

# CULTURAL HERITAGE OF PROGRAM OF PANSIT VARIATIONS IN THE PROVINCE OF CAVITE

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**Abstract:** The Province of Cavite had a reach cultural heritage when it comes to Pancit Variations. Cuisine as an Intangible Cultural Heritage creates a Cultural Heritage Value Culturally, Socially, Historically and Environmentally. The study is qualitative in nature and visited three restaurants in which the researchers interviewed the owners that served different Pancit Variations in the province of Cavite. The Cavite Republic serves Pancit Estacion, it is a Pancit variation originally from Tanza Cavite which is unique because of the use of Mung Bean Sprout as a substitute to noodles. The Pancit Pusit served by Asiong's in Silang Which originally into from Cavite City it is unique because of the use of squid ink which makes the appearance of the Pancit black in color. While the Pancit Puso which is served by Aling Ika restaurant in Cavite City in which Banana Blossom was used as a souring agent. The result shows that the Pancit Variations in the province of Cavite has its cultural value as those dishes are passed on from generations to generations and retain its unique taste. Socially the dish is still famous with the locals as many tries to replicate the dish and still serve on many occasions and featured on different shows, books and online article. Historically, the dish is significant as it contributes to the rich history of the province. The lack of the main ingredients in Pancit have inspired the creators of the dish to find ways to substitute the ingredients and create their own dish as long as there is no change with the recipe the dish will survive in the future and environmentally the resources available in the area have shaped up the dish such as the abundance of squid and banana blossom in Cavite City and Mung Bean Sprout in Tanza. The characteristics of the pancit makers qualities such as being resourceful, creative and innovativeness help a lot to prepare a wonderful dish. However, the lack of supply for the main ingredients likewise banana blossom, squid and mung bean sprout will greatly affect the production of the dish

**Keywords:** Cultural Heritage, Pancit, Variations, Cultural Value.

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## 1. INTRODUCTION

The world of cuisine is unique as there has a lot of food choices to offer. Even the food locally had a lot of variations depending on the region. The Philippines on the other hand is blessed with a lot of food resources that help shaped up the identity of different cultures in the country. Food can be considered as a cultural heritage because the heirloom recipe has been passed on from generation to generation it creates a sense of identity and help the local communities with their unity and historical value.

Different cuisines around the world have different variations an example of this is the Chinese "Dim Sum" in which it is place in a bite size portions placed in small steamer; there are different variations of Dim Sum depending on the geographic location in which the natural features of the area and the resources available reflects the Dim Sum variation of the area for example Sichuan style is more of the use of peppers, Jiangsu style is known for the use of fish and seafood as the environmental resource in the area is readily available due to the geography bordering the coastal area (NDTVfood.com, 2019).

Filipino Cuisine is unique in its own way due to the different influence from culture such as Spanish, Chinese and the South East Asian country neighbors. The Filipino Cuisine can be considered as an Asian fusion type of food theme, but the main difference is the foundation of flavor. The Filipino cuisine is big on the three flavors the salty, sour and the sweetness and the common flavors of the dish are associated with the balance of the three flavors (Reyes, 2019).

The Filipino Cuisine on the other hand although had a lot of publicity and international features it is still among the least preferred type of cuisine worldwide a probable reason as to why this happened because of the ingredients which is hard to come by outside the premises of the country and aside from that the colonizer effect is still present. There are not many restaurants outside the Philippines that features the Filipino cuisine which can be explained by the lack of entrepreneurial skills to establish Filipino restaurants internationally in order for the Filipino dish to be known more globally nevertheless, the Philippines is a country rich in food cultural heritage in which there are unique Filipino food dishes in which examples are Adobo, Sinigang and Kare-Kare (Malasig, 2019).

The cultural heritage when it comes to the food is very important to the identity of the local's certain food practice and cuisines are tied up to the resources that is available around the area and as well cultural practice of a community has. There has always been a relationship between food, social and cultural identities, a cuisine becomes a heritage once many generations have passed on the way in creating the cuisines and a sense of identity have developed alongside with it (Brulotte and Di Giovini, 2015).

Next to the cultural heritage of the cuisine it is identified as an intangible cultural heritage because cuisine on the other hand is considered as a tradition that is inherited from ancestors and passed on to descendants. Food cultural heritage is very important because it provides a historical and cultural value to the local community, it provides an insight to the celebrations and historical account of practice rather the way of life of the local community and it helps with the feeling of unification among the members of the community (Oliveira et. al, 2018).

