

# Mapping Pampanga's Culinary Geography as a Cultural Landscape

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**Abstract**— This investigation aimed to describe the culinary geography as cultural landscape of Pampanga. It discussed the origin, history, meanings and representations, variations and aerial differentiation, and impact of globalization to these products. (Original Sisig, Pindang and Tocino, Fermented Rice or Buru: Taguilo and Balao-Balao, Betute Tugak or Stuffed Frog) Descriptive-case study method was utilized in this investigation. Population of the study included the second to fourth generation of proprietors from the family-run business, local tourism officers and local residents. A guide questionnaire served as the primary data gathering tool used during the field work interviews. This research reveals that these cultural products are certified cultural landscape of Pampanga because they are original, exotic, and popular; most of these products came into existence before the Spaniards and Mexican brought their influence during colonial era; abundant supply of agricultural and livestock products sustained these businesses; The old province of Pampanga is accessible to economic cities e.g. Clark City, Angeles City, and the greater Manila area that helped in popularizing these cultural products, and most of these are traditional family-run ventures. These cultural landscapes symbolize shared identity, resourcefulness, survival, festivity, creativity, social gatherings; wistfulness on pre and post war, love for food, and innovative ways of Kapampangan.

**Keywords**— human geography, food studies, globalization

## I. INTRODUCTION

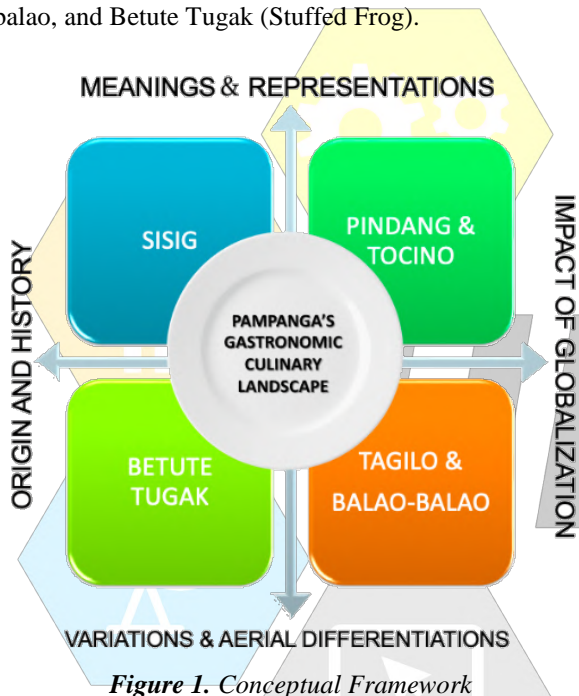
Culinary geography stems from the idea that food is an essential aspect of human survival, an essential part of culture, and culture is a key part of geography. Food is an important element of our life since it shapes our culture, language, customs, conventions, and even our personalities. The term "gastronomie" occurs for the first time in the title of a poem by Joseph Berchoux in 1801. The term "derived gourmet" has been in use since the publication of Brillat-Savarin's *The Physiology of Taste*. "Gastronomy is the study and comprehension of all that connects to man while he eats," writes Brillat-Savarin, and its objective is to assure the conservation of men by utilizing the finest diet possible. According to Carl O. Sauer, who is regarded as the father of cultural landscape, in a geographical area, the cultural landscape may comprise goods, ideas, attitudes, languages, behaviors, institutions, power structures, and a wide range of cultural practices. Cultural landscapes contain origins and histories, meanings and representations, variances and aerial differentiations, and the influence of colonialism, westernization, or globalization. Meanings and or representations are worldviews and perceptions of these cultural landscapes as a result of the popularization of a unique product. Food, as a product, may serve as a cultural landscape since it identifies a specific area, the movement of people, and their culture,

and it captures the hidden stories, essence, and character of a state or country, a region, province, towns and cities, or even distant cultural communities. While the cuisine of the Philippines is regarded as one of the most popular in the world, this has resulted in a plethora of gourmet food and tourist opportunities in the nation. Filipino food is particularly local and regional, as it is one of the world's largest archipelagos. To comprehend a culture, a cultural geography researcher must learn to interpret the cultural landscape in order to avoid applying personal biases when researching. What quality of these products to be considered as cultural landscapes? What are the meanings/representations, variations, and aerial differentiations? How are these products affected by globalization? How did these products evolve and endure through the years? What is the implication of these cultural landscapes in Teacher Education? These questions need answers. Hence, this study.

## *Theoretical Framework and Related Studies*

This research is mainly based on the concepts of Carl O. Sauer, who is widely regarded as the Father of Cultural Geography for developing the notion of Cultural Landscape. According to Sauer, the defining unit of a geographic research is the cultural landscape. A cultural group creates the cultural landscape from a natural landscape. Products, ideas, attitudes, languages, behaviors, institutions, power structures, and a wide

range of cultural practices may all be found in a cultural landscape. Cultural landscapes have origins and history, meanings and representations, variations and aerial differentiations and impact of colonization and globalization. Meanings and representations are worldviews and perceptions on these cultural landscapes as a result of popularization of these unique products. Variations and aerial differentiation are a study of differences and modifications on the products through time and locale. While globalization as a process has far-reaching influences on the cultural landscapes. In this study, cultural landscapes refer to the four (4) original popular cultural products in Pampanga: Sisig, Pindang and Tocino, Fermented Rice (Buru) Tagilo and Balao-balao, and Betute Tugak (Stuffed Frog).



*Figure 1. Conceptual Framework*

Emerita Quito (1993) described Kapampangan dishes in her paper entitled “Ang Pagkaing Kapampangan sa Kulturang Filipino.” Her paper reveals that Kapampangans are known cooks because eating is their indulgence, it is pressure from Kapampangan husbands, and eating is an art not just gastronomic delight. Kapampangan food is different because the people are not frugal, do not resort to “short cuts” in preparations, and have developed a discriminating taste for good food.

