

Preserving the Bicol Heritage: A Cultural Mapping Project of Partido Municipalities in Camarines Sur

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I. THE PROBLEM DOMAIN

A. *Statement of the Problem*

For third-world countries such as the Philippines, development is usually prioritized over the conservation of heritage. The development plan for the Bicol region involves improving infrastructure for transportation, energy, and communications as well as land use management – a massive effort that will uplift the quality of life of millions. However, could there be a way where both can be achieved? The project aims to provide a solution to this problem by focusing on the cultural mapping of the Partido municipalities.

B. *Background and Objectives of the Project*

Virgilio Almario, the National Artist who supports cultural mapping as an approach to document thousands of cultural heritages in the regions, defines Cultural mapping as “an approach or the process used to identify, record, and use cultural resources and activities for building communities. Communities map what is important to them.”

An Overview on Cultural Mapping

Partido District is an abundant source of Cultural Heritage. However, its cultural identity is improperly preserved, and one of the objectives of this study is to record its disclosed Cultural Heritage. Dr. Raul G. Bradecina, the researcher President of Partido State University, lensed the importance of a research approach in the study of Partido's cultural heritage. He recognized Cultural Mapping approach as a socio-cultural scientific tool in research to record resources in the municipalities and marginalized areas. Mapping the available resources in culture and heritage is understanding the people's lives, which is the basis to support the development of the community's socio-economic and socio-political conditions.

Providing cultural mapping training for the involved faculty and research team is the first step to realize one of Dr. Bradecina's visions for PSU: to be an institution known as a contributor of a research-based body of knowledge. As such, PSU aims to utilize the experience in all levels of education and promote awareness about local identity through arts as means of diffusion and preservation of heritage.

NCCA and Dr. Amores Interventions

National Commission for Culture and Arts (NCCA) spearheaded the Cultural mapping training. This will standardize the university's preparation to conduct research

studies about Partido culture. The NCCA sub-commission intervention on Cultural Heritage office supports the National Heritage Law that mandates Local Government Units (LGU) to maintain an inventory of local properties found in the respective jurisdictions and formulate municipal or provincial profiles.

According to Salazar (2017), NCCA is the prime government arm for preserving, promoting, and developing Philippine culture and arts. This commission embarks on the cultural mapping workshop at the municipal and provincial levels. The intervention of NCCA in the piloted faculty training in Cultural Mapping in Partido State University materialized with the UP- Baguio anthropologist, Dr. Analyn Salvador-Amores, who is a recognized Filipino anthropologist who finished her master's and doctoral degrees in Cultural Anthropology at Oxford University. Her accomplishments as a local and international anthropologist gave her a reputation acknowledged by the National Commission for Culture and Arts. She invited Prof. Arvin Villalon, the NCCA Cultural Mapping trainer, to conduct the training. The involvement of Dr. Amores and the NCCA representative encouraged the university to work and study culture and local knowledge.

C. *Significance and Scope of the Project*

The building of new infrastructure or land management could result to the neglect or degradation of priceless heritage resources in the area if the implementing agency is unaware of them. To prevent this, a cultural mapping project is done on various areas of the Bicol Region. This research provides valuable information on how to implement a cultural mapping project, including the results of cultural mapping efforts for Partido Municipalities in Camarines Sur. It examines the challenges encountered in cultural mapping and how they can be addressed.

The Proponents

Through the Office of the College of Arts and Sciences, Partido State University proposed a research project that will document the existing ethnic arts and cultural heritage items in Partido through cultural mapping. Studies in heritage demand intensive immersion, interaction with the people, and community familiarization. Because of this, it will require more time compared to other studies. Thus, the project is divided into three phases. Proponents and mostly team members of this project are culture and art enthusiast faculty in CAS.

Areas Covered

This study focuses on the first phase and the core foundation of the project. Initially, the team focused its cultural mapping efforts in these municipalities: Goa, Sagnay, San Jose, and Tigaon. The towns of Caramoan, Lagonoy, Garchitorena, Presentacion, Siruma, and Tinambac, would be the focus of phase 2 of the project and a succeeding study.

