Preservation of Cavite's Traditional Foods from the Selected Municipalities as Adapted by the Millennials

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Abstract - The purpose of this research is to determine the level of preservation of Cavite's Traditional Foods from the Selected Municipalities as adapted by the Millennials. Specifically, the study aimed to identify the demographic profile of the respondents in terms of age, gender, and occupational status; determine the level of awareness of millennials on the traditional foods of Cavite; identify the sources and references of the information of traditional foods in terms of traditional knowledge, local community, festivals, and food historian, and lastly, to determine the level of preservation of traditional foods of Cavite in terms of importance of family recipe, legacy of food, and infusion. Descriptive type of research was utilized in this study. Based from the result of the survey, majority of the participant's age ranges from 18 to 22 years old, most of them are females and the participants who responded the most are students. The result of awareness of millennials on traditional foods shows that they are aware of the traditional foods because most of the participants have seen and tasted these traditional foods already. On the identification of the resources of information of traditional foods with the overall mean of 3.08, most of the participants are aware of the sources of information of traditional foods. Based on the findings on the preservation of traditional foods with the overall mean of 3.34, participants highly agreed that the traditional foods of Cavite are highly preserved.

Keywords: Preservation, Awareness, Millennials, Traditional Foods, Cavite

INTRODUCTION

Food is considered as a primary need of people. Food is an integral part of our culture. In the years that the Philippines was under colonization, foreign cuisines such as Spanish and Chinese have greatly shaped and influenced the foods of our country. Traditional foods refer to the types of food that have been consumed regionally by a population over an extensive period of time.

Cavite is marked as the historical capital of the Philippines. The geographical location of Cavite played an important role in shaping its cuisine. The province's abundant sea food catch and agricultural produce continuously contribute to the safe keeping of its traditional foods. Traditional food has been defined as food with which ingredients are found locally.

The youth must be aware of these traditional foods since they are the fast growing and an important demographic group of people who patronize trends and foods that appeal to them. Generation Y, also known as Millennials, or Net Generation, is the demographic cohort that directly follows the Generation X. Overall, the earliest proposed birthdate for Millennials is 1976 and the latest 2004. Given that a familial generation in developed nations lies somewhere between 25 and 30 years, we might reasonably consider those start and end points [1].

The million-peso question is that how these Traditional foods will survive in this fast tracked life of the Filipinos. In the continuous innovations of food and the emergence of foreign foods around the country and the rapid loss of interest of people on traditional foods, the preservation of these traditional foods must be of paramount consideration and must be given attention.

This study will be a significant endeavor in the preservation of Cavite's traditional foods from the selected municipalities of Cavite as adapted by the millennials. Determining the history of selected traditional foods of Cavite and how the millennials or the generation Y will adapt to these traditional foods. The determination of this study would be a great contribution to the vast knowledge in the relation of historical records of those traditional foods. This study

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will benefit the selected municipalities of Cavite in terms of additional reference to help raise their awareness in making a sustainable program of preserving these traditional foods. It will help the local community of Cavite to be more aware and knowledgeable of how rich their cuisine is and will lead them to the eventual cooking and keeping the recipes alive. Enthusiasts are the practitioners who are experts in the field of the Culinary Arts. They will be benefactors of the study since this study will determine the traditional foods of Cavite and know the level of preservation.

OBJECTIVES OF THE STUDY

The study is conducted to identify the level of preservation of Traditional Foods from the selected Municipalities of Cavite and know how the Millennials will adapt to these foods. The study aimed to describe the demographic profile of the respondents in terms of Age, Gender, and Occupational Status; determine the Level of awareness of millennials on the traditional foods of Cavite; identify the sources and references of the information of the traditional foods in terms of Traditional Knowledge, Local Community, Festivals, and Food Historian; determine the level of preservation of the traditional foods in Cavite in terms of importance of Family Recipe, Legacy of foods, and Infusion.

METHODS
Research Design

Descriptive type of research is used in the study to delineate information that are subsist to help out in the new discoveries of facts and content. This descriptive study uses survey method to obtain the needed data and to determine the level of awareness of millennials on traditional foods and their awareness on the preservation of these traditional foods, and to identify the sources and reference of the information of the traditional foods in Cavite. Also, interviews were conducted with food historians to know their points of view about the traditional foods of Cavite and their insights about it, as it is being adapted by the millennials.

Time and Place of the Study

The duration of the study was from July 2017 to November 2017. The study is conducted in the low-land municipalities of Cavite, where the researchers identified the traditional foods from the selected municipalities of Cavite City, Tanza, Rosario, and Bacoor, municipalities that belong to the low land areas of Cavite to be covered in conducting data gathering.

