on natural and culinary attractions are considered to be the most relevant group, as these respondents represent 69.6% of the universe, a value quantitatively representative, since the other groups represent a relatively lower number (21.5% for the group spending 40-70 reais and 8.9% for those spending over 100 reais). However, all groups have a positive relationship between time of displacement and spending with the tour (Table 2).

Table 2 – Relation of travel time with nature + culinary *versus* cost of natural tour + culinary³

Anova – Time of displacement <i>versus</i> cost (with natural tour + culinary)						
		Sum of squares	DF	Mean square	F	Sig.
Travel time with natural tour + culinary	Between groups	27.276	3	9.092	13.433	0.0000
	Groups	240.964	356	0.677	–	–
	Total	268.24	359	–	–	–
Post-hoc multiple comparisons						
LDS - dependent variable	Cost with natural tour + culinary	Cost with natural tour + culinary	Mean difference (I-J)	Standard error	Sig	
Travel time with natural tour + culinary	Average from R\$ 50 to 80	From R\$ 40 to 70	0.5789 *	0.1195	0.000	
		From R\$ 70 to 100	0.6020	0.1041	0.000	
		Over R\$ 100	0.4874 *	0.1635	0.003	

Source – Authors (2017)

These visitors (from the group belonging to spending range between 70 and 100 reais) are more willing to move longer than the others (about 2 hours and a half) to enjoy tour focused on natural appreciation with local typical cuisine.

In other words, if they were offered options for tours, in which the typical cuisine was the main attraction allied to a natural attraction (or vice versa), visitors would be willing to go to villages not included in the main tours. These villages are limited to the vicinity of Barreirinhas – MA. CICH offer is present with more exoticism and attractiveness in these villages excluded (Beleze, 2015). Therefore, park management can, from these indications, initiate the offer the culinary typical of these villages to visitors.

With these data, the PNLM management has a set of indications that present the potential for implementing a specific tour type (natural + culinary), in a certain time/space (villages within a radius of 2 hours and a half from Barreirinhas – MA) and with a specific cost (between 70 and 100 reais). Knowing whether enabling such tours within these costs is possible is also necessary, which would be proven through a survey with the local receptive. This could allow extending the visitor's stay in the PNLM, increasing their spending and distributing the values to villages currently excluded in the touristic process.

Respondents from the states of Rio de Janeiro, Rio Grande do Sul and Federal District constitute most of the sample related to cost range 70 to 100 reais, which is more willing to get around longer to enjoy the CICH of the park. As for the

3. Analysis of Variance (Anova) is a statistical model used to analyze differences between group averages and whether the factors influence some dependent variable. Statistical significance coefficients, both for comparison between all groups and for factors, and dependent variables should be below 0.005 to have some validity from the statistical/quantitative viewpoint (Milone, 2009). The coefficient between the groups presents a high degree of significance, showing the chosen model is robust and reliable. The factor coefficient between the dependent variables was also below 0.005 and shows a positive relationship between actor and dependent variables (cost with feeding and time of displacement, respectively).

sample age, in the price range willing to move longer, respondents are older than 31 years (see Chart 1). This information is statistically relevant (with a significance level below 0.05). Therefore, efforts can be made in the PLNM within the respective price range, considered for the age referred to and promoted in such states to extend the length of visitors' stay.

Chart 1 – Predominant group profile

4.1 Respondents' description	Questions	Dietary dimensions
From the states of Rio de Janeiro, Rio Grande do Sul and Federal District – age over 31 years-, willing to spend between R\$70 and R\$100 for a tour focused on typical cuisine and to get around for 2 hours to the place of appreciation. They attribute high value to intangible cultural heritage, especially culinary and represent 69.6% of the universe.	Where they had meals	Restaurant
	What they ate	Fish (50%)
		Poultry meat (26%)
		Meat (19%)
	What else they enjoy	Buriti candy, Tiquira, cassava derivatives (98%)
		Bacuri, buriti, cajá, cashew (72%)
		Fish (41%)
	Evaluation of food from villages	Good (49%)
Valuation of Hygiene and GMP	Yes (49%)	
Valuation of healthy eating	Yes (43%)	