When it comes to the cultural heritage of cuisines the importance of it as an intangible cultural heritage creates a lot of importance in terms of social and economic value, socially it provides a sense of identity and continuity of the community and economically it provides a business opportunities and development in the area (Tudorache, 2016).

In applying the concept of cultural heritage to the food the heritage value can be assessed on the different factors such as cultural, historical, aesthetic and scientific/environmental (Vollenhoven, 2018). However, this is where the gap of the research comes into place as aesthetics is not suitable in applying to the cuisine when it comes to the cultural value because aesthetics is applied to tangible cultural heritage sites and other intangible heritage sites such as handicrafts and art forms.

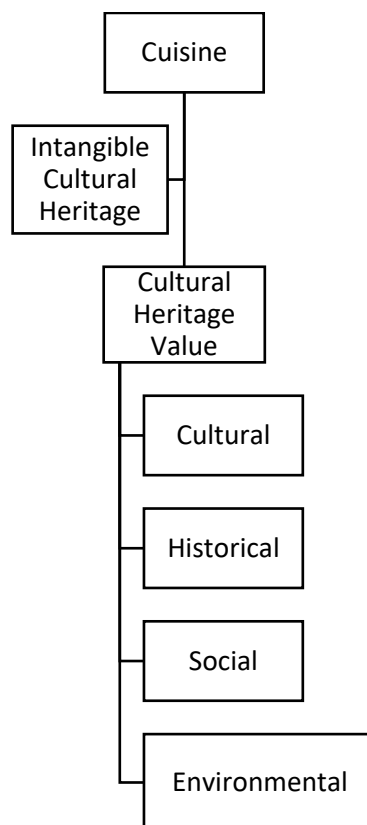


Figure 1: Conceptual Framework

The figure above shows the conceptual framework in which the main idea of the concept was the cuisine, however the cuisine is an intangible cultural heritage and in assessing the cultural heritage value there is a need to look first the cultural value in which the cuisine have towards cultural practices. Next is the historical value in which the cuisine established its roots historically and creating a historical importance and background. The third is the social value in which it answers the social impact of the cuisine and lastly is the scientific/environmental in which it provides a scientific and environmental view cuisine.

In the Philippines the main legal framework for the cultural heritage is the National Cultural Heritage Act R.A 10066 in which it provides the protection of the state towards the conservation and protection of both the tangible and intangible cultural heritage of the country in which this law is also applicable to cuisine since it is a intangible cultural heritage.

However there is a need to preserve and conserve the cuisine as a cultural heritage of the Philippines one of the problems that is encountered as to why the different Filipino cuisine are not that popular even among the locals is because of the introduction of the western type of food in which this could probably affect and change the landscape of the Filipino cuisine; therefore there is a need to preserve and promote internationally the Filipino cuisine as the Filipino cuisine is unique in its own way (Reyes, 2018).

One of the popular dishes that is popular among Filipinos is the Pancit which usually refers to Filipino noodle. The history of Pancit is traced back to the Chinese influence as the Chinese traders introduce the noodles to the early Filipinos in which the noodles instead of wheat and flour use has been substituted by rice flour in which the known Pancit was born. With the geographic situation of the Philippines different variations of Pancit have emerged with the naming of the Pancit Variations can be traced to its origin, the color of the Pancit, how it is eaten or where it is sold certain examples of Pancit variations are Pancit Malabon, Pancit Habhab, Pancit Luglog and etc. (Estrella, 2019).

On the other hand, the province of Cavite is known for its heritage cuisine. The province of Cavite had a rich culinary history due to the influence of the Spanish in the area and the proximity to the nation's capital the Philippines. The unique Caviteño dish examples are Cavite Express, Caviteño Tamales, Paella Nigra and the different variations of Pancit that can be found in the province (Cabato, 2018).

The province of Cavite when it comes to Pancit dishes had a lot of variations different towns of the province have different styles and variations of Pancit such as the Pancit Estacion originating from the town of Tanza the history regarding the Pancit was that the Pancit originated in the train station of Tanza there has been a lack of noodles that "Toge" was substituted instead, in which the Pancit had no actual noodles instead using bean sprout "Toge". Another variety of Pancit in the province was the Pancit Puso originated in Cavite City in which the unique feature is the sour agent which is the pickled banana blossom based on the historical accounts the Pancit Puso was invented due to the cost of the Calamansi as the sour agent because it is more expensive as compare with the Banana blossom with vinegar. The Pancit Choko en su tinta is a Pancit variety from Silang that is characterized by a black color appearance the Pancit. It was famous in the Cavite City due to the abundance of seafood in the area such as shrimp and fish (Castro, 2019).