Phase 3 would be additional research that focuses on specific heritage treasures in Partido. Further perusal and approval for the budget, the Office of Research and Development collects the particular research title and recommends presenting the research proposal to the president for his support and funding. The profiler or mapper faculty envisions to generate knowledge that would be the basis for developing eco-tourism and socio-cultural activities.

D. Main Questions

This study aims to answer four main questions through qualitative research:

- What makes up the overall Cultural Map of Partido Municipalities?
- What is the current status of these cultural heritage items?
- What steps need to be taken to preserve them?
- How will preserving these heritage treasures affect development in the Bicol region and vice versa?

II. LITERATURE REVIEW

Prior case studies on cultural mapping of various heritage sites in Asia were examined. However, only few were found that focused on cultural mapping efforts in the Philippines, a clear indication that cultural mapping projects of other heritage sites need to be implemented in the future. The existing literature about cultural mapping is reviewed in this section. Cook and Taylor (2013) provides a comprehensive guide on cultural mapping, including case studies, tools community participation, and possible sources of funding for the project. However, it was written prior to the ongoing pandemic and with a global perspective. With the current pandemic situation, future studies and cultural mapping projects might require a different approach in gathering information. Also, with Philippines being a third world country, resources and technology might be limited and other means of gathering information might be necessary. Still, Cook and Taylor (2013) is an excellent guide.

Another notable resource, written by Associate Professor Zerruto, focuses on the cultural mapping of the Vigan heritage site. This study highlights the significance of heritage conservation and focuses on the four phases of economic development and heritage conservation planning, namely: heritage awareness, heritage appreciation, heritage protection, and heritage utilization. However, the study does not provide detailed information regarding the methods on how it was

achieved. Nonetheless, it is a useful and relevant resource for this study.

Nuere and Bayon (2015), a study about the role of culture and cultural mapping in urban regeneration mentions that “in both planning and mapping, it is important not to focus solely on the objectives but also, and above all, on the processes involved.” It showed how cultural mapping is not only initiated by the government, but can also be done creatively by other stakeholders, in this case: artists, architects, and residents.

III. METHODOLOGY

Cultural Mapping –Participants. The number of participants is 35 working faculty in the colleges and campuses and the LGU representatives who work in the Office of Tourism, Office of Culture and Arts, and Office of Planning from municipalities covered in Phase 1. These participants have potentials for research and are interested in conducting an in-depth study of local culture and history in their towns or Partido District. The Municipal mayor sent LGU representatives who are enthusiasts in history and culture in Partido. Cultural Mapping was a community activity where the Local Government Unit (LGUs) offices were requested to send representatives from the offices of Cultures and Arts, Tourism, and other sectors to join the cultural mapping project for Partido municipalities Goa, Sagnay, Tigaon, and San Jose.

Community and LGU participation are significant for cultural mapping workshops conducted at the municipal and provincial level to map out significant cultural properties in their jurisdiction and formulate municipal/cultural profile, Salazar, (2017).

Table 1. Participants in Cultural Mapping Trainings Conducted in Partido State University

Campus/ College	Faculty Mappers	Municipality/ Institution	
Goa Campus College of Arts and Sciences	CAS Dean: Erlinda M. Basilla CAS Faculty : Maria Aurora G. Caballero Mary Ann G. Secillano Marjun Sedeno Arlene Joy P. Amata Peter Paul Hernandez Delcy Millares Lani Icamen Sherry Combis Frank Hermie P. Mabana Maria Ailyn Cielos Dondon Caceres Darwin Plaza Elvie H. Grengia Almira Deanna Lynn C. Valencia Cristina C. Faurillo Karen Marie D. Ortua	LGU Goa	Planning Officer Santiago Artiaga
College of Business and	Culture & Arts Director:		

