

The Conservation of Cultural Heritage in Northeastern Philippines

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Abstract: This case study article discusses how the participants conserved the cultural heritage of the Northeastern Philippines. It consists of 25 residents who participated in an open-ended questionnaire. The researchers used homogenous purposive sampling wherein they examined only the personal information and how they conserve their cultural values, this guaranteed the researchers that the participants got a population sampling that fitted the study. The data gathered were analyzed thru the Giorgi method of data analysis. This is solely dependent on the analysts based on their observations. This study used a Giorgi method to assess the profile of the participants such as age, years of living in the residence, and how the participants conserve their cultural values. The results showed that sharing 'pagbabahagi' of cultural heritage is one of the perspectives on how to value it, the participants also experienced boundaries of authenticity in the care of the cultural heritage, it is closely connected with the various concepts of authenticity, which have many levels both culturally and chronologically. Lastly, sustaining local culture in formal, non-formal, and informal education with the help of the 1987 Philippine constitution, article 1, RA 10066. Humanity's great cultural heritage is gradually and dangerously heading toward uniformity unless we take good care of it.

Keywords: Conservation of culture, Culture, Cultural heritage, Northern Philippines, RA number 10066.

1. INTRODUCTION

Smooth interpersonal interactions are a fundamental value in any Filipino civilization; they imply a shared identity, equitable participation with others, and a focus on the individual rather than agencies or institutions. "Personalism" is a term that refers to a significant emphasis on sensitivity and cares for others, respect and concern, understanding, helping out, and regard for others' limitations, and it frequently clashes with American tendencies toward openness and frankness (Agoncillo & Guerrero, 1987; Enriquez, 1994).

Meanwhile, cultural heritage is the basic concept and idea that underpins the existence, protection, and reliance on harmonious connections of a community. The three components of the phrase are customs, which include traditions and rituals; values, which are beliefs; and culture, which comprises all of a group's guiding values. Culture, according to the World Commission on Culture and Development, is a "means of living together" in a broad sense (WCCD, 1995). The ways in which humans connect with one another are the bedrock of civilizations all around the world. Cultural Diversity: A Universal Declaration (UNESCO, 2002) Culture is defined as "a mix of distinctive spiritual, material, intellectual, and emotional elements of society or a social group," and it understands that culture can take multiple forms over time-space. The concept of cultural variety is crucial to this study's understanding of culture. Some studies concentrate on the dual meaning of cultural legacy. movable/immovable cultural heritage (the movable including libraries, archives, and objects; the immovable including archaeology, buildings, landscape, and heritage sites). Identity, memory, distinctive crafts, stories, and other forms of intangible heritage.

Furthermore, as a part of the natural human drive to create art, cultural legacy reflects man's spiritual evolution and development. This demand expands conservation operations to incorporate a variety of new duties, as well as proposes an interdisciplinary model of visual art preservation, which deviates from the well-worn paths of action and routine. The current diversity and extension of cultural heritage have resulted in an expansion of preservation goals and approaches that go beyond traditional Eurocentric ideals. The conference in the Far East culminated in the Nara Document (ICOMOS 1994), where the message and idea of the work of art triumphed over problems of original materiality, which adopted a different concept of preservation, and was a watershed moment. As a result of that episode, the term "authenticity" was re-defined in the latter half of the twentieth century.

It is apparent that preserving cultural heritage contributes not only to a country's socio-economic progress but also to the creation of new values for future generations. As a result, it is determined that a long-term strategy for cultural asset protection is critical for the future management of such unique resources. This journal article discusses the necessity of preserving and fostering cultural legacy in the Northern Philippines, as well as the importance of integrating it with the environment for society's growth.

2. THEORETICAL FRAMEWORK

This article is based on the conservation theory proposed by Raz in 2001. It is more preoccupied with the topic of personal and community identity today than at any other time in our history. Some components of our identity are predetermined by biology through unintended association, while others are chosen intentionally. Our positions are significant because they give us not only meaning but also responsibilities. As Raz puts it, groups have an identity "defined by their culture, collective memory, and common duties, and arising out of them," but collective identities "tend to be a blend of good, bad, and indifferent, like individual characteristics."