The study would like to assess the cultural value of the different cultural heritage pancit cuisine of the province of Cavite using documentation and interview as the tools of the research. The study sought to answer the following questions

1. What are the Cultural Heritage Pancit variations in the province of Cavite?
2. What are the cultural heritage value of each Pancit variations based on:
  - a. Cultural
  - b. Social
  - c. Historic
  - d. Environmental
3. Based on the findings what cultural sustainable program can be proposed.

The scope of the study was the whole province of Cavite in finding the different variations of the whole province the study will be limited to the accessibility and availability of the different Pancit Variations to be reported. In which not all Pancit variations of the province could be featured in the study. The study will be also limited to feature at least 3 Pancit Variations.

The study is significant to the tourist that will come to the province of Cavite to increase awareness about the different Pancit variations of the province and the importance of the heritage cuisines in the province. Another importance of the study is for the local community in which they will be more aware of the Pancit variations served in their respective town but as well as to help to preserve and conserve this intangible cultural heritage and lastly, the study will be important to the future student researchers so that they will gain an idea and could probably expand the study about the cuisines as an intangible cultural heritage.

## 2. METHODOLOGY

The study uses qualitative method particularly historical and exploratory type this is suitable for the research as it describes the historical account of the different Pancit variations in the province of Cavite, but as well as to explore the cultural heritage value of the different Pancit Variations. The study was divided into three phases the first phase was to do reconnaissance about the different Pancit Variations in the province of Cavite, the second phase was the documentation of the different Pancit Variations in the province of Cavite and the last phase was the an interview with the owner of the restaurant or the cook of that serves the heritage cuisine Pancit variety in the area.

The respondents of the study were the management owner or the cook of the restaurant in which they serve the variety of Pancit. The study area differs in which some of the Pancit variations were served for Pancit Puso. The study area will be around Cavite City in which the researchers will go to the local markets because the Pancit Puso was served in this area. For the Pancit choko en su tinta “Pancit Pusit” the researchers will visit Asiong’s restaurant located in Silang and lastly for the Pancit Estacion the researchers will visit Cavite Republic restaurant which is located in Trece Martires City.

The study use interview as the instruments in the study in which the respondents was interviewed and the design of the interview was in open ended questions.


A legal letter will be submitted to the management of each restaurants regarding the study that will be done in the area. The documentation will be done alongside the interview and was done the during the weekdays. The researchers had also gathered some pictures for photo documentation. The data that was gathered was analyzed further and is confidential and will be treated for educational purpose only.

The interview with the management was done by schedule the researchers then ask the questions to the owner or the cook of the respective restaurant the researchers included in the study then answer it speaking the researchers then have use voice recorders to record the answer and transcribe it later after the interview the data gathered was analyzed further.

The researchers have documentation in presenting the data on the Pancit variations in the province of Cavite. The data on the interview was transcribe and presented in a narrative analysis approach manner the researchers have identified the relevance of respondent’s responses and then formulate prepositions regarding the cultural heritage program that can be employed in which it is described as a narrative analysis.

## 3. RESULTS

Table 1: Pansit Cultural Heritage Variations of Cavite

Pancit Variations	Restaurant/ Location	Description
<p><i>Pancit Estacion</i></p> 	Cavite Republic, Trece Martires City	The old receipt does not have noodles as the substitute is the “Toge” (Mung Bean Sprouts) but the modern recipe had a ratio of 1:1 Palabok Noodles and Mung Bean Sprouts. The sauce using annatto with smoked fish (Tinapa) and Cornstarch as a thickening agent. While the toppings of the Pansit Includes Flaked Smoked Fish, Shrimp, Chicharon, Boiled Eggs, Scallions, Garlic, Onions and Crushed Peanuts.

***Pansit Puso (Pancit Choko Ensu Tinta)***

Asiong Restaurant,  
Silang

The Noodle based is Sotanghon. While the Sauce uses squid ink as a coloring agent and the meat used is Squid topped with vegetables such as Carrots, Sayote, Cabbage, Fried Garlic and Kamias as the Souring Agent



***Pancit Puso***

Aling Ika  
Candereria, Cavite  
City

The Noodles that was used in the dish is a mixture of Bihon and Miki while the meat included was Pork, Shrimp, Chicken, Fishball and Kikiam. The Vegetables that is used in the Pancit dish is Carrots, “Sayote”, Baguio Beans and Cabbage. The Banana Blossom was used as the souring agent which was boiled in vinegar. The dish also includes annatto as a coloring agent.



