

Versatility in Hospitality Industry around the Globe

Case study on Cuisine and Culture of Turkey

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Abstract: *This study has focused on Turkish culinary culture from ancient times until today. Horse meat and mutton were prominent foods of ancient Turks. The journey of Turkish food culture has been in continuous development from the past beginning from Central Asia, Seljuk, Ottoman Empire to Republican eras and has excelled. Today, Turkish cuisine has an important place in the world. During the Ottoman Empire, the cuisine survived and developed because of three factors: palace, mansion, and chefs in Istanbul. The culinary culture of the Ottoman Empire was divided into palace kitchens and public kitchens. Beginning with reform in the Republican period, the impact of foreign cuisine has been observed in Turkish cuisine. The food culture differs from region to region; Eastern Anatolia, Southeastern Anatolia, the Black Sea, Marmara, Aegean, and Mediterranean have their own particular food culture. In recent years, the culinary culture has been influenced by globalisation. Cubans will wholeheartedly testify to the central importance of food in their life; when asked to speak of their cuisine, they tend to say that food brings a deep sense of being Cuban. In this paper, I will examine the ways in which food practices can shape, represent, and reproduce a particular collective identity (Terio, 2000). This will be achieved by situating the socio-cultural dimension of Cuban cuisine within complex fields of power and identity struggles that have profoundly shaped this Caribbean island over the last five hundred years. Ethnographic sources for this work come from data gathered during the many visits to Cuba I have taken over the last seven years. [4].*

Keywords: Food, Culture, Industry, Drinks

I. INTRODUCTION

1.1 Cuban Cuisine and Health

Cuba is currently in a state of transformation, almost a quiet revolution of sorts. Raul has taken charge in Fidel's absence and much has changed for the better. Cuban cuisine is also caught up in this ongoing evolution, and I suspect in a few years, it may be different. The current Cuban cuisine I experienced was very good and that completely surprised me. [1]

Cuban restaurant-style cuisine, it seems, is something that is reserved for foreigners and often excludes actual Cubans. Paladars are continually popping up but they are often too expensive for the average resident of Havana. Even most of the state-run restaurants of Havana are too expensive for their native inhabitants. Raul's new policies on the legalisation of private business and being able to buy and sell property have allowed for a larger class of business owners. This in turn, has expanded the class of restaurateurs. Many of these paladars are very nice and delicious places to eat. However, many of these paladars are no longer paladars. Many of them are no longer in actual homes but are in their own separate buildings.[5]

This is a big change from the typical home-restaurants that were and still are to some extent, the norm in Havana. Some of the paladars we visited included: Atelier, Doña Juena, and Porto Habana. I was not let down by a single one, other than by how long it took to get a check. It took an average of about 45 minutes to get a check after our meal had concluded, but I do not think this was a lack of good service. It was more of a cultural, social aspect of their meals. Meals are more of a social affair in Havana than here in America, and they expect that you want to sit and talk. Overall, the meals at these places were fantastic and could have competed with any restaurant here in the United States. [2]



The state-run establishments we ate at were very good as well. Restaurants like El Templete and El Aljibe did nothing but impress. They had great food including seafood, roasted chicken, and of course the Cuban staple, black beans, and rice. Service was also very good, but the check timing occurred in these places as well. Overall, I very much enjoyed the food in Havana, but you could tell these establishments were aimed at foreigners. They had similar prices to that of restaurants in any big city in the United States, and they often served food that many Cubans would not eat. Things like lobster, fish, and vegetables that are not fried are not particularly commonplace in the average Cuban's diet. This lack of dietary diversity is being offset somewhat by a new food education movement and by urban organic farms. [3]



Organopónico Vivero Alamar, an urban organic farm outside of Havana, is trying to change this stigma. Right now, there are many organic farms all over Cuba. They resulted from the loss of the Soviet Union's aid after they collapsed in the early 1990's. This caused a food shortage in Cuba and organic farms have been increasing in numbers ever since. Organopónico Vivero Alamar is the largest organic farm in Havana and plants all kinds of fruits and vegetables with their largest crop being lettuce.