Management	Lani Peteza		
College of Engineering and Technology	Faculty Members: Arc. Robert Nueves Arc. Mary Joy Atole Arc. Sheena M. Paat		
College of Education	Faculty Members: Josenia M. Penino Raymond Estrada		
School Graduate Studies and Research	Faculty Members: Charlie Balagtas Rico Saballegue		
Sagnay Campus		LGU Sagnay	Tourism Officers Algene Panoy Shiela Beatriz Baruga Catherine Ortinero Lea N. Camo
San Jose Campus	Faculty Members Jessica Nunag Ariane Pesimo,	LGU San Jose	Tourism Officer Diosdado Valencia,
Caramoan Campus	Dean Ricky Laureta	LGU Tigaon	Planning Officer Francisco Oraa, III
		NCIP Bicol	Chief Officer Rhodex P. Valenciano

The team in Cultural mapping is needed since the activity is a process to identify and document the cultural resources or assets. The working group in the mapping training was composed of 17 selected faculty consisting of the dean, two program directors, and 14 instructors who are mostly engaged in Communication, Political Science, Biology, and Language from the College of Arts and Sciences. At the same time, three architect faculty from the College of Engineering and Technology, 2 Social Science faculty represent the School of Graduate Studies and Research, 2 Language and Social Science faculty from the College of Education, and one Culture and Arts faculty in the College of Business and Management. Moreover, there were also representatives from other campuses, 2 Tourism faculty from San Jose Campus, and the campus administrator in Caramoan.

Conceptual Framework



Partido District is an abundant source of Cultural Heritage. However, its cultural identity was improperly preserved as it experienced economic progress. Its precious old infrastructure (bridge, infirmary and school buildings) and in particular, the native food (*Tinuktok* Dish) and food sources or agriculture - the natural resources heritage, were deemed less valuable and forgotten compared to modern architectural structures and cuisines.

As a leading Higher Education Institution in research in the 4th District, Partido State University is a school agent of change, its source of knowledge for change and community development in society. Partido State University will serve as the main repository of knowledge and the main institution which will share this knowledge to the community for the appreciation and protection of cultural heritage.

The researcher President of ParSU, lensed the importance of a research approach in the study of Partido's cultural heritage. He recognized Cultural Mapping approach as a socio-cultural scientific tool in research to record resources in the municipalities and marginalized areas.

Mapping the available resources in culture and heritage is understanding the people's lives, which is the basis to support the development of the community's socio-economic and socio-political condition.

The school's intertwined role to the organization are to transform tangible and intangible cultural heritage into textual knowledge. Oral description to textual experience through cultural mapping training process. The first phase of cultural mapping efforts covers the four areas, San Jose, Goa, Sangay and Tiagon. Collaboration to LGUs to use the database and map in making economic plan in the municipality

Consequently, the mapped cultural heritage would diffuse back to the community in the form of cultural study, developmental plan and policies. According to Dewey, (1859), schools and society are two fundamental elements to consider in to be given attention, thus through research according to Bilbao (2015) for contribution and reconstruction of knowledge.

The City of Toronto Division of Economic Development, Culture and Tourism proved that the database and map created for this project are significant piece of the puzzle that helps to explain how facilities contribute culturally, socially, and economically to Toronto's quality of life.

This study takes a theoretical approach to present the process in collecting Cultural Heritage, the theory that cultural mapping training is a basic research approach to show the process in developing cultural mappers in the academe and the LGU office. To study also the process in developing commitments as Salazar (2017) said that they are significant partners to conduct cultural mapping and developed repositories of local knowledge, which would be the shared knowledge for regional development, planning and framework

in policy making. The project has completed Phase 1 and a portion the two other phases.

Orientation and Training of the Faculty on Principles and Ethics in Conducting the Cultural Mapping

Cultural Mapping, Day 1- The Orientation. Professor Arvin Villalon conducted the first cultural mapping training in Partido for 5- days on February 26, 27, 28, March 1, and 2, 2018, at PSU AVR. The first day was an overview of cultural mapping. Intensive training to map the heritage and meet people was comfortable for the group with a passion for local culture and history. The Philippine cultural mapping program is emphasizing that cultural mapping is a process that requires multi-sectoral engagement and sustained participation. As framed to them to be oriented that cultural mapping is a research method or approach to document ethnic, local arts, and cultural materials in Partido and that work individually or collectively to identify significant Cultural Heritage in the particular municipality as the source to write additional research and studies on Partido Culture to contribute to the body of knowledge.