The table 1 shows the result on the Cultural Heritage Pancit Variations in the province of Cavite, The first Pancit Variation, the researchers visited is the Pansit Estacion which was served by the Cavite Republic located in the city of Trece Martires, the Pancit is very unique because it features no noodles at all in which it was substituted with mung bean sprout as this was the old recipe according to the owner interviewed in the Cavite Republic the modern recipe they served today consisted of a Palabok noodles which has a ratio of 1:1 with the Mung Bean Sprout. The sauce was still the basic palabok sauce and the same topping. The uniqueness of the Pancit dish comes down to the noodle used as the respondent told the researchers that the Pancit Estacion was originally served in the municipality of Tanza Cavite as there are some scarcity with the noodles the unknown creator of the dish substituted it with Mung Bean sprout and the locals liked the dish. The name Pancit Estacion come from the train station in which at old times there is a train station located in Tanza Cavite thus naming the Pancit dish as Pancit Estacion.

The second Pancit Variation was the Pancit Pusit also known as “Pansit choko ensu tinta” in Chavacano which is a dialect that is spoken in Cavite City. The History facts about the Pancit Pusit according to the owner of Asiong Restaurant was that the dish was created in Cavite City where the restaurant where originally created. The Cavite City was a coastal city with abundant seafood as a resource and the locals of the area always cooked adobong pusit without knowing what they will do with it once it become a leftover thus creating the Pancit Pusit using the leftover Adobong Pusit and transform it to another dish.

The last Pancit Variation the researchers visited was the Aling Ika Candereria located in Cavite City in which the dish was originated. The creation of the dish as told by the owner was due to the lack of Calamansi supply as the common souring agent of Pancit, the owner then try to pickled the Banana Blossom by boiling the Banana Blossom with vinegar and added as a souring agent to the Pancit thus creating the dish of Pancit Puso.

**Table 2: Cultural Heritage Value based on Cultural Aspect**

<b>Pancit Estacion (Cavite Republic)</b>	<b>Pancit Pusit (Asiong’s Restaurant)</b>	<b>Pancit Puso (Aling Ika Candereria)</b>
The Pancit Dish is culturally important because the dish is very unique	The Pancit Dish is culturally important because this was an heirloom dish	The Pancit Dish is culturally important because it is considered as a legend
The Pancit contributes to the Province of Cavite because it was featured in many shows	The Pancit contributes to the Province of Cavite because the dish is known to be serve only in Cavite in which customers flocked	The Pancit contributes in a way that the Cavite City becomes well known because of the dish



	to the restaurant to taste the dish	
The uniqueness is the substituting of Mung Bean Sprout instead of using noodles	The uniqueness is the originality as the restaurant is the original server of the dish	The uniqueness is the use of Banana Blossom as a souring agent
There are some changes with the presentation because before it is pure mung bean sprout but today the presentation has an added noodle	There are no changes with the presentation	There are no changes with the presentation
The Pancit is considered as a cultural heritage because the recipe was passed on from one generation to other	The Pancit is a cultural heritage in the future because it was featured on different shows and included in some books	The Pancit is considered as a cultural heritage because the recipe was passed on from one generation to other

The table 2 shows the result on the cultural heritage value based on the cultural aspect. The result shows that when it comes to the culturally importance of the Pancit variations all of the respondents cited the importance of the dish culturally either through the uniqueness of the dish, as a heirloom dish and as a legend.

When it comes to the contribution of the Pansit Variations the respondents cited that in general it helps to promote the respective area in the case which is the Cavite City and province of Cavite the main drivers in the contribution culturally was the features it made on the stations and the customers that appreciates the Pancit dishes.

In the relation of the result the uniqueness of the dish can be attributed to the originality features of each dish when it comes to the Pancit Estacion it was the use of Mung Bean Sprout as a substitute to the noodles while on the Pansit Pusit it is the originality itself as the restaurant is the original server of the dish while on the Pancit Puso it was because of the Banana Blossom as the souring agent and lastly while considering the cultural aspect as it is a cultural heritage it is considered that the Pancit dish can be considered as a cultural heritage because the recipe was passed on from one generation to the other or through the features made by the media and written books about the dish.

According to Oliveira and colleagues (2018) a cuisine is considered to be a cultural heritage when it is the recipe is passed on from generation to generation as can be observed on the result of the study, as a cuisine is a form of intangible cultural heritage the method of passing the dish in which it is considered to be a heirloom cuisine then without changes to the recipe or minimal alteration the dish becomes culturally important in an area. In which the Pancit variations of the different area in Cavite province creates their own identity which is used to promote the place and promotes the uniqueness of a cuisine (Reyes, 2018).