Even with this, most of this produce gets sold to paladars and state-run establishments that cater to tourists. When we visited the organic farm, they gave us a lunch of fresh vegetables and fruit that was fantastic. As Americans, we all enjoyed this, but most Cubans do not include many vegetables in their diet. Because of this, most Cubans do not know how to use vegetables in dishes except to simply make a plate of grilled vegetables. The organic farms and the



government are trying to change this. They have started programs to educate Cubans on how to better use and eat produce in their diet. This is a movement to make Cuba a healthier and greater country. The women who gave us a tour of the farm had recently been on television to show how to utilise vegetables in recipes by cooking simple dishes. [3] I think these television programs will greatly increase the use of produce in Cuba in the future. It will also allow the restaurants of Havana to create more diverse dishes or cater more greatly to possible vegetarian tourists. Organic farms will continue to grow in numbers as the population gets more educated on this topic. This increase will only lead to better cuisine and a healthier general population. Organoponico Vivero Alamar was extremely impressive, and I could see that they were very productive. Large organic farms such as this one will likely lead the way in this movement. [3]



So what is next for Cuba in cuisine? More restaurants, more produce, and more diverse cuisine are where Cuba seems to be heading. There are two recent government policy game changers for this question. Cubans can now buy and sell property and they can also run private businesses with greater freedom. These two things will allow the people of Havana to create more restaurants that are completely independent. They will not be attached to houses, they will not be under government control, and they will be in their own buildings. We saw this already occurring on our visit to Havana. It seemed that some of the paladars we went to were not home restaurants at all but actual independent entities. These establishments will continue to increase as long as the Cuban government does not change its policy within the next couple of years. That is the difficult part, as policy. [3]



is always changing in Cuba. Our guide, Heldris, told me that the simplest things in Cuba are often the hardest things. As long as these changes stay, traditional paladares in Havana will continue to decrease. Cubans will also probably start using more produce in their cuisine and in their daily lives. Large urban organic farms will continue to grow or start, and they will provide the basis for this produce increase. Education programs about how to use them.





vegetables will facilitate this as well. This in turn, will create more diversity in the cuisine of Cuba, both in tourist aimed restaurants and in Cuban homes. Better food may attract more tourists, and all of these changes will only be good for Cuba. In time, Havana may become a very different place with regards to food, and the people of Cuba will benefit from it. [3]

1.2 Cubans Health and Diet

Overweight, obesity and the co-morbidities that follow has become a worldwide concern. Cuba isn't much different in that regard and with the comorbidities of diabetes mellitus, hypertension and heart disease it comprises the current growing public health concerns Cuba is facing (Díaz et al. , 2009). What distinguishes Cuba from a lot of other countries where this is a problem? You will still not find McDonald's and Burger King around the street corner. We usually attribute the prevalence of obesity and overweight to the popularity, convenience and readily available fast foods in today's society. You might also see some in Havana, Cuba, their own chains or more local fast food joints, but not to the same extent. [3]

What Cubans eat, don't eat and why

Pork, chicken, beans and rice, plantains, other root vegetables and sugar is largely what composes the traditional Cuban diet and it is taking its share of the blame for the growing problem. Cubans are known to have a "sweet tooth". In fact they are one of the biggest consumers of sugar in the world and as much as 20 % of their daily energy intake comes from sugar (Giralda, 2006). Food selection on the basis of preference and budget (Porrata, 2008). According to the 2nd National Survey on Risk Factors and Chronic



Diseases (2001) 90 % would eat fried foods at almost every meal if possible. When prioritising what groceries to buy, food of animal sources and fat would top the list, then rice and root vegetables. Fruits and vegetables would be on the bottom of the list (Porrata, 2008).