The study of Garcia, Cabreza, Basuit, and Maramag (2012) entitled ‘The Cultural Landscape of Sagada, Mt. Province and Banaue, Ifugao,’ featured lemon pie and pinikpikan as cultural landscapes famous in Sagada. The study reveals that Sagada’s lemon pie is baked and sold only in the afternoon. Lemon was first introduced by the Spaniards to Filipinos, grown in Sagada by Americans,

and turned into a business by the locals. Aside from lemon pie, egg pies and blueberry pies are also well-known pastries in Sagada. Pinikpikan originated from “pikpik” or light-beating and first cooked in the Central Cordillera Region. There are several variations of the Pinikpikan dish like adobo, tinola, and etag. The passing of the Philippine Animal Welfare Act of 1998 limits the preparation of this delicacy due to the harsh treatment of live animals.

Fernandez (1979) discourses on Filipino identity as characterized by food in her paper entitled “Pilipinong Maaaring Kilanlin sa Pamamagitan ng Kanyang Pagkain.” Her paper reveals that food is in the consciousness; harvested from bountiful nature; Filipinos have a sensitive and discriminating taste with regards to food; we have raised the standards in food preparation; Chinese and Spanish influences are strong on Filipino Catholics food while the Indian, Malay, and Arabic twists are common in Islamic food cuisine; from the Americans, we learned do-it-quick food like salad, burger, pie, casserole, sandwiches, and pizza.

The foregoing studies are somewhat related to the present investigation. Garcia et al (2012) research showed actual samples of cultural landscapes in Mt. Province. Quito’s (1993) paper focused on the meanings of Kapampangan’s gastronomic experiences while Fernandez (1979) discussed the influences of colonization and westernization on Filipino cuisine.

**Statement of the Purpose**

This investigation aimed to describe the gastronomic geography of Pampanga as cultural landscapes.

Specifically, it aimed to:

1. Discuss the following gastronomic landscape of Pampanga
  - 1.1 Original Sisig
  - 1.2 Pindang and Tocino
  - 1.3 Buro: Taguilo and Balao-balao
  - 1.4 Betute Tugak/Stuffed Frog
2. Describe the landscapes in terms of:
  - 2.1 origin and history
  - 2.2 meanings and representations
  - 2.3 variations and aerial differentiation
  - 2.4 impact of westernization, colonization, and globalization
3. Determine the implications of these cultural landscapes on Teacher Education
  - 3.1 higher education
  - 3.2 basic education

## II. METHODOLOGY

This research investigation utilized a descriptive method. To be exact, this case study described the gastronomic-culinary landscape of Pampanga as being affected by its origin, meanings, variations or aerial differentiation and impact of globalization. Using purposive sampling, the population of the study included the second to fourth generations of business proprietors from the family-run ventures and residents, local tourism officers, residents, and academicians.

A guide questionnaire served as the primary data gathering tool used during the fieldwork interviews. After the approval of the research proposal, the write-up on the introduction and conceptual framework commenced in March 2020. Before the fieldwork interviews (September to December 2020), a permission letter was submitted to the participating informants that issued the endorsement letter to the researchers. The writing of the research took place between September-December 2020. Finalization of the research report, peer reading, and submission of research were held from October-December 2021. Due to restrictions of different places and unprecedented government decision to place the Philippines under pandemic lockdown, resulting to adjust the schedule of mapping and fieldworks of the researchers. No complicated statistics utilized on this study since this research was qualitative in nature.

There were no sensitive topics in the research. The population/interviewees were the first to know the initial result of the study upon completion. A consent form was prepared for the interviewees to agree on. The researchers ensured that there was no conflict of interest, and no children were involved in the study.

## III. RESULTS AND DISCUSSIONS

The dishes from the most popular culinary capital destinations in the Philippines that serves a mix of savory dishes, the heart of mainland Central Luzon, the province of Pampanga where the gastronomy research conducted. Took noticed that many foods are now accessible outside of the areas, cities, and provinces where they originated. One of the oldest provinces in the Philippines is Pampanga and it was known for Culinary Capital of the Philippines because the province is brimming with talented chefs who were influenced by Chinese, European, and Malays through regular trading in Rio de Pampanga. Also, they influence the Kapampangan cuisine. Ingredients from these as well as cooking techniques were adapted by the early Pampanga natives. The dishes like kari, bringhi, lumpiang ubud,

batsui, pesa, batute, suam, and pancit are evidence of this connection. However, based on the Heritage guidebook Volume 2 of Angeles City. When the Spaniards came to the island, the Kapampangans were said to already have a sophisticated palate and skill in cooking. Kapampangan also provided for all the resources needed in Intramuros. It was said that if the harvest in Pampanga failed, Manila starved. The conquerors were smitten that they favored the Kapampangans over other groups. The relationship of these two cultures further evolved the cuisine. Spanish friars and sailors taught Kapampangans the basics of Spanish cooking. The Kapampangans were able to produce a unique blend that surprised the Spanish palate. Soon Spanish friars and government officials were entertaining foreign guests at the expense of Kapampangan households.

According to Professor Michael Raymond Pangilinan, the Director of *Ágúman Sínúpan Singising, Inc.* in Angeles City. Disagreeing with the idea that Kapampangan cuisine is “deeply rooted” in Spanish and Mexican cuisine. *Sísig, Pindang, Búru, Tagiló, Balaóbálaó, Bétuté Tugak, Kilayin, Pulutuk, Batsuí, Lágat, Tibuktúbuk, Sampélut, Lélut, Ginflú, Sigang, Kari, Bóbótu, Dúman, Biringyi, Bulanglang, Suam, Pésâ,* etc. are obviously neither Spanish nor Mexican but indigenous Kapampangan, Southeast Asian (kari, bóbótu), Southern Indian (biringyi), or even Southern Chinese (Batsui, Suam, Pésâ, Bétuté). Naturally the Spaniards and Mexican brought their influence as well during the colonial era and added to the richness of Kapampangan cuisine. That is just one chapter in the overall tapestry of Kapampangan culinary history. To assume that the Kapampangan’s did not have any cuisine to speak of before the coming of the Spaniards is utterly false. In the late 18th century, the Arenado clan of Apalit were commissioned by the colonial government to entertain foreign dignitaries that included a Cambodian Prince and a Russian archduke. Kapampangans were given the task of creating the meal and menu that was served in the proclamation of the First Philippine Republic in Malolos, Bulacan. Some dishes with evident Spanish influences are *morcon, menudo caldereta, estofado, embotido, asado, lengua, chicharron, afritada, and pitsu.* With the arrival of the Americans in the 1900’s and settling their biggest military base at the helm of Pampanga. American influences in the cuisine were obvious. There are new ingredients were added to the Kapampangan dishes to make them more elaborate than they already were. Campbell’s Mushroom Soup became an ingredient