He also discussed the legal background of natural mapping Constitutional provisions (Art. II, Sec. 17; Art. XIV, Secs.14, 15, 16, and 17) and laws (RA 10066, RA 4846, PD 260) on the preservation and development of culture and heritage. The pertinent provisions of Republic Act 10066, otherwise known as the National Heritage Act of 2009 is the mandate to provide legal grounds in cultural preservation programs. RA 10066 aims to (1) protect, preserve, conserve and promote the nation's cultural heritage, its property and histories, and the ethnicity of local communities; (2) establish and strengthen cultural institutions; and (3) protect cultural workers and ensure their professional development and well-being (Article I, Section 2).

A discussion of cultural properties followed, classified as public or privately-owned, movable or immovable, and tangible or intangible. Substantial cultural properties are tangible, like natural heritage, built heritage, and movable heritage. This category includes land and water formations, natural history specimens, human-made structures and buildings, paraphernalia, and implements. On the other hand, intangible cultural properties have language, beliefs and practices, customary laws, rituals, music and dance, norms, and taboos. Cultural properties are also categorized as a national cultural treasure, important cultural property, world heritage site, national historical shrine, national historical monument, and national historical landmark; examples of each were also provided.

Professor likewise articulated the roles of leading government agencies such as the National Commission for Culture and the Arts (NCCA), the National Museum (NM), the National Historical Commission of the Philippines (NHCP), the academe, and the local government units (LGU) in the preservation and conservation of culture. The NCCA, for one, has the power to "regulate activities inimical to

preservation/conservation of national cultural heritage/properties"; the NM to "take the lead in the study and preservation of the nation's rich artistic, and cultural heritage, the reconstruction and rebuilding of our past, and the development of the national cultural wealth"; the NCHP to "regulate activities about the preservation, restoration, and conservation of historical property or resources"; the LGUs to "document and sustain all socio-cultural practices such as, but not limited to, traditional celebrations, historical battles, the recreation of customs, and the reenactment of battles and other local customs that are unique to a locality"; and the academe as providers of research teams in their various service areas. Technicalities of mapping and an overview of the revised NCCA Mapping forms were discussed.

Heritage mapping is described as "the set of activities and processes for exploring, discovering, documenting, examining, analyzing, interpreting, presenting, and sharing information related to people, communities, societies, places and the material products associated with those people and places." Again, it was emphasized that there should be involvement of the whole community — especially the traditional knowledge and memory holders and future stakeholders — in the mapping activities.

The speaker also articulated the importance of cultural mapping in tourism development, socio-economic development, land-use management, and heritage management. The advantage mapping provides the indigenous peoples (IPs) and indigenous cultural communities (ICCs) in their ancestral lands' claims.

The trainer meticulously explained the entries for the community's primary data collected from the community; Every item in a photo has an in-depth description of the 5Ws and 1H; the background information; description, stories associated; significance; conservation/safeguarding measures; and references. He also explained conservation the approaches, conceptual framework of heritage, and development, various uses, procedures, methods, and ethical guidelines of cultural mapping.

This training launched a new approach to the Faculty to conduct individual study mined in cultural mapping in Goa, Sagnay, San Jose, and Tigaon. In profiling this heritage in the place LGU offices could abstract to trace the totality of the cultural property that was developed through time and passed on to posterity (Rule III, Sec. 6 (1)).

The training was an entirely hands-on activity, it honed several skills, Particularly the writing skills in mapping; in Patrícia Romeiro's article, she points out that participation involves "a large and complex set of the name and photo of the heritage motivations and abilities."