Our guide at the organic farm said that for Cubans vegetables only have a decorative purpose on the plate. Their preferred preparation for vegetables would probably be frying, if they were to eat it at all. The organic farm grew mushrooms and this was also offered to us on our omelette at the hotel. But our guide told us that mushrooms were one of the things that were not part of the Cuban diet. Because Cubans haven't had a culture for eating vegetables, they don't know how to prepare it either, and how and where to use it.

Cubans don't eat fish. This might be due to taste preference (Porrata, 2008), although we were also told that a lot of Cubans say that they don't like fish, but without ever trying it (Tourguide: Geldrys).





They have a low consumption of fibre (14g). Inadequate consumption of the recommended daily fruits and vegetables is one reason, another is that Cubans' diet of whole-grain cereal is almost non-existent. It is not preferred and unfamiliar to them (Porrata, 2008). White rice is their staple food.

What is next for Cuba

As we were told and mentioned earlier, there is already a growing effort through media and schools to educate Cubans about how to prepare vegetables and incorporate it into dishes and meals. The organic farm invited school children to the farm to teach them about fruits and vegetables grown there, the benefits and nutritive values and how to prepare it. The Institute of Nutrition and Food Hygiene collaborates with the media in creating programs that touch base on nutrition, especially through radio and tv-shows (Giraldo, 2006). Our guide at the organic farm was going to appear at a popular tv-show where she prepared a dish with vegetables, mushrooms being one, in an effort to educate the public of healthy eating.

Surveys of adults' knowledge relating to food and nutrition illustrates where there are room for education; 50 % did not relate diet to health, they were not aware of the bad effects of reusing oil, 25 % were unaware of cholesterol's effect, only 20 % identified fruits and vegetables as a source of fibre, over 60 % identified meat as a source of fibre, 90 % considered red meat as the healthiest meat, only 28% recognized fish a healthy alternative and 30 % were not aware of the bad effects of sugar (Porrata, 2008). Carmen Porrata, MD, PhD wrote in her viewpoint article titled "Cubans' Deadly Diet: A Wakeup Call" published in 2008 that "By learning to eat simply and eat most natural foods possible, we take more responsibility for our health and our lives". The key word is *learning*. Cubans need the knowledge that will "empower" them, so that they can make the *right* choices (Porrata, 2008). Today a lot of us "google" what we don't know, we get answers of "how to..." through step-by-step instructional videos on youtube, but for Cubans other *ways*, such as educational posters probably plays a bigger role, but the distribution and access is limited.



Bruno Enriquez said that "The problem is: we must change how we think", although this did not refer to diet changes, it did refer to Cuban people's willingness to adhere to solutions that are presented to them (The Power of Community. Food habits are formed from childhood (Holli et al. , 2009). If this generation is educated about food and nutrition and its impact on their health, food choices might change, even small changes will carry on to the next generation and the next. 80% of Cuba's agricultural production is organic and they have food markets with a greater variety of fruits and vegetables than what we might find at our local Kroger store, but the variety could be even greater if only the produce was sought for (The Power of Community. The organic farm had produce that only supplied the tourism industry, or would stop production of others, because although they had the resources to produce a greater variety of vegetables, they chose not to, because the demands of it and profit wasn't there.

There seems to be a growing understanding that lifestyle changes and social support with strategies that involve several sectors is the only way to tackle obesity. Strategies involve creating public awareness, not only about diet and nutrition, but also awareness of the cultural preference for "chubbiness" and educating health personnel in diet and nutrition (Giraldo, 2006, Porrata, 2008). It will take some time, but if anything Cubans seem to be remarkably adaptable to situations and taking advantage of opportunities to learn, to better their lives and make the effort to get by. It was a nation of no bicycle culture, but became one. It is a nation with *available* fish and vegetables, but someone must teach the *man* something else to fry and Cubans do not seem to shy away from change, but rather embrace it.