The help of media in the modern world such as television features and written books helps to solidify the status of a cuisine as a cultural heritage plus the uniqueness of the dish helps in creating a cultural identity that is unique on a place and cannot be found other elsewhere (Tudorache, 2016) in which it can be observed in the result of the study that there were a lot of features on television, books, articles on the internet about the Pancit variations in the province of Cavite (Estrella, 2019).

**Table 3: Cultural Heritage Value based on Social Aspect**

<b>Pancit Estacion (Cavite Republic)</b>	<b>Pancit Pusit (Asiong's Restaurant)</b>	<b>Pancit Puso (Aling Ika Carenderia)</b>
Mostly are still aware because of the Social media but the dish is popular with the oldies	Mostly are still aware of the dish because there are some who try to replicate the dish	Locals are still aware of the dish because it is easily sold out
Most time the dish is served in the Birthdays of oldies	Any occasion the Pancit dish can be served	Other than selling the dish in the local market. The Pancit is also served in Birthdays, Family Reunion and Christenings
Many locals try to replicate the dish but still there is only one original	Many locals try to replicate the dish but still there is only one original	The locals still cook the dish
The dish is part of Cavite Cuisine	The dish can be only found in Cavite	The dish is part of the local's identity
There is a website and Facebook account promoting the dish and the dish is also featured in Media	The dish was promoted through the media as it is featured and written books	It was promoted in Facebook as a legend cuisine

The table 3 shows the result on the cultural heritage value based on social media the result shows that the dish is still popular among the locals because most of them are still aware with the dish as there are varied reason it can be either through the use of social media to increase awareness on the dish, others try to replicate the dish and others due to the sold out situations. When it comes to the occasions where the Pancit dish is served the Pancit Estacion is very popular with the birthdays of the old people while the Pancit Pusit can be served anytime while the Pancit Puso had a wide range of celebrations where the Pancit was serve such as birthdays, family reunion and Christening events.

In relation with the result, the dish is well known to the locals because there are many locals who try to replicate the dish which means that they still cooking the dish albeit the original establishments that serve the dish is the original as the respondents have cited it. Socially the locals as according to the respondents have considered the dish as a pride among locals and considered to be a part of Caviteño cuisine and lastly the dish is promoted through the use of social media and website plus the feature that the dish was featured on media such as television and written accounts of the dish such as books.

When it comes to the social aspect the most important factor to consider as according to Vollenhoven (2018) is the awareness with the locals on a intangible cultural heritage in case of the subject of the research which was food it is noticeable that locals are still aware of it as some of the locals still cooks the dish, which means that it becomes integrated into their lives the knowledge of cooking the particular dish as according to Brulotte and Di Giovini (2015), as a cultural heritage food unites the locals in an area it creates a sense of pride and it creates a cultural identity in which celebrations are part of it therefore creating a tradition that cuisines are serve based on the different occasions as for the case of the Pancit variations it is noticeable that mostly it is serve in Birthdays as according to Reyes (2018) in Filipino cuisine it is a tradition to serve Pancit due to the belief that serving it is related to a long life.

In relation with the result the use of social media in the modern world have created awareness on the cuisine of each area in which forms of media such as social media, television and books have created awareness on the dish and helps the area where the dish is featured to be well known and this could lead more on the popularity of the dish not only among the locals but the viewers as well. It creates an interest among them in which features about the cavite cuisine can be observed in different forms of media (Cabato, 2018).

**Table 4: Cultural Heritage Value based on Historical Aspect**

<b>Pancit Estacion (Cavite Republic)</b>	<b>Pancit Pusit (Asiong's Restaurant)</b>	<b>Pancit Puso (Aling Ika Carenderia)</b>
The Dish starts in Tanza Cavite in which the name was from the train station translated into "Estacion" there is a shortage on noodles that Mung Bean Sprout was substituted	It starts with the mother of the owner due to the abundance of the squid and a talent for experimentation then the dish was invented	It starts with the grandmother of the owner of Aling Ikaw which sells Pancit to the construction workers in "Binalot Balot" style then there is a shortage of Calamansi in which the Banana Blossom was used as a substitute
It contributes to the history of the province because it was featured on different shows	It contributes to the history of the province because it was featured and written on the books	It contributes to the history of the province because the dish is integral to the locals
The locals are aware of the history because many are returning to the place just to eat the dish	The locals are aware of the history of the dish because they replicate it	The locals are aware of the history because the story about the dish is popular among the locals
There are some changes before it was pure Mung bean sprout but now it is mixed with noodles	There are no changes with the recipe at all	There are no changes with the recipe at all
The recipe will survive in the future as long as there are no changes with the sauce	The recipe will survive in the future as long as there is originality	The dish will survive in the future as long as there are no changes with the recipe

The table 4 shows the result on the Cultural Heritage Value based on Historical Aspect the result shows the narrative history of each Pancit variation when it comes to Pancit Estacion the dish was originated in Tanza Cavite the name hence was from the train station located in Tanza Cavite long time ago, while the Pancit Pusit history is attributed to experimentation due to abundance of squid in the area as the dish was originally from Cavite City and Lastly the Pancit Puso history can be traced back with selling Pancit to the Construction workers and the lack of Calamansi as a souring agent.