added to lengua and asadong turkey with tomato sauce and olives was a favorite dish during fiestas. Also, Pork Barbeque is now also very much a part of Kapampangan menu. The brief Japanese occupation in the Philippines likewise contributed to the development of the cuisine with the introduction of moche, and halo-halo. The Kapampangan mochi is basically the same as the Japanese version but slightly toasted in a grilled with a coconut cream sauce. The halo-halo did not originally contain all the halo, the Japanese version only had red beans, with ice, and milk.

These exceptional cooks carry on their culinary knowledge from generation to generation, allowing Kapampangans to pick spouses who are good in cooking. The enthusiasm of Kapampangans for food may be seen in some culinary methods like sangkutsa and preserving techniques like the one used to make burong isda and pindang. To digest these findings, Kapampangan culinary geography is a story of the land, the river, the season, the abundant harvest, the famine, the trade, the migrant cultures, and the character of the Kapampangan people who are extravagant but at the same time resourceful or frugal, creative, and innovative. Sweet, salty, and sour tastes are almost present in a single dish if not pairings with other dishes and condiments provide that. Thus, the food is humble but rich, simple yet complete, exotic yet unique, comforting yet complex. Thus, this renewed interest in the province as a center for culinary heritage urged the researchers to map the gastronomic geography of Pampanga as their cultural landscape.

The gastronomic geography of Pampanga as cultural landscape

**1. Original Sisig:** There is no denying that Sisig is so popular that defines the landscape of Pampanga. Sisig is a Kapampangan term which means “to snack on something sour” It usually refers to fruits, often unripe or half-ripe, sometimes dipped in salt and vinegar. It also refers to a method of preparing fish and meat especially pork, which is marinated in a sour liquid such as calamansi juice or vinegar, then seasoned with salt, pepper, and other spices. Aling Lucing Sisig popularized pork sisig made with finely chopped grilled pisngi (pig’s cheeks) and balugbug babi (pig’s ears) and ground ate manuk (chicken liver) with onions seasoned with calamunding (calamansi juice extract) and larang inanis (long hot chili) This is consistent with what Doreen Fernandez (1979) and Emerita Quito (1993) stated in their articles, that the Philippines is rich in resources,

which leads to the production of unique delicacies. Bloggers, researchers, journalist, and culinary critics alike have written adoringly about Pampanga’s culinary heritage.

### **1.1 Origin and History of Sisig**

Sisig has always been a staple of Kapampangan cuisine. It might have existed since the beginning of the Kapampangan community. Spanish friar Diego Bergaño noted the existence of sisig in his Vocabulario de la Lengua Pampanga in 1732. At the time, Sisig was a type of salad with a hot vinegar dressing or any sour snack containing unripe mangoes or guavas. It was once considered a treat only for expectant mothers, hence the term *mányísig*, “to snack on something sour.” Pregnant women have always had a hard time eating enough during the first three months of their pregnancy. Being sour, sisig was thought to help with pregnancy-related nausea and morning sickness. It was once thought that the cartilage in pigs’ ears and tails helps the developing bones of the fetus inside the mother.

From the book of Mariano A. Henson of Angeles (1960) “Taste and Ways of a Pampango,” listed four *sísig* dish that he was familiar with: 1) *sísig bábî* (pork *sísig*), 2) *sísig pacû* (fresh fern *sísig*), 3) *sísig páro* (shrimp *sísig*), and 4) *sísig talaba* (fresh oyster *sísig*). However, he also mentions *quiló usa* (raw deer) that is prepared *sísig* style with calamunding juice, *sibúyas* and *lárâng inanis*, in his 1964 “Pampanga and Its Towns.” Although *sísig* was still very much a dish for expectant mothers in many Kapampangan homes until the early 1980s, something happened in Angeles City in the late 1960s that changed the history of *sísig* forever. It was in Angeles City that *sísig* was first served as *pulútan*, the snack that accompanies alcoholic drinks.

According to local history of Angeles City, it was in the late 1960s that dancing halls, locally known as cabaret, began appearing on Henson Street. Enterprising ambulant vendors grilled barbecue on wooden pushcarts as fish ball vendors would do today. On the carts would be rows of sauces on tall cans. Many preferred the strong sugarcane vinegar spiked with chopped shallots, chili peppers, black pepper, and salt, rather than the spicy sweet American style barbecue sauce. The men who prefer the strong spicy vinegar dip for their barbecue were known as *mányísig* and their vinegar-dipped barbecue as *sísig*.

These ambulant barbecue vendors mostly gravitated on the vacant lot at Burgos Street that was sandwiched

between Henson Street and Rizal Street. It was a few walks away from the dancing hall on San Francisco Street in what is now known as Barangay Agapito del Rosario. At that time, the more enterprising of these began selling alcohol and brought tables and chairs for customers who wanted to relax and drink. To make their customers stay longer, these vendors also brought enamel plates and cutlery. They would remove the barbecued meat from their bamboo skewers and served them on these plates with the customers preferred sauces so that the customers could take their time drinking, chatting, and munching tidbits of grilled meat with their preferred sauces.