Opportunities in Cuba Growing tourism demand. Even without formal tourism connections for U.S. travel operators, Cuba is the third most popular destination in the Caribbean basin, following the Dominican Republic and Puerto Rico (Exhibit 1). The potential opening of the U.S. market supports the prospect of considerable growth of hospitality and tourism in Cuba. The embargo notwithstanding, a principal question is whether U.S. companies will be able to successfully function within the constraints of the Cuban legal and political framework.

So long as the relationship between the U.S. and Cuba is based on mutual economic benefits, the likelihood is that Cuban laws will evolve to promote its economic prosperity, much as we have already observed in the Chinese model. A significant benefit favouring development in Cuba is that U.S. businesses and professionals have been planning for many years to reenter the Cuban market. It is no secret that Miami, Tampa, Atlanta, and New York are among the centres of activity planning for development in Cuba whenever the opportunity presents itself.

Many persons of Cuban-American descent, for instance, have the resources and motivation to quickly set up offices in Cuba when the time is right. Another favourable factor is that the population of Cuba is highly literate and well educated. The recent history of Cuban citizens taking advantage of the limited opportunities for private enterprise—including small cafés, bed and breakfast inns, taxis, tour guides, and even prostitution—demonstrates the presence of enterprising Cuban nationals anxious to participate in hospitality and tourism businesses. As shown in Exhibit 2, U.S. arrivals to Cuba have increased in recent years, even though Americans are not currently allowed to visit Cuba as tourists. This increase is largely due to People-to-People Educational Programs implemented by travel agencies that have obtained special licences from OFAC (U.S. Office of Foreign Assets Control) to allow travellers to learn about the economic system, the Castro regime, and the Cuban society. Hospitality and Tourism Industry Growth Part of Cuba's potential arises because it is still at an early stage of exploration and development. Since the 1990s, the Cuban economy has focused on developing foreign investments and tourism, which is now Cuba's second largest source of foreign revenue after the export of technical and professional services. Even with the increasing foreign tourism, Cuba's hotels must rely on local guests to support occupancies.

1.3 Culture, Tradition, and History

Cuba is a primarily Catholic country. Another large religion in Cuba is Santería. Santería is a blend of Catholicism and traditional Yoruba religions. When African slaves first arrived in Cuba during the 16th century, they were taught a few simple prayers and were baptised by the Spanish.

Cuba's policy on religion has changed much since 1959, when religious Cubans were persecuted and could be denied jobs or an education by the government.

In the 1970s, the relationship between the government and religious institutions (especially the Roman Catholic Church) began to improve. By 1976, the state granted Cuban citizens religious freedom, with some restrictions. In 1992, the constitution was amended to allow total religious freedom. About 60% of Cubans today are Catholic. Some Catholic traditions were lost, but the church has imported the Mexican Christmas play (pastorela) trying to reconnect Cubans to Christianity. Cuba is a primarily Catholic country.



Another large religion in Cuba is Santería. Santería is a blend of Catholicism and traditional Yoruba religions. When African slaves first arrived in Cuba during the 16th century, they were taught a few simple prayers and were baptised by the Spanish. The slaves combined this limited form of Catholicism with their traditional religions to create Santería, which survives to this day. During colonial times and into the early Republic, many Cubans suffered from intense ethnocentrism and confused Afro-Cuban religion with black magic and witchcraft. This caused them to associate practitioners of Santería and other Afro-Cuban cultures with criminals and the underworld, and to discriminate against practitioners without understanding the nature of their religion. Because most practitioners of Santería in those years were of African heritage, racist attitudes emerged around the religion, and many whites in Cuba considered it to be subversive and threatening. Those who practised Santería often resorted to secrecy as a way to avoid persecution. Fernando Ortiz, Lydia Cabrera, and Rómulo Lachatañeré are considered the founders of Afro-Cuban studies in Cuba and were the first to give scholarly attention to Santería as an important religion in Cuba . [2]

A ration book called a *libreta* is supposed to guarantee a range of products from shops, however, there are still massive shortages and even rations are not guaranteed to be delivered timely or at all.



At a casa particular in Viñales, a pig is prepared for a feast.