Sources of Data

Primary and Secondary Data have been used to collect information and data for the research. Primary Data include interviews from food historians about the traditional foods, and the response of millennials from the survey questionnaires. Secondary data include related articles from the internet, textbooks, magazines, and scholarly written reports about the study conducted.

Data Gathering Procedure

The study made was used of the Mixed Method, or the combination of both Quantitative and Qualitative Research which helped the researchers to know a window to the inner experiences of individuals including how they preserve these traditional foods that are perceived and adapted by the millennials. Sequential Explanatory Strategy is a design strategy characterized by the collection and analysis of Quantitative data followed by analysis and collection of Qualitative Data [2]. This is done to use qualitative results to assist in explaining and interpreting the findings of a quantitative study. Both interviews and disseminations of survey questionnaires are used. In the survey conducted, it provided a source of data on people's awareness on preserving the traditional foods of Cavite.

Although the sample was randomly selected, the researchers recruited respondents from different backgrounds of the traditional foods of Cavite. Data gathering was utilized to obtain data from a variety of source. The procedures used in the gathering are 1.) Dissemination of Questionnaires 2.) Interview from the food historians who have vast knowledge about the traditional foods of Cavite.

Sampling technique

The researchers used the purposive sampling technique. According to study [3], a purposive sampling is a non-probability sample that is selected based on characteristics of a population and the objective of the study. The study focused on the Millenials, the demographic cohort also known as Generation Y. The researchers considered some food historians of Cavite as the source of data. Each correspondent had to be between 18 to 33 years of age. The respondents should have had an experience, by seeing or eating the traditional foods and should be a resident of Cavite.

Research Instrument

Questionnaires were disseminated among the participants of the study. To provide and gather as

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much informative and relative evaluation, mixed method was used. This method includes the use of both questionnaires and interviews. For the questionnaire, it was drawn out based on the researcher's readings, previous studies, surfing to apposite articles online and published thesis that is relevant to the study. The survey questionnaire is composed of four parts. The first part is the socio demographic profile of the respondents in terms of age, gender, and occupational status. The second part is the level of awareness of millennials on the traditional foods of Cavite. The third part is the identification of sources and reference of the information of the traditional foods. And the last part, the preservation of traditional foods. The questionnaire is given to the Millennials of Cavite. An interview to be done by the researchers to ask directly a food historian about the traditional foods that originated and adapted to their town and be able to collect elicit information that would be applicable to the study.

Data Analysis

In order to determine the level of awareness of millennials on the traditional foods of Cavite, and to their awareness to the sources and references of the information of the traditional foods and the level of preservation of these traditional foods, mean was used.

Statistical Treatment

To be able to determine the level of awareness of millennials on traditional foods and the preservation of Cavite's traditional foods the following statistical formulas were used in the study: Frequency Distribution, Percentage and weighted mean.

The given scale was used to interpret the result of the data gathered: 3.25 – 4.00: Highly Aware (HA)/Strongly Agree (SA); 2.50 – 3.24: Aware (A)/Agree (A); 1.75 – 2.49: Not Aware (NA); 1.00 – 1.74: Strongly Not Aware (SNA).

RESULTS AND DISCUSSION

This chapter presents, analyzes, and interprets the information retrieved with the used of the research questionnaire created by the researchers. The questionnaire was divided into four parts. For the first part, the socio-demographic profile of the respondents was asked, and this includes the age, gender, and occupational status. The second and third part, determines the level of awareness of millennials on traditional foods from the low-land municipalities of Cavite and their awareness on the identification of the sources and references of the information of the traditional foods. The fourth and last part is to know the preservation of these traditional foods.

Thus, in presenting the information, this paper will have four sections corresponding to three parts of questionnaire.

Table 1. Demographic Profile by Age

Age	Frequency	Percentage
18 – 22	72	72.00
23 – 27	14	14.00
28 – 32	10	10.00
33 and above	4	4.00
TOTAL	100	100.00

Table 1 presents the age of the participants shows the following figure 18 – 22 years old got the frequency of 72 with the equivalent percentage of 72 % out of 100 participants. The 23 – 27 years old got the frequency of 14 with the equivalent percentage of 14 % out of 100 participants.

The 28-32 years old got the frequency of 10 with the equivalent percentage of 10 % out of participants. Lastly, the 33 years old and above got the frequency of 4 with the equivalent percentage of 4 %. The ages 18 – 22 years old of Generation Y or also known as the College-aged millennials got the highest percentage of 72% because they seek comfort in globally inspired foods that are portable and nutrient dense, even after graduation. The ages 33 years old and above which is also known as the Old Millennials got the lowest percentage of 4% because they are engaging in more "adult-centric" activities, like maintaining jobs and starting families. Therefore, majority of the respondents are College-age Millennials.