3. METHODOLOGY

Research Design

The researchers did a qualitative research study that used a case study analysis method to investigate how the individuals preserve their cultural values. The case study analysis was employed by the researchers to better comprehend a complex issue in a specific institution or group of people. It should not just summarize the content, but also identify major themes and problems, evaluate various courses of action, and draw suitable conclusions, according to Laudon & Laudon (2010).

Data for qualitative research is obtained from a variety of sources, including direct observation, interviews, questionnaires (on which participants write descriptively), focus groups, participant observation, recordings in a natural context, documents, and artifacts. The majority of the data is non-numerical (Creswell, 2014).

Description of the Participants

The participants of this article are from Batanes and Cagayan, Isabela, Philippines. They are ages 40-60 with at least 15 years of stay in the Northern Philippines.

Research Sampling

The basic purpose of sampling is to obtain a representative sample, or a small number of units or instances from a much larger group or population, so that the researcher may concentrate on the smaller group while making correct conclusions about the larger groups (Neuman, 2007). Qualitative researchers look into how a small number of cases, units, or activities might reveal fundamental societal characteristics. Purposive sampling was utilized in this investigation. Purposive sampling, according to Leard Research (2012), is a research strategy in which researchers prioritize only the features of the population they are interested in. The researchers used homogenous purposive sampling wherein they examined only the personal information and how they conserve their cultural values, this guaranteed the researchers that the participants got a population sampling that fitted the study.

Data Analysis

In this article, the Giorgi method of data analysis was applied. Based on their observations, the analysts are exclusively responsible for this. Giorgi's (2009) technique of analysis seeks to uncover the meaning of an incident as perceived by a human through the uncovering of essential themes. This study employed the Giorgi technique to examine the participants' profiles, including their age, years in the house, and how they preserve their cultural beliefs.

Data Collection Tools

Data was gathered in a structured form created by the researchers and edited in accordance with expert opinions to give it a final form. To avoid misunderstandings and unclear responses, the researchers conducted the interview online in Filipino. The interviews are broken down into two parts: participant profiles and interview questions.

Ethical Consideration

People have the right to choose whether or not to participate in this study because they are unique individuals. During the interview, this fact will be conveyed clearly. The analysts will grant points of interest of the kind and purpose of the investigation, the possible queries that have the proper answer or not the questions offered, and who will have gotten to the information and the proposed conclusion of the inquiry about when lately assent is asked. Members will be given ample opportunity to examine their options. The investigating members should be requested for educated consent (Parahoo 2000).

4. RESULTS AND DISCUSSION

The results of this journal article contain the presentation of data in tabular form with their corresponding interpretations.

Table 1: Pagpapahalaga sa Kultura

| Superordinate Theme | Subordinate Theme | Meaning Unit |
|---|---|---|
| <ul style="list-style-type: none">• Sa pamamagitan ng pagsuporta at paggunita nito.• Tangkilikin ang sariling atin dahil ito ang nagsisilbing pagkakakilanlan sa ating lugar. Nararapat din na ibahagi natin ito para mas lalong makilala ang ating kultura sa ibang rehiyon o maging sa ibang bansa.• Mahalaga ang aming kultura dito sa Itbayat sapagkat napakalaki ng naging epekto nito sa aking buhay.• Mailalarawan ko ang pagpapahalaga sa aming kultura base sa pagpapatuloy na pagbahagi nito sa younger generation, patuloy na pagsasagawa o paggamit nito at gayundin ang patuloy na pag-celebrate sa mga selebrasyon na nakaugalian na.• Sa pag-gawa/sunod sa | <ul style="list-style-type: none">• Pagtangkilik at pagsuporta sa lahat ng mga local na produkto.• Pagbabahagi ng lahat ng mayroon sa isang lugar para sa ikakabuti ng nakakarami. | <ul style="list-style-type: none">• Ang pagbabahagi ng kultura para makahikayat ang ibang tao ay nakapahalaga para mabigyang pansin ang isang kultura at para patuloy na makilala ito sa buong mundo. |

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| mga alituntunin at pagbahagi nito sa bagong henerasyon | | |
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The table shows that the participants practice the sharing 'pagbabahagi' of cultural heritage. This implies that a perspective on the cultural heritage value in sustainable development is also prioritized. According to Shabait 2019, it entails a shared tie and a sense of belonging to a group. It symbolizes our history and identity, as well as our ties to the past, present, and future. Cultural heritage, in this age of globalization, aids us in remembering our cultural diversity and cultivating mutual respect and renewing discussion across cultures.

