

Food Icon () as Basis for Pre-Service Teacher Education Curriculum Restructuring

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ABSTRACT: This study aims to gather and analyze the culture of making litson as a food icon as basis for pre-service teacher education curriculum restructuring. It answers the following queries on (1) What makes a delicacy an icon? (2) What makes it an Ethno Malayan practice? (3) What is its implication to the curriculum? It anchored on the Sociolinguistic Theory and used an Ethno-graphic design to analyze the gathered data. Based on the data presented, the litson is a food icon because of its taste and uniqueness of the ingredients and people crave because of its acceptable and favorable taste. It is not an Ethno Malayan practice because it is distinctly Filipino and many of the countries that comprise the Ethno-Malayan group are distinctly Muslims. Therefore, there is a need for curriculum restructuring to cater to foreign students and handle different types of learner. The curriculum must have subs-specialization that will cater to the cultures within the Ethno Malayan culture.

KEYWORDS: *food icon, litson, curriculum restructuring, pre-service teacher education*

I. INTRODUCTION

The Philippines is one of the countries in Asia that was colonize and greatly influence by the colonizers that gave impact to the society, culture and way of life of the Filipinos. Some of these influences are the outcomes of the former colonization. The adaptation of different cultures from the colonizers has a great contribution to the Philippine culture and became a tradition and beliefs of many Filipinos. Some of these became a symbolic culture and makes the country an exciting and diverse place to visit and live.

According to Globalization Partners International (2015), The Philippines is known as Asia's melting pot because of the exclusivity and diversity of their food. Every province in the Philippines has its own food icon. Like in Baguio, they are famous in strawberry jam making, Bicol is known in there Bicol express, Leyte is well-known in there moron and in Cebu the litson is branded as the favorite food during special occasions. In addition, the Globalization Partners International states that, in special occasions like a towns' big event in festivity of their saint's feast, a favored food called "lechon", a suckling pig that has been roasted until the skin turns crusty is served. The unique taste and ingredients makes this dish a food icon and people crave because of its acceptable and favorable taste. The finger licking litson of Cebu characterizes the tenderness and heartfelt gestures of the Cebuanos and how they make their litson the most delightful dish in the country.

Just like the curriculum it has its own identity and uniqueness which reflects the vision and mission of the institution. This uniqueness attracts the students to enroll in the university and finish a degree. The curriculum of the university becomes the identity that offers opportunity to the Filipinos and foreign students that caters their needs and demand of the industry.

This study aims to gather and analyze the culture of making litson as a food icon as basis for pre-service teacher education curriculum restructuring.

II. STATEMENT OF THE PROBLEM

This study aims to gather and analyze the culture of making lechon as a food icon as basis for pre-service teacher education curriculum restructuring.

Specifically, answers to the following queries will be sought: (1)What makes a delicacy an icon?

- a. What makes it an Ethno Malayan practice?
- b. What is its implication to the curriculum?

III. RESEARCH METHODOLOGY

This study used an Ethno-graphic design to analyze the gathered data. The researchers choose the manglilitson (litson maker) from seven (7) cities and eight (8) provinces of Cebu. The manglilitson (litson maker) are from Cebu City, Lapu- Lapu City, Danao City, Mandaue City, Bogo City, Talisay City, Carcar City, Medellin,

Bantayan Island, Pinamungajan, Carmen, Dalaguete, Moalboal, Minglanilla, and Argao. The researchers asked permission to the manglilitson (litson maker) to have them as the respondents of the study and the result was treated with utmost confidentiality. The researchers conducted the interview and survey according to the convenience and availability of the manglilitson (litson maker). After gathering the data, interpretation and analysis was done.

IV. RESULTS AND DISCUSSION

Food has different ways when it comes to ingredients, preparation and the whole process. The uniqueness of the ingredients, stuffing and the whole process makes the litson a food icon. Based in the data gathered presented in Table 1, the ingredients used by the seven (7) cities and eight (8) provinces of Cebu varies.

Table 1 Ingredient

Lugar	Rekados
Cebu City	suka, asin, 7-up, sibuyas, pandan, gatas nga evaporada, mantika, Bitsin, panakot, star anis, rice wine, nangka
Lapu-Lapu City	ahos, sibuyas, tanglad, asin, bitsen, suka og patis
Danao City	suka, patis, asin bitsen, tanglad, mantika, ahos, sibuyas
Mandaue City	1 ka takos sa asin, 1 ka sibuyas dahunan, ½ kilo dahon sa pandan ug 3 ka lata nga gatas sa evaporada
Bogo City	sili- espada, sibuyas dahunan, tangad, bombay, ahos, luy-a
Talisay City	sibuyas dahon, ahos, luy-a, bombay, patis, panakot, Mallorca, 7- Up, suka, betsin, sangke, patis (toyo)
Minglanilla	tanglad, sibuyas dahunan, patis, suka, mantika ug asin
Medellin	tanglad, sibuyas dahunan, patis, suka, mantika ug asin, tubig
Pinamungajan	mantika, suka, patis, asin, betsin, tanglad, sibuyas dahunan, ug gatas na evaporada
Carmen	ahos, tanglad, asin, betsin, suka, patis
Dalaguete	tanglad, suka, patis, bitsen, asin ug ahos
Moalboal	suka, patis, bitsen, asin ug sibuyas
Carcar	asin, ahos, sibuyas, tanglad, suka ug patis, tubig, pasyutes
Bantayan island	tangad, dahon sa tambis ug tubig sa lubi para pampapuwa sa panit sa baboy
Argao	sibuyas dahunan, bombai, ahos, sangki, pineapple, sili, Sprite, patis, betsin ug asin