All of the respondents indicated that the Pancit Variation contributed to the history of the province of Cavite is because it was featured in different shows, written in accounts in the form of book and the story of the dish is still popular among the locals. However, when it comes to the changes with the recipe there are some changes that happened with the Pancit Estacion as they included noodles instead of pure Mung Bean Sprout in the recipe the other 2 Pancit variations does not have changes with the recipe and lastly all of the respondents indicated that the dish will survive in the future as long as there is no changes with the recipe.

According to Oliveira and colleagues (2018) when it comes to the cultural heritage specifically the intangible specifically cuisine one had a different historical variation as the history of these could varied as usually it is a word of mouth instead of historical accounts but the history with the cuisines is very important as it creates a background on the dish why it is created in the first place. It is noticeable that the lack of resources has created the dish particularly on the situation of Pancit Puso and Pancit Estacion in which the calamansi and the noodles are one of the main ingredients of Pancit in which substituting them creates a new variation of the dish while on the case of Pansit Pusit it is the experimentation.

According to Vollenhoven (2018) history of a cultural heritage site is important as it provide a glimpse on the life on older times in which the Train Station before in Tanza is present and the construction workers eat their food in “Binalot Style” it contributes to the rich history of the province of Cavite because it becomes a part of it and creating a history because the dish was featured on shows and books.

However, with the historical accounts on the dish awareness of the locals into it comes into question as according to Oliveira and colleagues (2018) history when it comes to intangible cultural heritage may not be accurate because usually it is a word of mouth that the true facts passed from generations to generations could be altered. Nevertheless, the dish is still alive today and will survive in the future as long as the recipe is still intact and no major alterations where made.

**Table 5: Cultural Heritage Value based on Environmental Aspect**

<b>Pancit Estacion (Cavite Republic)</b>	<b>Pancit Pusit (Asiong’s Restaurant)</b>	<b>Pancit Puso (Aling Ika Carenderia)</b>
The resources available in the area is the Mung Bean Sprout there were a lot of supply	The resources available in the area is the abundance of seafood which includes Squid and the Kamias as souring agent but this was seasonal	The resources available in the area is banana, there lot of Banana trees in the area
Being resourceful as the main characteristics why the dish was invented	The ability to experiment as the main characteristic why the dish was invented	The creativity as the main characteristics why the dish was invented
The resources available in the area have shaped up the dish because of the lots of supply of Mung Bean Sprout	The resources available in the area have shaped up the dish because of the abundance of seafood	The resources shaped up the area because of the Banana Blossom used in the Dish
Certain Environmental Problems does not affect the Pancit Variation as long as there is a supply of Mung Bean Sprout	Natural Disasters affect the operation of the restaurant such as the Taal Volcano explosion	Certain Environmental Problems does not affect the Pancit Variation
The Mung Bean Sprout is very important because without it as the main resource the dish will be greatly affected	The squid is very important because without it as the main resource the dish will be greatly affected	The Banana blossom is very important because without it as the main resource the dish will be greatly affected

The table 5 shows the cultural heritage value aspect based on the environmental factors the result shows that the resources available in the area is the main driver as to why the Pancit Variations was created as to the main resources in the area both the Pancit Pusit and Pancit Puso both originated in Cavite City and the main resources in the area were seafood and Banana Tree which produces Banana Blossom due to the geographical location of the Cavite City which is a coastal area, in which there is abundant seafood and Banana which is grown in low elevation thus, the availability of the resources in the area have created the dish. When it comes to Pancit Estacion which was originated in Tanza Cavite the abundant supply Mung Bean Sprout is the main driver as to why the dish was created.



In relation with the result, the main characteristics that can be observed based on the result as to why the dish was created is due to resourcefulness, the ability to experiment and creativity in which using the resources available in the area created the Pancit Variation. It also reflects on the result as to why the dish was shaped up by the abundant resources available in the area both the Pancit Pusit and Pancit Puso which originated in Cavite City with an abundant resource of Seafood and Banana Blossom while in Tanza Cavite as a producer of the Mung Bean Sprout in which the Pancit Estacion originally located.