Table 2. Demographic Profile by Gender

Gender	Frequency	Percentage
Male	39	39.00
Female	61	61.00
TOTAL	100	100.00

Table 2 presents the gender of the participants shows the following figure that the male got the frequency of 39 with the equivalent percentage of 39% out of 100 participants while the female got the frequency of 61 with the equivalent percentage of 61%. The female got the highest percentage of 61% while the male got the lowest percentage of 39%.

Gender is known as one of the main determinants in shaping a person's eating behavior. Researchers revealed that girls are more health conscious and concern more on appearance compared to boys. At home, they are introduced to the traditional food while assisting their mothers to prepare for family meals, meanwhile boys usually lend their hands during festive seasons food preparation process [4].

Table 3. Demographic Profile by Occupational Status

Occupational Status	Frequency	Percentage
Employed	28	28.00
In-between Jobs	8	8.00
Student	64	64.00
TOTAL	100	100.00

Table 3 presents the Occupational Status of the participants where there are 28 percent of the respondents are employed while 64 percent of the respondents are students and only 8 percent are in – between jobs. The Student got the highest percentage because most of the respondent's ages are 18 – 22 years old which are recognized as College-aged Millennials. College-aged Millennials are much more adventurous in their food choices and dining out is entertainment for them – and part of the entertainment is trying something new [5]. The lowest percentage is the In-between Jobs status with 8%. In-between Jobs are the millennials who are currently unemployed and those who are seeking for an employment. They only focus on looking for a job or starting a new business based on their preference.

Table 4. Traditional Foods

Traditional Foods	Mean	Interpretation
Bacoor's Digman Halo-Halo	2.81	Aware
Cavite City's Bacalao	2.19	Not Aware
Cavite City's Bibingkoy	2.49	Not Aware
Cavite City's Pancit Pusit	2.75	Aware
Cavite City's Quesillo	2.75	Aware
Cavite City's Tamales	2.51	Aware
Rosario's Tinapang Salinas	3.03	Aware
Tanza's Sopas	2.64	Aware
Tanza's Calandracas	2.23	Not Aware
Tanza's Pancit Estacion	2.53	Aware
Overall Mean	**2.59**	**Aware**

Table 4 presents the following results from the participants based on Traditional Foods. The indicator number 7-Rosario's Tinapang Salinas got the highest mean of 3.03 interpreted as Aware. According to Carandang (2017), Tinapang Salinas is originally from Rosario, Cavite. But then, the other towns already adapted the tinapa or smoked fish and make their own version using different fishes. Tinapa is well known as it produces other product from itself like the tinapang siomai, tinapang shanghai and tinapa balls in Cavite City. The indicator number 2) Bacalao got the lowest mean of 2.19 interpreted as Not Aware. According to Carandang (2017) Bacalao is originally from Cavite City. Bacalao is viand being cooked at home. Usually it was cooked and served every Lenten season. Only those legitimate Cavitenos appreciate this traditional food.

Table 5. Traditional Knowledge

Traditional Knowledge	WM	VI
1. Knowledge passed down from generations to generations	3.19	Aware
2. Family recipes that are kept.	3.16	Aware
Composite Mean	**3.18**	**Aware**

Table 5 shows that the respondents are aware that the knowledge passed down from generations to generations (3.19) and traditional knowledge can be kept from family recipes (3.16). Transmission of traditional food knowledge is crucial to ensure continuity of practicing the traditional food among young generation [6]. In addition, family recipes are not much given to anyone because they try to keep the recipes within the family only. Ramos adds that because of migration, the family recipes are not passed on to younger generations [7].

Table 6. Local Community

Local Community	WM	VI
1. Elders of the community	3.11	Aware
2. Establishments that cook traditional foods	3.09	Aware
Composite Mean	**3.1**	**Aware**

Table 6 shows that the respondents are aware that elders of the community (3.11) are considered source of information and reference of traditional food. Elders are known to be the storehouse of traditional values, skills, and morale. They are being regarded as invaluable national resource for having adaptive and useful information. They are considered as the "information storage and processing unit" of a society [8]. Community elders become increasingly important stakeholders in the community, thus reviving traditional practices of intergenerational learning and knowledge sharing [9]. The indicator number 2. Establishments that cook traditional foods got the lowest mean of 3.09. Due to the little available information and the tedious process, very few establishments prepare and cook traditional foods nowadays [7].