The Soviet Union's collapse in 1991 ended grain imports from that country, which were used to feed cattle and chickens. In 1991, beef, chicken, milk and eggs became scarce.

A lack of fuel for agricultural machinery meant that crops had to be harvested manually (by people), drastically decreasing Cuba's food production capabilities. These problems have improved a little in recent years, but shortages are still common. To supplement their rations, Cubans resort to non-rationed food stores (where prices are nevertheless several times those of the *libreta*), or to the black market.

Traditional Cuban food is, as most cultural aspects of this country, a syncretism of Spanish, African and Caribbean cuisines, with a small but noteworthy Chinese influence. The most popular foods are black beans, rice, and meat.

One example of traditional Cuban cuisine, or *criollo* as it is called, is *moros y cristianos*, "Moors and Christians", rice with black beans. *Criollo* uses many different seasonings, with some of the most common being onion and garlic.

Cassava, rice, beans, eggs, tomatoes, lettuce, chicken, beef and pork are all common ingredients.

Coffee is of high quality and grown mainly for export.

II. SUMMARY

The Soviet Union's collapse in 1991 ended grain imports from that country, which were used to feed cattle and chickens. In 1991, beef, chicken, milk and eggs became scarce.

A lack of fuel for agricultural machinery meant that crops had to be harvested manually (by people), drastically decreasing Cuba's food production capabilities. These problems have improved a little in recent years, but shortages are still common. To supplement their rations, Cubans resort to non-rationed food stores (where prices are nevertheless several times those of the *libreta*), or to the black market.

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The Flavours and Heritage of Traditional Cuban Cuisine

- Rice, Beans & Plantains. Like the origins of most native cuisine, ingredients are often determined by what's abundant and available. ...
- Mojo Criollo. ...
- Ropa Vieja. ...
- Pescado, Gambas y Camarones. ...
- Cuban Mix Sandwich, Cuban Toast & Pork. ...
- Cuban Coffee. ...
- Rum.

ATTIRE

The Cuban government has announced that the guayabera - the roomy cotton or linen shirt - is now the country's official formal dress garment. Male officials at state functions are now required to wear white guayaberas, with long sleeves and pockets in front, and two pleats both front and back

Cuba's culture

Cuba's culture is a rich amalgam of African, Spanish, and Caribbean pastimes; the food, the religions, and of course the music and dances all combine elements of the Old World and the New. Here are 5 Cuban traditions that showcase this unique island and its wonderful people. [2]

The Ritual of Enjoying A Cigar

I'd brought a notebook along on my Classic Journeys tour of Cuba, and the first thing I'd written at the top of the page: "Cigars." It's what most people think of when they think of Cuba, and for good reason: hand-rolled Cuban cigars are the best in the world. I quickly learned that one doesn't merely light one up and start puffing.

For Cubans, smoking a fine Cuban cigar is something of a ritual, and one best done with friends – or even total strangers. Cigars are an integral part of small social gatherings. Sitting around a table, discussing the weather, what's happening in the neighbourhood, or baseball over a cigar (I was told to try dipping mine in rum) is a favourite way to pass a few hours.

Baseball is King in Cuba

During our Classic Journeys tour, we visited Havana's largest cigar factory. "De dónde eres?" our Cuban host asked me. *Where are you from?* "Soy de San Diego," I replied. His face lit up. "Ah! Los Padres! Manny Machado!" He then proceeded to rattle off more stats and facts about my hometown San Diego Padres than my rusty, high school-taught Spanish skills could keep up with. If baseball is America's national pastime, it's Cuba's national obsession. [3]

Dance, Dance, Dance

The salsa is the first thing that comes to most Americans' minds when they think of Cuban dances. Our Classic Journeys Cuba tour guide Corinna – whose background as a cultural anthropologist combined with her amazing dance skills makes her uniquely and delightfully qualified to discuss Cuban dance – informed us that salsa isn't technically a Cuban dance. Salsa was invented in New York City. Still, it's the most popular dance in the country; you'll see it performed by professionals at espectáculos (cabarets) like Havana's legendary Tropicana. Learning to dance – whether it's the salsa or dances that originated in Cuba like the rumba and the mambo – is a Cuban tradition. [3]