Table 2: Katangian ng Kultura para Pangalagaan

| Superordinate Theme | Subordinate Theme | Meaning Unit |
|---|--|---|
| <ul style="list-style-type: none"> Ang isa sa katangian ng kultura para mapanatiling buhay at mapangalagaan ay bahagi ito ng ating pang araw araw na pamumuhay ,ito ang nagsisilbing pagkakakilanlan sa atin na nagiging boundary natin. Panatilihin, pangalagaan at itaguyod ang mga kultura ng ating/aming lugar. Ang kultura ay may kakayahang makapagbuklod sa mga mamamayan nito at pagyamanin ang kalidad ng kanilang pamumuhay. | <ul style="list-style-type: none"> Mapanatiling buhay o makulay dahil ito ang nagsisilbing pagkakakilanlan ng tao. May kakayahang pagyamanin ang kinabukasan dahil ito ay authentic ngunit may boundary. | ✓ Pangalagaan ang ating kultura sa pamamagitan ng pagiging isang aktibong authentic na miyembro ng lungsod at pagsunod nito sa pang-araw araw na buhay. |

The table shows that the participants are experiencing boundaries of authenticity in the care of the cultural heritage, it is closely connected with the various concepts of authenticity, which have many levels both culturally and chronologically. Depending on the epoch, dominating tendencies, and even tastes and fashions, there are various ways of understanding value and authenticity.

According to Kapelouzou (2010), knowledge of the phrases "authenticity of the idea, preservation of the message, and function" is also necessary in order to convey the value and relevance of the saved heritage. A number of conventional thinkers have suggested "identity" as a term that is ideally suited to the character of the existing cultural legacy, while using the term "authenticity" when referring solely to the material constitution of work. Unfortunately, identity is not included in the conservation normative framework.

Table 3: Pangangalaga ng kultura ayon sa article 1, republic act number 10066

| Superordinate Theme | Subordinate Theme | Meaning Unit |
|--|--|--|
| <ul style="list-style-type: none"> Protektahan ang mga manggagawa sa kultura at tiyakin ang kanilang propesyonal na kaunlaran at kagalingan. Panatilihin at pangalagaan ang pagmamay-ari at etniko ng mga local na pamayanan. Itaguyod at palakasin ang mga institusyong pangkultura. Pangalagaan ng mabuti ang mga kulturang local. | <ul style="list-style-type: none"> Pagyamanin ang kultura sa pamamagitan ng pagbibigay halaga at atensiyon ditto. | ✓ Pangalagaan ang kulturang ipinamana ng ating mga ninuno. |

The table shows that the participants are sustaining local culture in formal, non-formal, and informal education with the help of the 1987 Philippine constitution, article 1, RA 10066. An Act Providing for the Protection and Conservation of the National Cultural Heritage, Strengthening the National Commission for Culture and the Arts (NCCA), and its Affiliated Cultural Agencies, and for Other Purposes — signed by President Gloria Macapagal-Arroyo on March 26, 2010, (Official Philippine gazette).

Unless we take good care of humanity's tremendous cultural inheritance, it will gradually and dangerously converge. Uniformity in terms of culture entails not only the loss of cultural heritage – defined as the totality of perceptible manifestations of various human groups and communities that are exteriorized and made available to others – but also the standardization of the world's peoples and their social and cultural identities into a few stereotyped ways of living, thinking, and perceiving the world (Lenzerini 2011).

5. CONCLUSIONS

The conclusions were drawn based on the results of the study.

1. The participants practice the sharing 'pagbabahagi' of cultural heritage.
2. The participants are experiencing boundaries of authenticity in the care of the cultural heritage, which is closely connected with the various concepts of authenticity, which have many levels both culturally and chronologically.
3. The participants are sustaining local culture in formal, non-formal, and informal education with the help of the 1987 Philippine constitution, article 1, RA 10066.

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