The dish known as *sísig* barbecue was thus born this way, mostly grilled *balugbug bábi* ‘pig’s ears’ served on an enamel plate with the strong spicy vinegar. Often times a customer would like his grilled pig’s ears *sísig* mixed with “*Bárbekyung Spare Parts*,” that is, the discarded chicken parts that these enterprising vendors collected, grilled and sold: *balunbalúnan* ‘chicken gizzard,’ *púsú* ‘chicken heart,’ *paldéwut* ‘chicken tail’ and *até manuk* ‘chicken liver.’ This became the usual *sísig* barbecue mix sold by these barbecue vendors at Burgos Street.

In the late 1960s, a huge fire broke out at the railroad crossing when a train collided with a North bound passenger bus. The wooden houses and squatter shanties by the railroad on Galicano Valdez Street were razed to the ground. After the debris was cleared in the 1970s, stalls were built instead and rented out. These became drinking places that sold barbecue as *pulútan*. The area was simply called Crossing, after the railroad crossing at its corner. *Bápang Cadóc* (Ricardo Dinio) of Barangay Agapito del Rosario was said to be the first on record to serve *SÍSIG* commercially at the Angeles Railroad Crossing in the early 1970s. He was the owner of the first stall and rented out electricity to the other stalls since he alone had a *contador* ‘electric meter’ among all the stalls there at that time. According to the story, *Bápang Cadóc*’s regular customers were the livestock dealers from Pangasinan and Ilocos who, after selling all their merchandise in Manila, often stopped over at Angeles to have a good time before heading back to their provinces in the North. They were said to always complain that the only *pulútan* available in Angeles is *BÁBÍ* ‘pork.’ They missed their *kilawên* or raw goat meat in spicy vinegar, which they believed was an aphrodisiac. *Bápang Cadóc* convinced them that he has a pork dish that would make them forget their *kilawên*. He served them *sísig* ningnang *balugbug bábi* also

known as *sísig* barbecue, which in his version was made of crunchy *balugbug bábi* ‘pig’s ears’ which he grilled and finely chopped, mixing it with freshly chopped onions, red chilli peppers, salt, *kalamunding* juice and a shot of *ginebra*. It became a hit with the Ilocano and Pangasinan merchants. Soon, even insurance agents from Manila were asking for *Bápang Cadóc*’s *sísig* barbecue. It was only sometime that the curious locals began to wonder why *Bápang Cadóc*’s stall was always full and discovered his *sísig* barbecue. Unfortunately, *Bápang Cadóc* met an untimely death in the late-1970s. It was *Aling Lucing* (Lucia Lagman Cunanan) in the nearby stall that absorbed *Bápang Cadóc*’s existing clientele. *Bápang Cadóc* was said to have given her his own recipe before he passed away.

*Aling Lucing*, however, decided to create her own version different from *Bápang Cadóc*’s. Instead of *Cadóc*’s usual *balugbug bábi* ‘pig’s ears,’ *Aling Lucing* replaced it with the meatier *balíngit bábi* ‘pig’s cheeks’ for added volume. According to their story, *Aling Lucing* would obtain for free the discarded pig’s head at the abattoir in the former US Airforce Base at Clark. She simply called her dish *sísig*.

At that time, *Aling Lucing* served *sísig* in saucers. Her use of the meatier pig’s cheeks produced more servings than *Bápang Cadóc*’s use of pig’s ears. *Aling Lucing* however still retained much of the same process and ingredients she learned from *Bápang Cadóc*. She grilled the boiled pig’s cheeks and chopped them finely as *Bápang Cadóc* did with the grilled pig’s ears. She also retained the use of *kalamunding* juice instead of using vinegar and the chopped sweet onions that *Bápang Cadóc* preferred instead of the sharp and spicy shallots used by the ambulant barbecue vendors at Burgos Street.

It was none other than *Benedicto Pámintuan*, the brother of Angeles City’s former mayor *Edgardo Pamintuan*, who would solve this drawback from *Aling Lucing*’s *sísig*. He decided to serve it on a sizzling plate! This was the birth of the sizzling *sísig* we know today. *Imang Lilay*, *Benedict*’s mom, owned a restaurant in Sta. Mesa, Manila where she had a collection of sizzling platters. *Benedict* decided to borrow these and used them for his version of *SÍSIG* which he initially named, *sísig benedict*. People, however, simply called it sizzling *sísig*. With *Benedict*’s innovation, *SÍSIG* would once again undergo another cultural transformation in Angeles City. *Benedict Pamintuan* was the first to serve *sísig* as a family dish rather than just as a *pulútan* at his restaurant, “*Sísig Benedict*’s at *Sugay*’s” at the garage

of his in-laws' residence on Lakandúla Street in the early 1980s. Years later, he moved his restaurant to Miranda Street where the Imrex Hotel now stands.

Sísig also found its way to Manila in the early 1980s when Benedict's mom, Imang Lilay, introduced his son's dish at her restaurant in Sta. Mesa, Manila. At the same time Dan Táyag, another Angeleño, also began serving sizzling sísig at his Trellis Restaurant in Diliman, Quezon City. Adding até manuk 'chicken liver' was a Táyag innovation to the evolution of sísig bábî. Dan Táyag says it was reminiscent of the 1960s sísig barbecue with chicken "spare parts" that was popular in the 1960s at Henson and Burgos Street.

Not to be outdone, Aling Lucing also began serving her sísig on sizzling plates at her place in Crossing. Being strategically placed at the crossroads of many travelers coming to and from Angeles City, Aling Lucing's sizzling sísig became popularly known even outside the city. Rumor has it that Bongbong Marcos, if not President Marcos himself, was her patron. It was said that Aling Lucing would be whisked away to the presidential palace in Malacañang where she would cook sísig exclusively for Marcos and his guests. Aling Lucing undoubtedly became one of Angeles City's icons because of her sísig. Catering to a wide range of clientele for more than two decades, Aling Lucing outshone and outlasted many of her local competitors and became the undisputed "Sisig Queen". By the 1990's, Aling Lucing's version of sísig would become the only version known to most Angeleños. Yet throughout her "reign," many of the old-time patrons still visited the by then semi-permanent barbecue stalls at the vacant lot on Burgos Street that still sold their off-the-menu SÍSIG made of grilled pig's ears and barbecue chicken "spare parts" until the mid-1990s. Instead of calling it sísig barbecue however, they called this version sísig matua 'old sisig,' since it has long been eclipsed by the ubiquitous sizzling version.