Cuban dances are steeped in heritage – the moves drawn from native African dances, the music influenced by instruments and songs of Spanish colonists. Learning and performing these dances is thus a celebration of Cuba's culture. When you visit, don't be afraid to take a lesson; there are plenty of dance academies, and based on my personal experience, the instructors are tremendously friendly and have a lot of patience.

Eat, Eat, Eat

Something else that's not from Cuba: the so-called Cuban sandwich, which was actually invented in Florida. I looked for them everywhere, and the only place I managed to find one was at the Miami airport. Which is a good thing,

because had I eaten one in Cuba, I might've missed out on a truly local dish. Cubans have a proud tradition of doing the best they can with very little; Cuban food is best described as Caribbean comfort food.[5]

The king of Cuban cuisine is Lechon Asado, a whole-roasted suckling pig. It's eaten year-round but is especially popular during the holidays. At Christmas, families, and friends gather for a pig roast – on the morning of Christmas Eve, the pig is rotated on a spit over an open fire for around 12 hours, with the skin ending up crispy and the meat smoky and tender. Served with fried plantains and black beans and rice, there's nothing quite like it.

New Year's Eve Traditions in Cuba

It's always a special treat being abroad on New Year's Eve and experiencing how other cultures celebrate the occasion. Cubans love to ring in the new year and have some unique ways of doing so. If you find yourself walking down a city or town street on New Year's Eve, stay alert or you might end up taking a cold – and gross – shower. It's a tradition among Cubans to throw a bucket of dirty water out the window on New Year's Eve, symbolising tossing out all of the bad memories of the previous year. [2]

You may see a crowd of people gathered around a burning scarecrow – this is the muñecon, a straw effigy that's lit on fire to represent the purging of bad vibes, bringing in a fresh start to the new year. You might also come across some Cubans taking their suitcases out for a walk – the tradition of walking around the block with a piece of luggage is thought to increase one's chances of travelling in the year ahead.

Cuba's roads, homes and peoples life

What Are The Roads Like in Cuba? Cuba's major highways are in good condition, but other roadways invariably have potholes. A more relevant concern is the lack of signage – or even officially named roads – that often confuses travellers.

The Cuban population mainly lives in “Solars”. A solar is a building that used to house only one family and that has been transformed into a multi-family “coop” due to the increase of the population and the lack of space.

Life in Cuba is expensive, and people are always looking for a way to make extra money. The houses are in a dilapidated state and the furniture inside is at least 30-40 years old. The fact that possessions have to be shared with the state doesn't help. For instance, you are a farmer, and you have 3-5 cows.

Cuba is an urbanised society. The rate of growth of the urban population is low; but rural to urban migration is likely to increase this rate. The process of urbanisation in Cuba has many aspects.

III. CONCLUSION

Despite the many issues to be resolved, we believe Cuba offers great potential for development of international hospitality and tourism businesses. Foreign investors must, however, take into consideration the conditions placed on businesses by the Cuban government, as it seeks to retain control over private enterprises. We anticipate that business regulations will evolve as private investors negotiate deals to provide desirable economic development, but there is currently an absence of a stable business development history in Cuba. U.S. companies who wish to do business in Cuba have dramatically increased their activity since the recent overtures by both countries' leaders toward establishing normalised relations. Meetings between interested parties are frequent and continuing, including attorneys, financiers and developers, although there is an absence of corresponding private parties in Cuba (see Exhibit 8).⁶⁶ Prospects for engaging in hospitality and tourism businesses in Cuba continue to evolve, but the outcome is not yet clear. We see both great potential and serious pitfalls awaiting those entrepreneurs willing to take the risks.

REFERENCES

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