Table 7 shows that the respondents are highly aware on the town fiestas in Cavite that have original recipes (3.25) can be considered as source of information. By exposing outsiders to local food traditions, festivals

help raise awareness of traditional food products, local food culture, tastes and innovation [10].

Table 7. Festivals

Local Community	WM	VI
1. Town fiestas in Cavite that have original recipes	3.25	Highly Aware
2. Households offering and serving Foods, dining festivities	3.18	Aware
Composite Mean	**3.22**	**Aware**

Meanwhile, respondents are aware that the households also offer and serve foods during the festivities (3.18). Traditional food recipes are not easily disclosed to anyone. Although these foods are served during fiestas, less people are willing to prepare and cook [7].

Table 8. Food Historian

Local Community	WM	VI
1. Vast knowledge of food historian	2.79	Aware
2. Stories of cooking methods and rituals	2.83	Aware
Composite Mean	**2.81**	**Aware**

Table 8 shows that the indicator number 2, stories of cooking methods and rituals got the highest mean of 2.83. Many consume local foods, participate in indigenous alimentary rituals and buy representative souvenirs [10]. Cuisine and foodways provide indispensable insight into the history of humankind. Indicator number 2. Vast knowledge of food historian got the lowest mean of 2.79. Although food historians have much knowledge on traditional foods, invalidity of information of the foods they are studying restrict them from continuing to write down and pass on knowledge [7].

Table 9. Importance of Family Recipe

Importance of Family Recipe	WM	VI
1. Passing down family recipes to future generations keep the snapshots of time	3.38	Highly Agree
2. Giving a recipe a place serves link us together, solidify memories, provide affiliation	3.40	Agree
3. Family recipes evoke memories of special foods you enjoyed or occasions you celebrated	3.44	Highly Agree
4. Family recipes where passed down through oral tradition	3.42	Highly Agree
Composite Mean	**3.41**	**Highly Agree**

Table 9 shows that the respondents are highly aware that family recipes evoke memories of special foods they enjoyed or occasions they celebrated (3.44). Some recipes evoke more memories than others. Through family recipes, people remember more about the memories and other occasions when they eat a particular food [11].

Many recipes can evoke more powerful memories and emotions. The indicator number 1. Passing down family recipes to future generations keep the snapshots of time got the lowest mean of 3.38. Family recipes are rich sources of nostalgia, but it can be problematic. Many family recipes are never documented in written or photographic form, existing only as unwritten know-how and vanishes when a cook die [12].

Table 10. Legacy of Food

Local Community	WM	VI
1. Documenting family recipes keeps part of the legacy of our relatives and loved ones alive	3.33	Highly Agree
2. recording thoughts, ideas, and processes create a heirloom that will be handed down through generations	3.30	Highly Agree
3. creating or building a bridge over the past and the future generation	3.32	Highly Agree
4. food passed down is a tool, a family tree of foods, a line that can be traced for decades into the past and future	3.59	Highly Agree
Composite Mean	**3.39**	**Highly Agree**

Table 10 shows the legacy of food got the following results from the participants. The indicator number 1. documenting family recipes keeps part of the legacy of our relatives and loved ones alive got the mean of 3.33 interpreted as Highly agree. The respondents highly agreed that recording thoughts, ideas, and processes creates heirloom that will be handed down through generations got the mean of 3.3. The respondents are highly agreed on creating or building a bridge over the past and the future generation (3.32). and food passed down is a tool, a family tree of foods, a line that can be traced for decades into the past and future generation (3.32). The food becomes a historicized sensorial tool in itself which connects past and present through the embodied performance of eating. The indicator number 2. Recording thoughts, ideas, and processes create a heirloom that will be handed down through generation got the lowest mean of 3.30.

Table 11. Infusion

Local Community	WM	VI
1. Indigenization of foreign foods by use of local ingredients	3.26	Highly Agree
2. Combining of local and foreign ingredients	3.19	Agree
3. Foreign ingredients add flavor to local foods	3.2	Agree
4. Foreign cooking techniques adapted and practiced	3.21	Agree
TOTAL	**3.22**	**Agree**

Table 11 shows that the infusion got the composite mean score of 3.22 from the participants. The respondents are highly agreed that indigenization of foreign foods by use of local ingredients got the mean of 3.26 interpreted as Highly agree. Indicator number 2. Combining local and foreign ingredients got the mean of 3.19 interpreted as Agree.