In Barangay Santo Domingo, far away from the railroad crossing and the dancing halls, Ápung Mila (Milagros Gomez) continue to served continue to serve the old style "original" sísig, which in their version is simply sliced boiled balugbug bábî 'pig's ears' in spicy vinegar at her restaurant, Mila's Tokwa't Baboy which she opened in 1989. She also has her own version of sizzling sísig that is made of finely chopped deep fried crunchy buntuk bábî 'pig's head' mixed with red shallots and mild green onions. Quiet and reserved, Ápung Mila did not earn the title "Sisig Queen" but she could have been

a "Sísig Empress" in her own right with a strong fan base that includes a number of famous national celebrities and personalities that often visit her place to relax and enjoy authentic Kapampáangan dishes quietly and incognito. Aling Lucing's innovation however has its drawbacks. Although the balíngit bábî 'pig's cheeks' she replaced the balugbug bábî 'pig's ears' with was meatier, it also has a lot more fat. Unlike the crunchy and cartilaginous sísig balugbug bábî that seem to taste better even when cold, Aling Lucing's SÍSIG made of fatty pig's cheeks becomes unpalatable when the fat become gelatinous and slimy as it cools down.

According to a historical literature posted in the Restaurant of Aling Lucing. She started in the 1970s when Lucia Cunanan and her family put up a gariton (food cart) along the railroad crossing where Filipino workers and American servicemen in Clark field used to flock for lunch. Aling Lucing and her daughter Zeny would go there to assemble foldable chairs and tables for their customers while maintaining their eatery in the palengki (wet market) in Angeles. The locals called them Dang Lucing but may of Clark employees were Tagalog speakers, so she become popularly known as Aling Lucing. One day, Aling Lucing accidentally burned a pig's head on the grill. Filipino culture considers it as a sin to waste food, so she chopped it up into small pieces and mixed it with calamansi juice extract and onions. Aling Lucing tried her new dish and realized it was good. She said "Magumpisa ngeni, ing awus ku keka. Sisig!" (From now on I will call you sisig!) She started serving it to customers, not expecting that they would love it: with no idea that she has just made a culinary revolution and later on would become the Sisig Queen. However, their own history was different to the published history in the center for Kapampangan studies. Aling Lucing sisig has since then been featured in countless local newspapers, magazines, and TV Shows making it more popular across the nation.

### ***1.2 Meanings and Representations of Sisig***

According to granddaughter of Aling Lucing Ms. Carmina Cunanan, their original invented product has established the famous identity of Angeles and Kapampangan cuisine. Their recipe of Sizzling Sisig is the basic original formula and method that conforms to standard Kapampangan taste as the best representation of the community and recognized as part of the Angeleño's intangible culinary heritage that represent the festivity, creativity, frugality/resourcefulness, and innovation.

### 1.3 Variations and aerial Differentiations of Sisig

Sisig evolved in Angeles City, from fruits like papaya, guava, or green mangoes, pusu ning saging (banana fresh blossom) to pork (pig's cheeks and ears) Sisig Kapampangan are now accessible outside of the areas, cities, and provinces where they originated but in the modern cuisine, sisig become a critical dish. The difference of kapampangan Sisig is the preparation. The original used to boil first and grilled the major ingredient the pig's ears and tails to many- improved on the taste by adding chopped onions, red chilli peppers, and calamansi juice. While the other version is they add chicken liver and hefty slices of onions, "calamansi" (Philippine Lemon) and "siling labuyo" (chili) while others are frying them to make the pig cheeks crispy before it chopped and mixed with other ingredients. In addition to this, Sisig become diverse due to its location of preparation. If outside Pampanga, food stalls located at the streets and food parks they will cracked and put an egg on the top of the dish while sisig is on the sizzling plate and they mixed it with mayonnaise. Some parts in Pampanga, they used itik (native duck) bangus (milk fish) and chicken as their meat based for sisig. In Nueva Ecija and Tarlac, they have dinakdakan version similar to sisig kapampangan. They grilled the pork meet and they turned into thin slices then mixed the flavorings of it.

### 1.4 Impact of westernization, colonization, and globalization in Sisig.

Pork meat as an alternative for fruits like papaya, guava and unripe or green mangoes that Sisig originally came from. In history, pigs are originally brought from Europe by the Spaniards to the New World and the Philippines via galleon trade. Today, sisig kapampangan is now globalized, we see different food stalls, food courts, food parks that cooks and selling Sisig in different variations. Today, Sisig is popular in the whole Philippines with different versions such as Chicken Sisig, Sizzling Sisig Tofu and Sizzling Sisig Seafood. The good thing about the food resto or eatery of Aling Lucing Sisig located at Angeles City remain the same after Aling Lucing passed away. The structure, spaces, and the way they cook still traditional and their original sisig product is now available thru online. Being famous dish originated in Pampanga, a lot of personalities considered Sisig as their favorite e.g. Korean superstar Park Seo Jun visited Manila and he wasn't shy when he got spoonful of our local sisig because he liked it so much, while the American celebrity gifted chef Michael Anthony Bourdain visited Aling Lucing Sisig restaurant that has a soft spot for pork sisig, which he believes will lead the

charge in Filipino cuisine's rising international recognition. According to Bourdain (2017) Americans and American palates are just now starting to become seriously interested... "I think certain Filipino dishes are more likely to take root and take hold more quickly than others, I think sisig is perfectly positioned to win the hearts and minds of the world as a whole." He called sisig as a casual, accessible, [and] exactly what you need after a few beers. "I think it's the most likely to convince people abroad who have had no exposure to Filipino food to maybe look further and investigate further beyond sisig. I think that's the one that's going to hook them." Another impact of globalization in this cultural product. Aling Lucing Sisig joins the bandwagon of online food service for placing advance orders and they partnership with different food distributors because their product is now available in a pre-cooked type and the consumers will reheat or sizzling to their sizzling plate at the comfort of their home kitchen.