PSU faculty in several groups immersed in the community with the LGU participants were assigned to his/ her origin to facilitate the co-mappers in locating the existing heritage. The LGU representatives were able to guide some of the Faculty

to meet the community members who are also keeping movable and tangible legacy in the town.

They practiced the means of negotiation with the owners or keepers of the heritage. Romero suggested that cultural mapping projects be understood as "exercises of negotiation between the agents involved" (Duxbury, 2015, p. 137). The groups experienced map the Significant Tangible (Immovable or Built) Heritage that is more than 50 years old but functional and not mended or abandoned for renovation. These collected data about the significant immovable heritage are government and commercial buildings, school and educational complexes, hospital and medical facilities, churches and places of worship, monuments, and markers.

Actual Mapping Methodology

Mapping Immovable and Tangible Resources (Built)

Each group was assigned to map one category of immovable heritage in a particular town. Goa group documented the Infirmary/hospital building, San Jose Group mapped the Holy Rosary Seminary, Tigaon Group assessed the Gabaldon Building, and Sagnay Group mapped the St. Andrew de Apostle Parish Church.


The trainees' first field exposure as mappers was to measure the significant value of the natural resources and appreciate the importance of built heritage in the community's socio-cultural development. The mappers started to develop the skills in Mapping Built Heritage, understanding the Basic knowledge of architectural design, develop the ability to measure, survey the property with the landscape, environment, and other facets of the domain.



There are Significant Tangible (Immovable or Built) Heritage structured more than 50 years old which are functional, not mended government and commercial buildings, school and

educational complexes, hospital and medical facilities, churches and places of worship, monuments and markers, sales in Goa, Sagnay, San Jose and Tigaon. The group started to map the identified built heritage in the assigned town. Goa group recognized San Juan Bautista Church as the most significant built heritage. It has a connecting story to the name of the town. NCCA trainer evaluated the said church is not in original structure the church has a repaired part and repainted that destroyed the originality and lessened its heritage value. The group documented the Infirmary building, which was once the Municipio or the office of the mayor. The original structural design was preserved, and interior designs and wood carvings represent Spanish and American designs. The Jose Group mapped the Holy Rosary Seminary, a most significant building and landmark of the town, while the Tigaon Group assessed the oldest elementary school building, which is the Gabaldon building. Signal Group mapped the St. Andrew de Apostle Parish Church. The mappers met at the venue to present the mapped heritage.

The trainees' first field exposure as mappers measured how they valued the significance of immovable heritage and appreciated the importance of built heritage in the socio-cultural, socio-political, and socio-economic communities. The mappers started to develop the skills in mapping built legacy; understanding the basic knowledge of architectural design, develop the ability to measure, survey the property, be able to acquire the eye for detail, the ability to ask for stories, write the narratives about the place and integrate stuff with the landscape, environment and other facets of the domain. The tangible heritage in the towns is cultural settings or spaces that strongly link to the community, preserving as social space of vibrant cultural activities and are not part of the ongoing cultural infrastructures like St. John de Baptist Church in Goa. Yet as social clusters of vigorous cultural conditioning, they fluctuate over time, according to Deveau & Goodrum (Duxbury, 2015).

Table 2 Mapping of Significant Tangible Immovable Heritage (Details of the mapped Cultural heritage are in appendix)

Cultural Heritage	Category	LGU	Profiler/Mapper	Key Informants
Mapping of Significant Tangible Immovable Heritage	Goa Municipal Infirmary 	Goa	Boboy Artiaga, Sherry A. Combis, Maria Aurora G. Caballero	Salvacion Asor