Respondents agreed that foreign ingredients add flavor to local foods (3.20) and infusion in local community can be seen through foreign cooking techniques adapted and practiced (3.21). They also agreed that indigenization of foreign foods can be seen through the use of local ingredients (3.26). Although most traditional foods of Cavite have foreign influence, the indigenization of foods by use of local ingredients keep the Filipino in the food [7]. Combining local and foreign ingredients got the lowest mean of 3.19. When traditional foods are altered by adding foreign ingredients, it loses its authenticity as being a traditional food.

CONCLUSION

Demographic profile shows that majority of the age of the millennials ranges from 18 to 22 years old, and female students. *Rosario's Tinapang Salinas* is the traditional food most of the participants are aware of. Followed by Bacoor's Digman Halo-Halo and *Cavite City's Pancit Pusit* and *Quesillo*. They are aware of the traditional foods because most of the participants have seen and tasted these traditional foods already. Most of the participants are aware of the traditional knowledge as a source of information of the traditional foods because some of them know the traditional knowledge of these traditional foods of Cavite. Participants are aware of the Local community as a source of information of the traditional foods of Cavite because they know that some elders of the community and establishments that cook traditional foods still prepare them. Participants are aware that food historian is a source of information of traditional foods because they know some food historians that tell and educate them of the history of the traditional foods. Most of the participants agree that the importance of family recipes in preserving traditional foods is vital because most of the participants agree that family recipes bring memories of the past. Most of the participants agree that the Legacy of food is important in preserving traditional foods because traditional foods serve as treasure of families that own them and consider them their legacy that is passed on to generations thus preserving and keeping their treasure alive. Most of them agreed that Infusion of foods is important in preserving traditional foods because mixing foods with different cooking techniques and ingredients is a way of preserving traditional foods by recreating it and giving them twists.

RECOMMENDATIONS

People who are in-between jobs should know more and engage more on these traditional foods. On the awareness of the millennials on the traditional foods, it is recommended that Cavite City's *Bacalao* since this traditional food is usually prepared and cooked on Lenten season especially on Good friday, and *Bibingkoy*, and *Tanza's Calandracas*. These traditional foods should be given more promotion and exposure to the people so that these traditional foods will be widely known for them to continuously preserve. Family recipes that are kept should be given to people who will use the recipe to be passed from generation to generation, thus helps in preserving the traditional foods.

Food establishments that cook traditional foods should be given more exposure and promotion. Festivals should prepare and serve more often traditional foods so that visitors from other places will be aware of these foods. Food historians should be more active and engage in educating and telling the history of these traditional foods since millennials become more attracted when foods have stories to tell. Preservation of traditional foods is also recommended that recipes should be kept and treasured because the recipes of the family hold memories of special foods and occasions that were once shared and celebrated with family members. Legacy of food is recommended that recording of thoughts and ideas should be more frequent because this creates heirloom or an inheritance that must be handed down to the generations to come. Infusion is recommended that combining foreign and local ingredients should be practiced since fusion helps recreate the concept of traditional foods so the millennials will appreciate them more.

Municipality

The researchers recommend that this research must be used by the local government to promote the traditional foods of Cavite. This research will help the municipalities of Cavite, especially the municipalities that belong to the lowland areas of Cavite. This research will be a start for many more researches that talk about the preserving of traditional foods of Cavite. This research shall also be an eye opener for the officials to allocate fund for the tourism office to promote these traditional foods by showcasing them through food expositions, print and digital media advertisement, even televised on the national television. This movement will be a great leap for the provincial government of Cavite to restore and safeguard these foods for the future generations to come so they will be able to taste and cultivate these foods.

Community

The researchers encourage the local community to get involved in preserving the traditional foods of Cavite. It is by their collective efforts that the future and safety of these traditional foods is assured and is of paramount value. It is highly recommended that millennials of the community should patronize these foods more and promote them through the use of social media since it is a very powerful platform. The researchers believe that it is through involvement and reminiscing that people will be able to preserve the traditional foods as well as the memories made when eating these traditional foods.

Entrepreneurs

In this modern day, a way of introducing traditional foods is recreating and redesigning them. It will be a way of preserving foods when entrepreneurs focus their creativity and marketing plans to showcasing traditional foods as innovation. It is by innovation that entrepreneurs will be able to make lucrative earning but at the same time exposing the traditional foods on a commercial scale.

Enthusiasts

Since this research is the start of preserving traditional foods, this will be helpful for the food enthusiasts. The researchers highly encourage the food historians to use this research as additional reference for their study. It is their passion and calling that millennials today get knowledge about histories particularly these traditional foods. This will be additional "bundle of knowledge" because food historians will be able to store more knowledge and be able to pass them on. The researchers recommend that food historians should become even more involved in preserving these traditional foods.

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