**2. Pindang (Tocino):** Pampanga's vast sugarcane plantations were one of the biggest influences in what is now a Kapampangan cuisine. Tocino is one of these products, it is preserved pork meat with sugar as the other main component.

### 2.1 Origin and History of Pindang and Tocino

The province of Pampanga is renowned as the "Home of Tocino" since it was originated. There are various meals in Pampanga that are comparable to tocino even before it became famous. The dish is known as pindang originally and is thought to have inspired the development of tocino. Pindang babi is made of pork meat, whereas pindang damulag is composed of carabao meat. However, it is also said that tocino and pindang were influenced by an ancient process known as burong babi, or fermented pork. The indigenous Kapampangans, they cured the meat using salt and vinegar and hang it under the sun for a long day to finish the process.

Tocino is the incomplete process of Kapampangan Pindang. It happens that Tagalogs do not like the high-level sour taste of Pindang so that the makers and sellers are challenged to revise the process of their product. Lolita Hizon of Pampanga's BEST Tocino gave the Filipino version of Tocino a name and introduced it not only in the Philippines, but around the world. Lolita's neighbor offered her meat from their extra supply in 1967, and she experimented by blending various flavorings with the meat from her kitchen, and so the tocino recipe was developed.

## **2.2 Meanings and representations of Pindang and Tocino**

Mrs. Lolita Hizon devised a cure for the meat, revising the traditional Kapampangan pindang (fermented pork), resulting in the pork acquiring the distinct salty and sweet flavor that we have all grown to appreciate. She named it "Tocino," which is drawn from a delicious Spanish delicacy. She eventually developed the mixture and the processing techniques that resulted in the creation of Pampanga's Best Tocino the original version of what has now become a national favorite. So, what began as a neighborly act to assist a friend has evolved into the foundation of a company and a staple item on the Filipino morning table. Their formula of Tocino and the way they preserved the meat, conforms to the standard of Kapampangan taste as the best representation of the province as "best" and recognized as part of the Pampanga's food heritage that represent the shared identity, practicality, preservation, and innovativeness.

## **2.3 Variations and aerial Differentiation of Pindang and Tocino**

In the Philippines, the most popular brand of pindang is from Pampanga's Best Tocino by late Lolita Hizon, aside from other producers of pindang in the province. Other variations of pindang which origin from the native traditional carabeef dish called pindang damulag (carabeef fermented) is a kind of dish cured with vivid red hue, gleaming aspect, a fermented meaty and sour, the texture is juicy and chewy, with unique taste character. Native Kapampangans prefer it especially those who do not like to eat pork. The practice of producing each fermented food was handed down from one generation to the next, especially in locations when food supplies are limited. In the case of pindang damulag, however, most new generation Kapampangans have only heard of this dish or don't know anything about it at all. This classic meal might gradually be forgotten, and eventually the intricate microflora and the physicochemical properties of pindang damulag that contribute to the distinctive feature of the dish might not be reproduced nor examined.

## **2.4 Impact of westernization, colonization, and globalization in Pindang and Tocino.**

Pigs were first brought to the New World and the Philippines by the Spaniards via galleon trade from Europe. Today, pindang (tocino) being globalized and commercialized by Pampanga's BEST. The company's leading brand of tocino producers in Pampanga, Philippines. The consumer's need for something new is

limitless, which leads to their production of new items depending on the consumer's preferences and their environment. With the experience and ingenuity of their Research and Development Team, Pampanga's BEST can meet the various needs and demands of their customers. With the company's objective to embrace new technology for the creation of its goods and services, as well as its artistically and distinctively developed and well - implemented processes, Pampanga's BEST Tocino is undoubtedly a brand to match; since the value it provides to its consumers is priceless.

**3. Buru:** (Fermented Rice) Tagilo and Balao-balao The town of Candaba in the province of Pampanga known for their delicacy called burung kapampangan (taguilo/tag-ilo) a fermented rice mixed with fresh fish either (bangus, dalag/bulig, hito or tilapia) even shrimp called (Balao-balao) that usually eaten with fresh mustasa (mustard leaves) and boiled apalya (bitter gourd), eggplants, sweet potato tops, and okra. This combination is usually paired with fried fish, particularly in some areas in Pampanga. The dish also called balao-balao in other parts of Pampanga and Bataan.

## **3.1 Origin and History of Buru: Tagilo and Balao-balao**

Buro is a Tagalog word for preserved, fermented, or pickled. Buro is typically made out of rice porridge and a chosen seafood whose flavor is imparted into the paste. It's usually shrimp in burong hipon or fish like bangus (milkfish), dalag (mudfish), or hito (catfish) in burong isda. If the buro has a pink color, that means that angkak, a red yeast rice, is also added. In history, kapampangans faced tremendous starvation, hunger, and poverty in the 18th century as a result of revolts, floods, calamities, and the eruption of Mt. Pinatubo. Therefore, Kapampangans cook and prepare their food with the most terrible creature and oddest ingredients. Most of these ingredients are often available in nature, which saves both money and effort.

## **3.2 Meanings and representations of Buru/Tagilo**

According to Ms. Annette Patdu and Claire Cortez, whose demonstrated the process of making burung kapampangan. "on the same dish (both burung isda and burung hipon) are some of the best ways to show the ingenuity of Kapampangans". However, according to Candaba Wet Market center of burung kapampangan producers. Burung kapampangan represents the shared identity of Kapampangans. Buru as being strong and has



distinct scent presence it also reflects the Kapampangan stylish confidence, lifestyle and bravery.