<p>Mapping of Significant Tangible Immovable Heritage</p>	 <p>Category: Churches, Temples and Places of Worship- St. Andrew the Apostle Parish Church</p>	<p>Sagñay</p>		<p>Roman Centura Armienta</p>
<p>Mapping of Significant Tangible Immovable Heritage</p>	<p>Calle Real</p> <p>Unfinished / form in Mapping the heritage was not submitted.</p>	<p>San Jose</p>	<p>Arlyn Joy P. Amata, Frank Hermie P. Mabana, Delcy Millares, Ariane Pesimo, Dodong Valencia, Sheena M. Paat , Robert Nueles Dondon Caaceres</p>	
<p>Mapping of Significant Tangible Immovable Heritage Category: Schools and Educational Complexes</p>	<p>NAME OF IMMOVABLE HERITAGE: Gabaldon Building , Tigaon Central Pilot School (TCSP)</p> 	<p>Tigaon</p>	<p>Algene P. Panoy Charlie Balagtas Francisco Oraa, III Raymond Estrada Jessica Dionne Nunag Josenia Penino</p>	




Mapping Immovable and Tangible Resources (Natural)

Partido municipalities are rich in Significant Natural Resources like land formation, bodies of water, plants animals, protected areas and environmentally critical areas. The four municipalities that are being mapped are located at the foot of Mt. Isarog where most of the significant natural resources are found and these are mostly documented in the Department of Natural Resources and Department of Tourism in the of province of Camarines Sur. Mt. Isarog is a protected area. Mt.Isarog has flora and fauna which according to Bradecina and Neyve (2004) , several endemic

species of birds, mammals, and reptiles have been recorded in Mt. Isarog since 1961 and have been the basis for the conservation of its biodiversity. Inventory of the endemic on flora and fauna and bodies of water are recorded in the concerned government offices through research. Mapping of the Significant Heritage in Natural Resources has been least intervened. Raul Bradecina the president of Partido State University initiated this ongoing mapping to conduct an intervention to protect and preserve its undocumented significant impact to the community development, tourism value and histo-cultural knowledge.

Table 3 Mapping of Significant Natural Resources (Details of the mapped Cultural heritage are in appendix)

Mapping of Significant Natural Resources by Category		LGU	Profiler/Mapper	Key Informants
Category: Bodies of Water-	<p>Rangas River</p> 	Goa	Sherry A. Combis, Boboy Artiaga, Lany Icamen, Lani Peteza, Rico D. Saballegue, Maria Aurora G. Caballero	Mr. Jose Pena, 65, Barangay Captain, Ms. Cristina Faurillo, 27, Geologist
Category: Plants (Flora)	<p>Tagbac Plant</p> 	Goa	Boboy Artiaga, Sherry A. Combis, Lani Icamen, Lani Peteza, Rico D. Saballegue, Maria Aurora G. Caballero	Jimmy Dela Cruz, 68, farmer; Martin Canada, 53, Brgy. Tanod
Mapping of Significant Natural Resources by Category		LGU	Profiler/Mapper	Key Informants
Category: Plants (Flora)	<p>Nipa</p> 	San Jose	Arlyn Joy P. Amata, Frank Hermie P. Mabana, Delcy Millares, Ariane Pesimo, Dodong Valencia Sheena M. Paat, Robert Nueles, Dondon Caceres	Lourdes Palero, 74, paratklad and homeowner Martin Songuad, 63, resident
	<p>Nara and Mahogany Wikipedia source</p>	San Jose	-do-	
Category: Animals (Fauna)	<p>Towoy</p> 	San Jose	Arlyn Joy P. Amata, Frank Hermie P. Mabana, Delcy Millares, Ariane Pesimo, Dodong Valencia Sheena M. Paat, Robert Nueles, Dondon Caceres	

Mapping of Significant Natural Resources by Category		LGU	Profiler/Mapper	Key Informants
Category: Bodies of Water	<p>Tumagithi Falls</p> 	Tigaon	<p>Josenia M. Penino Charlie Balagtas Jessica Nunag, Raymond Estrada Algene Panoy</p>	Rogelio Saminiano
Category: Protected Areas	<p>Mt. Isarog National Park in Consocep</p> 	Tigaon	<p>Algene P. Panoy Charlie Balagtas Francisco Oraa, III Raymond Estrada Jessica Dionne Nunag Josenia Penino</p>	<p>Mr. Oscar Peñafloria (Principal-1980's-late 1900's, District Supervisor-2001-2009)</p> <p>Mrs. Evelyn Contante (Principal-Present)</p>
Mapping of Significant Natural Resources	<p>Category: Animals (Fauna)- Amid (Alamid, Singgalong)</p> 	Tigaon	<p>Charlie Balagtas, Josenia Penino, Raymond Estrada, Jessica Nunag, Algene Panoy</p>	Rogelio P. Saminiano