However, when it comes to the environmental problems that could affect the Pancit Variation only the Asiong answered that natural disaster could affect the operation of the restaurant thus preventing the Pancit Pusit to be served while the respondents of Cavite Republic and Aling Ika Carenderia cited that environmental problems could have a minimal impact on cooking the Pancit variation as long as there is a supply of the main ingredients which is the Banana Blossom and Mung Bean Sprout albeit they have a lack of awareness when it comes to environmental problems.

According to Tudorache (2016), the resources available in the area shaped up the characteristic of the dish because the resources in the area are the one that the locals are mostly aware about and will find ways to make it useful in the case of the research the abundance of resources in each area such as the seafood, banana blossom and mung bean sprout. However, according to Reyes (2018), although the resources are available in the area the characteristics of being resourceful, creativity and ability to experiment have shaped is the main drivers needed in order to differentiate a cuisine from the rest in which we can observed in the study that this characteristics plus the available resources that is abundant in the area have created the dish.

However certain environmental problems could create problems for the cultural heritage cuisine because if there are certain environmental problems that an area face there could be a decline in the production of the resource needed. Natural disasters could also do that in which it could affect the cuisine to be cook (Oliveria et. al, 2018). In which it can be observed that the explosion of Taal affects the operation of the Asiong Restaurant. Environmental problems could affect the resource that is available in the area in which there could be a decline in production. As the demand increases and there is no available resources the dish will greatly affected.

#### **4. CONCLUSION AND RECOMMENDATION**

When it comes to the Pancit Variation the province of Cavite has three Pancit Variations that is considered as a cultural Heritage first is the Pancit Estacion which is served in Cavite Republic restaurant located in Trece Martires cavite the dish is unqiue because of the use of Mung Bean Sprout as a substitute to the noodles with a Palabok based sauce. The Pancit Pusit which is served in Asiong's Restaurant located in Silang in which the Pancit is uses Squid Ink to make the Pancit unique and the Pancit Puso which is served in Aling Ika Carenderia located in Cavite City in which it uses Banana Blossom as the souring agent.

When it comes to the cultural aspect of the cultural heritage value the Pancit Variations are very important cultural heritage, it is culturally the main reason why they are culturally important because the dish was passed on from generation to generation in which the dish are famous and was featured on different shows that it contributes to the province culturally. The uniqueness of the dish is due to the main ingredients used in the dish such as Mung Bean Sprout, Squid and Banana Blossom altogether the dish is considered cultural heritage.

In relation with the result, when it comes to social aspect the dish most people are still aware of the dish because it is either promoted on social media, tourist flock to eat the dish and it is still very famous with the locals. In which the dish is still served on every occasion such as birthdays. Many locals still try to replicate these dishes and were featured on shows, books and online articles.

When it comes to the historical aspect each of the Pancit Variation have a history of either through the lack of the main ingredients in the Pancit that creator of the dish finds way to substitute in the case of Pancit Estacion the lack of noodles and Pancit Puso which is the lack of Calamansi while the Pancit Pusit is due to the abundance of squid in the area. Still the dishes contribute to the history of the province as the history of the dishes is still popular with the locals and many tries to replicate it. The dish will survive in the future as long as there are no changes with the recipe although there are changes with the Pancit Estacion as they mix it with noodles.

Lastly, the result on the environmental aspect shows that the resources available in the area shaped up the dish in case of Pancit Puso and Pancit Pusit the abundance of Banana Blossom and the Squid in the area and the Pancit Estacion originally from Tanza Cavite the abundance of Mung Bean Sprout. The characteristics such as being creative, experimental and resourceful are the main drivers on why the dishes have been created and natural disasters such as the Taal Volcano could potentially impact the operations of the restaurant otherwise the emphasize on the main ingredients such as the Banana Blossom, Squid and Mung Bean Sprout could affect the dish once there is a decline on the production of these resources.

Based on the findings, the researchers have concluded that the Pancit Variations in the province of Cavite has cultural value as based on culturally the dish was passed on from generations to generations and the dish where unique in their own ways. Socially the dish is still famous with the locals as many tries to replicate the dish and still serve on many occasions and was featured on different shows, books and online article. Historically, the dish is significant as it contributes to the rich history of the province. The lack of the main ingredients in Pancit have inspired the creators of the dish to find ways to substitute the ingredients and create their own dish as long as there is no changes with the recipe the dish will survive in the future and environmentally the resources available in the area have shaped up the dish such as the abundance of squid and banana blossom in Cavite City and plenty supply of Mung Bean Sprout in Tanza. The characteristics of the creator such as being resourceful, creative and the ability to experiment have created the dish. The emphasis on the main ingredients such as the Banana Blossom, Squid and Mung Bean Sprout could affect the dish once there is a decline on the production of these resources.