### **3.3 Variations and aerial differentiation of Buro**

As rice is a valuable food in kapampangan community. Burung kapampangan has different variations, these are tagilo and balao-balao in some parts of the province of Bataan. Tagilo or tag-ilo are made of fresh fish with fermented rice mixed with salt (milkfish, mudfish, catfish, and or tilapia/St.Peter's fish) while Balao-balao is made of shrimp and fermented rice mixed with salt. Another type of burong kapampangan is Crab paste (Burung Tabang Talangka) also called as aligue. In the same region, the province of Nueva Ecija and Cabiao, Pangasinan also have their own version of burong isda. Although, they are similar to Burung Kapampangan on how they preserved it, but they are different in the preparation, ingredients, and how they cooked when the fermentation process end.

### **3.4 Impact of westernization, colonization, and globalization in Buro/Tagilo**

Burung Kapampangan became popular because of its availability on the public markets in the province and even on the outside of the region. In the time of COVID-19, the producers and sellers are migrated to online market and reason why this product recognize, widespread and well-liked by the present generation. Kapampangans are known for preserving food because they know how to value their food even before the Spanish colonization and experience the globalization.

4. Betute Tugak (Stuffed Frog) Betute Tugak basically, it is deep fried stuffed frogs. The stuffing is ground frog meat with minced vegetables and spices. Nowadays, ground pork is used. It is another version of the rellenito, which can be the form of chicken or fish.

### **4.1 Origin and History of Betute Tugak**

Survival foods like Betute Tugak (stuffed frog) emerged when the Kapampangans dealt with the devastation of crops and livestock caused by the risks of their terrain and politics, such as floods, World War II - Huk Rebellion, and lahar flows of Mt. Pinatubo eruption. The utilization of survival food was determined by the availability of food during the dry or wet seasons, as well as the insect life cycle. During rainy seasons, for example, Kamaru (crickets) prospered as well as farm frogs. The Kapampangans, who are known for their culinary expertise, later discovered the edible properties of the farm frog. As a result, cuisines based on indigenous ingredients were evolved. Among these is

the "betute," a play on the word "butete." This is a Kapampangan term meaning tadpole. The use of survival food depended on the availability of it in dry or wet season.

### **4.2 Meanings and representations of Betute Tugak**

Survival food before and during the World War, Betute Tugak (stuffed frog) represent the resiliency and resourcefulness of Kapampangan especially the Kapampangan farmers. They eat what is available and according to the observation of Musni (2020) what is difficult in Pampanga is that amid the hard times, people still find means to eat delicious food. This betute tugak serve as the humble food of kapampangans despite of their nature of being extreme. "Adobong tugak," "tinolang tugak," "lelut tugak," and "almondegas" are among more traditional dishes of it.

### **4.3 Variations and aerial differentiations of Betute Tugak**

According to Tangingco, (2020) cited in the news article written by Orejas. "Kapampangan 'survival' dishes" The types of survival meals also relied on social class and geography. There are contrasts between pamangan kalulu (poor people's cuisine) and pamangan makualta (rich people's food), as well as southern (where marine life in the Pampanga River and Manila Bay may be found) and northern Pampanga communities (where plants, poultry and livestock thrive) In several parts of Pampanga, the method of preparing frog differs. It's worth noting that these traditional culinary methods have been passed down through generations of family members. When the preparation of farm frog is stuffed with pork meat, tomatoes, onions, and other sliced ingredients. it means they are classified as rich kapampangan food and when the farm frog cooked with soup e.g. (tinolang tugak, lelut tugak, adobong tugak) they classified as a poor kapampangan food. Note that these are both dressed frog farm frog minus skin.

### **4.4 Impact of westernization, colonization, and globalization in Betute Tugak**

"Betute," on the other hand, is stuffed dressed frog with minced frog flesh or pork and finely chopped seasonings this is another version of rellenito that originated and popularized by Spanish Mexicans.

The frog is a component of Kapampangan heritage and culinary culture. It is reported that in the early days, when farmers were completely reliant on rainwater to irrigate their crops, the children would playfully collect frogs while their elders were busy cultivating the land or

growing rice. As the technique for capturing frogs progressed to the point of being ceremonial, this "game" provided a chance for families to form close bonds. It was not uncommon to see families lined up on top of 'pilapil' in numerous rice fields, holding 'paduas' in one hand and 'panyapu' in the other. They would patiently wait for the frogs to bite the "bulating tudtud" while they moved the 'paduas' in a slow horizontal movement. They do this silently so as not to disturb the frogs. This habit was passed down through the generations. Even though their numbers have declined, many families continue to practice this custom by catching frogs for their personal food or for sale/commercial purposes.

#### **IV. CONCLUSIONS AND RECOMMENDATIONS**

##### **Implication of Research to Teacher Education**

##### **1. Integration in the Teacher Education Curriculum and Higher Education Program**

This research is deemed relevant in the Philippine Normal University's Teacher Education Curriculum (OBTEC) because it can be integrated with the teaching of geography for Social Science education students: 2S – S05 – Places and Landscapes in a Changing World, and 2S-Soc13 – Human Geography and Demography. It is in these courses where the nature of landscapes and cultural landscapes are being studied. Also, it is relevant in Bataan Peninsula State University on its two (2) programs in the College of Technology. It can be incorporated with the (Technical-Vocational Teacher-Education Program) (BTVTE) specializing in Hotel and Restaurant Services, (HRS) Food Service and Management, (FSM) and Program for Industrial Technology specializing in Culinary (BSIT-CUL) this gastronomic research.