Mapping Intangible Resources


Mapping of Significant Intangible Cultural Heritage and Significant Tangible Movable Heritage are participatory in nature. The mapper knows the people, lives in the place to understand the orality in the community. The perspectives of the people and their rich cultural diverse activities that exist in the community could be collected and documented in unlimited time and strong sense of connection to the people. The Significant Tangible Movable Heritage such as archaeological object, ethnographic object , religious object , works of industrial/ commercial arts, artwork, archival holdings , natural history specimen while the Significant Intangible Cultural Heritage such as oral traditions and expressions including language, performing arts, social practices, rituals and festive events , knowledge and practices conserving nature and the universe and traditional

craftsmanship were mapped on the 4th and 5th day simultaneously. Among the listed 50 to 100 cultural heritage the intangibles were mostly mapped despite some limitations and challenges in the process of collection. Social practice associated to the food of the people, the Goa mappers found out that Tinuktok na may Agama (small crab) is the food that would be a traditional cuisine in the place. The limitation in mapping traditional cuisine the limitation to document was the preparation of the major ingredients, the small crabs were caught at the river at late midnight. The crab is cooked alive to make sure it is fresh. All ingredients are being prepared early in the morning. Mappers had to catch the time of the traditional preparation. On the other hand, rituals and practice to procession the image of the Immaculate Conception could not be documented. Another is in measuring the size of the image to record its classification because the owner of the image did not want to touch and lift the dress of the image for

it was sacred to them. These are the problems encountered in the documentation of tangible, movable heritage thus information is complete.

Table 4 Mapping of Significant Intangible Cultural Heritage

Significant Intangible Cultural Heritage	Municipality	Profiler/Mapper	Key Informants
<p>Category: Social Practices, Rituals and Festive Events- Food</p>	<p>Tinúktok na Agama</p> 	<p>Goa</p>	<p>Sherry A. Combis, Boboy Artiaga Lany Icamen Erlinda M. Basilla Rico D. Saallegue Lani Peteza Maria Aurora G. Caballero</p> <p>Genaro Ortua, 87, Senior Citizen, Consolacion Palmes, 69, tinúktok maker and market vendor Jesus Palmes, 38, Cook and Driver</p>
<p>Category: Social Practices, Rituals and Festive Events</p>	<p>Immaculate Conception</p> <p>Artiaga clan celebrates the feast of Immaculate Conception one day before December 8, 2018.</p>	<p>Goa</p>	<p>Sherry A. Combis, Boboy Artiaga Lany Icamen Erlinda M. Basilla Rico D. Saallegue Lani Peteza Maria Aurora G. Caballero</p> <p>Boboy Artiaga Genaro Ortua Romulo Paladan</p>
<p>Category: Social Practices, Rituals and Festive Events- Game</p>	<p>Insurrectus</p> 	<p>Tigaon</p>	<p>Charlie Balagtas Josenia Penino Raymond Estrada Jessica Nunag Angene Panoy</p>
<p>Category: Performing Arts</p>	<p>Senakulo</p> 	<p>San Jose</p>	<p>Arlyn Joy P. Amata Frank Hermie P. Mabana, Delcy Millares Ariane Pesimo, Dodong Valencia Sheena M. Paat Robert Nueles Dondon Caceres</p> <p>Rev. Fr. Almoneda, 50 years old, Parish Priest</p>