Based on the findings the researchers have recommended a cultural program in order to preserve and promote the cultural heritage of the Pancit Variations in the Province of Cavite the researchers have recommended the following:

1. Creation of a tourism circuit map focusing on the Pancit Variations.
2. Creating Brochure that will showcase the Pancit Variations in the province of Cavite.
3. Creating an Itinerary which focuses on the Pancit Variations in the province of Cavite.

## OUTPUT

The output of the study is a cultural program. The researcher's cultural program was a tourism circuit map, a brochure and an itinerary which focuses on the Pancit Variations in the province of Cavite. This output will improve the cultural value of the province in which more tourist will be entice to visit each restaurant and in turn will also improve the tourism sector of the province by showcasing the province as a cultural heritage cuisine destination.

The first objective which was to create a circuit map which focuses the location of each of the Pancit Variation in the province of Cavite that will serve as a guide for the tourist visiting the province of Cavite. The map includes main roads in the province, the municipalities and the location of the towns and city the Pancit Variation was serve plus the name of the restaurant that serve the dish.

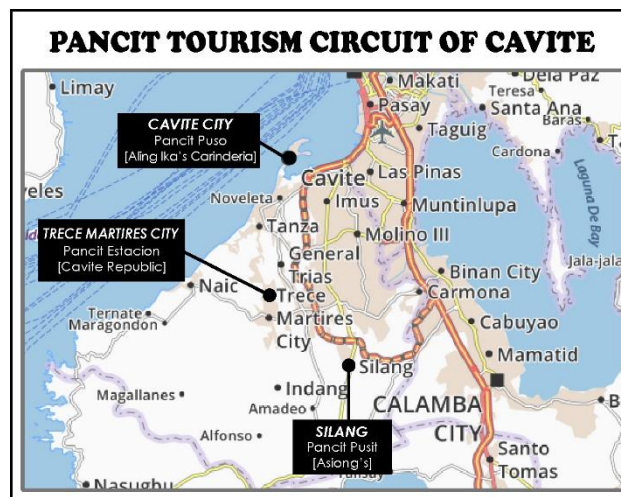


Figure 1: Pancit Tourism Circuit Map

The second objective the researchers have come up with was a brochure on the Pancit tourism in the province of Cavite. The brochure is very important in order for the tourist to be guided on the location and some information about the Pancit Variation in the province of Cavite. The brochure includes logo of the tourism in the province of Cavite and the logo of the local government of the province of Cavite and the Pancit Tourism guide in which the guide includes brief information about the Pancit Variations and information and the location of the Pancit Variations where it is served. The Pancit Tourism circuit map is also included with an added picture of each Pancit Dish and an for further information the tourist can call the Cavite tourism board plus the address and the contact number. The brochure will be very helpful with the tourist since it includes a lot of information in which they will be informed and will serve as a guide and the brochure also promotes the province of Cavite as a cuisine destination.



Figure 2: Brochure of the Pancit Tourism in the province of Cavite (Note: Large copy of the brochure is attached)

Table 6: Sample Itinerary

Time	Activity
9:00 am ETA Cavite City	Breakfast at Aling Ika's Carenderia (Pancit Puso)
10:00 – 10:30 am	Travel to Aguinaldo Shrine
10:30 – 11:30 am	Visit Aguinaldo Shrine
11:30 – 12:30	Travel to Trece Martires City
12:30 – 1:30 pm	Lunch at Cavite Republic (Pansit Estacion)
1:30 – 2:00 pm	Travel to Indang
2:00 – 3:00 pm	Visit Coffee Farm and Sugar Palm Farm
3:00 – 3:30 pm	Travel to Silang Cavite
3:30 – 4:30 pm	PM Snack at Asiong's (Pancit Pusit)
4:30 – 5:00 pm	Travel to Tagaytay City
5:00 – onwards pm	Tagaytay City Tour by Sunset to Night (Dinner Included)
9:00 pm	End of Tour

While the last output of the study is the sample itinerary the researchers have made. This sample itinerary will be very helpful with the tourist in order for them to visit the sites of province of Cavite in which it emphasizes on the visit to the Pancit Restaurants, this will serve as a guide to the tourist in visiting the province of Cavite and enjoy its cuisine and historical significance.

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