##### **2. Integration in Basic Education Curriculum**

This study is relevant for the basic education curriculum, particularly for Araling Panlipunan 3 – Ang mga Lalawigan sa Aking Rehiyon. This grade level focuses on understanding the province and the region where the students belong. The third quarter focuses on the cultural landscape of the province/city/town of the learners. The portrait of the culinary geography of Pampanga is a good reference for planning learning experiences and crafting learning materials for the learners of that Province. Furthermore, this research gives ideas to educators on how to use gastronomic geography as a lens in analyzing the cultural landscape of a particular place. This would open a new avenue for Araling Panlipunan teachers to contextualize the learning experiences of students and to

achieve the content standard: Ang mag-aaral ay naipapamalas ang pag-unawa at pagpapahalaga sa pagkakakilanlang kultural ng kinabibilangang rehiyon and the performance standard: Ang mag-aaral ay nakapagpapahayag ng may pagmamalaki at pagkilala sa nabubuong kultura ng mga lalawigan sa kinabibilangang rehiyon.

Considering the findings of the study, the following conclusions were arrived at:

1. Original Kapampangan Sisig, Pindang, Tocino, Taguilo, Balao-Balao, and Betute Tugak are certified cultural landscapes of Pampanga since they are popular; a local festival is set to take place yearly to show appreciation to these local cuisine; they have been featured on TV shows such as PinaSarap by Kara David, CNN's Story of the Filipino, Kapuso Mo, Jessica Soho; and they have been reviewed by food bloggers, content vloggers, and culinary artists that have not only marked the local culinary scene but have also placed the country on the global food map. It is undeniable that these cultural landscapes have helped in defining the landscape of Pampanga in terms of uniqueness and intangible cultural heritage.
2. Most of these cultural products were first introduced in the 1970s (Bapang Cadoc and Aling Lucing Sisig), 1967 (Tocino), the 18th century (Buru: Taguilo, Balao-balao, and pindang), and the pre and post war (Betute Tugak). The bountiful supply of agricultural goods ensured the survival of these cultural products. Pampanga's central location in Luzon, the Clark Airport, and expressways has benefited in the popularization of these products through presenting reviews, tourism, and festivals. The majority of these businesses are maintained by family members, which may be both a blessing and a problem because conflicts of interest may emerge.
3. These cultural landscapes represent the shared identity of the place, speak of rich and lavish resources, raised food heritage consciousness and standards, festivity, gatherings, survivorship, an exquisite preparation, stylish confidence lifestyle, quality gastronomic dishes, risk-taking, innovative, and entrepreneurial spirit of the Kapampangans. They lived long years ago shows how savvy they are in producing exquisite and unique cuisine. The ingenuity, hospitality, refined taste, and adventurous nature of the people of Pampanga are reflected in Kapampangan cuisine. Kapampangans don't merely cook based on what the Spaniards taught them; they innovate, recreate, and even

improve every dishes. Aside from traditional cuisine, Kapampangan cuisine manages to invent its own version of the newest culinary fad employing fresh ingredients.

4. Considering the fact that all of these heritage foods have maintained to the original and traditional recipe, they have made advances in terms of appearance and innovation of preserving and packaging. Flavors, defining tastes, today's generation preferences, and the challenge of globalization all played a role in the selection of alternative components. Healthy competition has played a significant effect in the quality assortment and sustainability of these cultural products.
5. Food critics, bloggers, reviewers, columnist, and even local food historians can identify signs of colonialism, westernization, and or globalization in the cultural products. Local business owners, managers, and consumers are delighted to popularize these homegrown cultural products which are unique to their geography, and they had an idea that some ingredients, such as sugar, salt, pork meat, and so on, were passed down from the colonists.
6. The findings of this research can serve as empirical data that can be integrated with Social Science Education courses 2S-S05 (Places and Landscapes in a Changing World) and 2S-SOC13 (Human Geography and Demography) also, in Technical-Vocational Teacher Education courses for Hotel and Restaurant Services, Food Service and Management and Industrial Technology Program specialized in Culinary. Basic education subject-Araling Panlipunan-3 (Ang mga Lalawigan sa Aking Rehiyon.) are also included.

Based on the conclusions, the following recommendations are being offered:

1. Every year, all these cultural landscapes should continue pastorals in their honor for these events may develop to increase local tourism and provide bragging rights.
2. City of San Fernando and Angeles City, Local Government Unit and Local Tourism office can publish a printed and online copy of cookbooks of Kapampangan heritage recipes for every occasions. Names of streets could be changed bearing the cultural products. More specialized museums should be innovated in honor of famous original invented sisig, pindang and tocino, buru: taguilo and balao-balao, and betute tugak. These cultural products will absolutely contribute to the richness

of local history of Pampanga as a Culinary Capital of the Philippines.

3. Food festivals should be established to bear or make known the objectives, business philosophies, identity symbols, and results of these cultural products.
4. Well known influencers and ambassadors of culinary heritage should support the inclusion of these cultural food on the list of UNESCO's intangible cultural heritage. French baguettes, Belgian beers, and Italian pizzas have all made the cut. It is time for sisig, pindang, buru, betute tugak, and other dishes to achieve such recognition.
5. Future researchers can investigate other food/cuisine as cultural landscapes in any provinces of Region-III. Also, with the same research locale in Pampanga such as lutung kuba, paksing demonyu, murcon, ligang pasku etc. could be the subject for future gastronomy research.
6. The Commission on Higher Education should revisit the curriculum for technical-vocational teacher education program specializing in food services and Industrial Technology specializing in culinary or any other hospitality and tourism program to offer a separate or elective course for Philippine Gastronomy and Food Mapping to learn about history and system of foods/dishes, gastronomic roots to gain rich information that needs to formulate solutions on food system related issues. Also, the school division office of Pampanga should create learning materials focusing on these cultural landscapes. These materials could be used by the students studying Araling Panlipunan 3 – Ang mga Lalawigan sa Aking Rehiyon, particularly in third quarter which is entitled Ang Pagkakakilanlang Kultural ng Kinabibilangang Rehiyon. The use of these learning resources would be a good opportunity for teachers to introduce the cultural landscape of Pampanga. Likewise, these learning materials could be used by other parts of the central Luzon such as: Bataan, Zambales, Bulacan, Nueva Ecija, and Aurora as the Araling Panlipunan-3 prescribes for studying the whole region as well.

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