It is observed that the seven (7) cities and eight (8) provinces used different ingredients just like *pasyutes* in Carcar, evaporada, rice wine, *nangka* and *star anis* in Cebu City, *dahon sa tambis* and *tubig sa lubi* in Bantayan Island, and *Mallorca* in Talisay City. Some manglilitson (litson maker) used soda like sprite and 7-up to sweeten the meat. Ang Mallorca was used by the manglilitson (litson maker) in Talisay City to reduce the unpleasant odor. The common ingredients used are *sibuyas dahunan*, *bombai*, *ahos*, *patis*, *bitsin*, *suka*, *tanglad*, *asin*, *suka*, and *mantika*. According to Steele (2009), The preparation of the traditional inasal involves tons of lemongrass “tanglad” stuffed into the pig with salt, pepper corn, green onions basted with top-secret marinated juices, skewed on a green bamboo pole and slowly roasted over an open pit of charcoal. The ingredients are basic in cooking and common in Asian cuisine which makes the food tasty and smell good. It is also observed that some of the ingredients and species are only found in the local just like the *pasyutes* in Carcar City.

According to Corvo (2016), Food has been consumed in diverse and unique ways, close to or more distant from the natural dimension: the roasted, which is in contact with fire, is more usual than the boiled because water is placed between the fire and the raw material. The species and stuffing of litson makes it a symbolic food icon in Cebu. Filipinos and tourist crave and longing for its unique and favorable taste.

Encyclopedia of Food and Culture (2003), Food becomes figurative either through the existence of analogous qualities or by connotation in fact or thought with a particular reference. The litson in Cebu becomes the signature and people keep coming back in Cebu to savor its signature taste. Locals and tourist purchase it as a *pasalubong* to their family and friends.

The litson in Cebu are rich in herbs and species that made it unique and tasty which reflects the extravagant culture of the Cebuano. These make the litson in Cebu a food icon.

The great influence of the previous colonizers makes the culture of Cebu exciting and diverse. The Malayan colonized the Philippines and taught us some of their traditions and practices. The litson making in Cebu is not a Malayan practice and it is distinctly Filipino. Many of the countries that comprise the Ethno-Malayan group are distinctly Muslims and they don't eat pork.

According to Stacey (2009), primarily, one might think what harm could come from pork. It is a product eaten

in most countries around the world, and the point that pork contains parasites and viruses harmful to man may spring to mind as a reasonable purpose for refraining. Yet, when considering the idea why Muslims are prohibited to eat pork, this turn out to be a tributary reason. Muslims do not eat pork or any pork products because God has prohibited it. This explains the idea why litson making is not an Ethno Malayan practice. The litson making was influenced by Spanish colonizers and made a great impact to the culinary culture. According to Steele (2009), Lechon, is a Spanish word or term for suckling pig and inasal, in Cebuano, which implies a whole roasted pig. This practice is purely influence by the Spaniards and later on, develops and modified by different provinces of Cebu to make it favorable and acceptable to the taste of the local and tourist.

Aligned with the curriculum of the institution, litson as a food icon will be the basis for the curriculum restructuring. The litson has a unique taste thus the curriculum has unique characteristics that will diverse from other institution. There is a need for restructuring the curriculum to compete globally and to attract and cater foreign students. Today's generation, institutions accommodate different types of learners with different needs and culture. It needs to adapt base on the needs of the learners and preserve the Ethno Malayan culture because it is part of our identity. According to Department of Education and Science (2005) qtd Fullan (1993), Curriculum change involves in-school management teams, principals and boards of management to lead the application of change in the school as an organization. Effective curriculum alters and the implementation requires time, personal collaboration, in-service training, and other forms of people-based provision. The curriculum needs to evolve, upgrade and adjust to the needs of the learners, society and industry. The curriculum must have subs- specialization that will cater to the cultures within the Ethno Malayan culture.

As an institution, there is a need to produce world-class intellectual individuals that is equip with values and advocate ethnic and cultural excellence. This will be accomplish through restructuring the curriculum and sustaining the quality of education.

V. CONCLUSION

Litson is a delicacy or food icon because people crave for its acceptable and favorable taste and it is not an Ethno Malayan practice and connecting it to teacher education curriculum sub specialization is imperative to cater to the distinct flavor of the Filipinos.

VI. RECOMMENDATION

Based on the conducted study the following are the recommendation:

- a. improving the curriculum of the institution;
- b. restructuring of the curriculum to cater foreign students and handle different types of learner;
- c. a need for subs-specialization that will cater the cultures within the Ethno Malayan culture.