Fonte – Authors (2015)

We also noted that many foods show great potentiality not yet socially and economically harnessed by the bias of CICH from *Slow food* perspective. Besides this study demonstrates the appreciation of CICH through visitor's willingness to consume exotic local products, considered local delicacies and, therefore, demonstrations of CICH, it points that what is offered to visitors is not what they wanted to consume. The offer focuses on fish and poultry, prepared without much authenticity and originality by the main restaurants from Barreirinhas - MA (Beleze, 2015). However, what visitors most appreciated or would like to appreciate were the delicacies offered by the villages.

Considering justifications of this analysis, we observed that typical cuisine as a touristic attraction due to cultural heritage characteristics can help in locals' way of life, generating income through typical productions offered to visitors, besides allowing visitors to enjoy new sensations, new tastes, to be explored by the local raw material.

Regarding the villages surveyed with potential to focus on cultural heritage, the vast majority cites handicrafts, their food and typical productions, considered part of culinary cultural heritage and related to the Slow Food movement. These factors allied to natural heritage of landscapes, streams, fauna and flora give the villages tourist attractiveness power still disregarded.

Many foods and productions that value “knowledge and skills” and the cultural heritage inherited in the relatives were revealed in the study, from extractivism to transformation of raw material in final product. As examples of inputs with cultural heritage values that were results of the surveys, we highlight the cassava, buriti, cashew and juçara, also known as açaí, as well as all derivatives of these raw materials (Beleze, 2015).

FINAL CONSIDERATIONS

In gastronomic studies that seek more than the finite relationship between the cook, the ingredient, the techniques and the cooking technologies, CICH aims to strengthen the social relations promoted through the exchange and the donation around the food cycle, from the field to the table, and from the production to the feeding, in a group or family based on heredity of methods and on production knowledge.

One believes that the scenario in which the culinary cultural heritage was presented, based on Ecogastronomy and *Slow food*, as an integrator agent able to establish new relationships, especially between man and food, which have been corroded by models implanted, both in agriculture and in dominant consumption model. Hence the importance of suggesting future and deeper discussions to understand how food, which is primarily a natural survival item to any being, has become a consumer good today, an object of cultural desire, far beyond the physiological necessity.

Another possible research theme is to relate gastronomy to real concern for dominant knowledge and consumption paradigm review by examining information systems and the scientific importance of Gastronomy. As a clear example we can cite cashew, a native Brazilian plant, which is somewhat forgotten, and whose potential is not valued as food and culinary cultural heritage in its various production forms, such as candies, juices, jams, soft drinks, pies and even animal food. Only 15% of the pseudofruit is used in Brazil, while producer overestimate its twin sister, the chashew nut.

The analysis allowed a comprehensive view of the city and a more precise identification of its potentialities and problems, especially from the aspect of food. From its shortages and, especially, its possibilities, raising proposals for tourism organization, structuring and development in Barreirinhas-MA under the bias of ecogastronomy is feasible. Based on this diagnosis, the tourism referenced by culinary cultural heritage is understood to be the segment that manages to aggregate regional richness and must be used to establish forms of coexistence between tourism and environment, allowing economic and social development in a sustainable and quality development perspective that enables populations' living conditions.

This study also revealed a possible path to become typical food from PNLM a reference and source of tourist resources of the destination, based on intangible cultural heritage, increasing activity of this region that currently consists of sun and beach tourism represented by the dunes and lagoons.

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CONTRIBUTION

Ronaldo Luiz Beleze: Definition of research problem and objectives, development of theoretical proposition, conduction of bibliographic review and theoretical foundation, data collection, data analysis, writing of manuscript.

Álvaro Augusto Dealcides Silveira Moutinho Bahls: Conduction of bibliographic review and theoretical foundation, choice of methodological procedures; data collection, data analysis, elaboration of tables, graphs and figures, estimate and projections, adequacy of manuscript to the RTA standards.

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