Category: Knowledge and Practices Concerning Nature and the Universe	Mga Ritwal sa Paglawod (Sketch of the mapper) 	Sagñay	Darwin Plaza, Marjun Sedeno, Peter Paul Hernandez Maria Ailyn Cielos Lea Camu	
	Mga Pasabot kan Kalangitan Manongod sa Pagsira (Cosmological Signs in Fishing) (Copied the pictures online to represent the knowledge and practice)	Sagnay	Darwin Plaza Marjun Sedeno, Peter Paul Hernandez Maria Ailyn Cielos Lea Camu	
Category: Knowledge and Practices	Pagbarang at Hilot	Tigaon	Raymond Estrada	

Mapping Movable and Tangible Resources

The mapping of Significant Tangible / movable Cultural Heritage is like mapping of life, intellect, and economic resources of the community. The mappers documented the traditional craftsmanship in the municipality of San Jose and works of industrial/ commercial arts in the municipality of Sagnay. The muebles/ furniture or *gamit* is made of Narra which is the community. Before and even now, people with

these furniture displays wealth and extravagance. Hag-ot which is the bolo like instrument showed the owner was a farmer or laborer in Partido but skilled in making the simple tool for abaca fibre production or Pamak-os skinned. Tangible heritage revealed the creative intelligence and artistic skills of the community in carving the designs in *muebles* or furniture. Moreover, these tangible objects are made of woods that are available in the community and the geography of the place.

Table 5 Mapping of Significant Tangible Movable Cultural Heritage

Significant Tangible Movable Cultural Heritage	Municipality	Profiler/ Mapper	Key Informants
Category: Religious Image Immaculate Conception Image (no picture taken during the mapping)	Goa	Sherry A. Combis, Boboy Artiaga Lany Icamen Erlinda M. Basilla Rico D. Saallegue Lani Peteza Maria Aurora G. Caballero	Boboy Artiaga Genaro Ortua Romulo Paladan
Category: Works of Industrial/ Commercial Arts – “HAG-OT” 	Sagñay	Peter Paul Hernandez Darwin Plaza Marjun A. Sedeño Maria Ailyn Cielos Lea Camu Kathlyn Ortinero	Rogelio Gacer

<p>Category: Traditional Craftmanship</p>	<p>Furniture/Muebles/Kagamitan</p> 	<p>San Jose</p>	<p>Arlyn Joy P. Amata Frank Hermie P. Mabana Delcy Millares Ariane PesimoDodong Valencia Sheena M. Paat Robert Nueles Dondon Caceres Robert Nueles</p>	<p>Estelito G. Nueles</p>
<p>Category: Traditional Craftmanship</p>	<p>Panel Door</p> 	<p>San Jose</p>	<p>Arlyn Joy P. Amata Frank Hermie P. Mabana Delcy Millares Ariane PesimoDodong Valencia Sheena M. Paat Robert Nueles Dondon Caceres Robert Nueles</p>	<p>Estelito G. Nueles</p>

Challenges with the Team. All mappers experienced the mapping approach in gathering data. Five days were not enough to map all Existing Cultural Heritage in the four municipalities. Mappers have been encouraged to map the significant personalities, significant cultural institutions, and the matrix of local government unit programs, policies, and projects geared towards developing culture and the arts and the conservation of cultural heritage. These were assigned as additional tasks to the group. The NCCA trainer gave a paradigm to complete the mapping tasks- one Faculty maps at least one heritage a week to finish the 20 cultural Heritage in five months. However, the Faculty asserted of deloading their teaching units or load and compensation for teaching assignments, designations, and other functions. NCCA trainer Prof. Villalon explained that mapping, training, experiences, and outputs in their names are more than compensating the honoraria; however, the university to budget for the travel to print the outcomes in cultural mapping.

Facing the Challenges after the Training in Cultural Mapping. This training challenges the Cultural Heritage consciousness of the faculty and LGU representatives. Most of the trained cultural mappers in CAS proposed several research studies to the University President Raul Bradecina, who envisioned textualization of the cultural heritage in Partido to contribute to the body of knowledge. The proposed research studies happened in the First Semester of the academic year 2018. In the Second Semester of 2018 before December, nine (9) reviews were completed, Four (4) studies are ongoing, and two (2) checks are proposed for 2019. Other proposals were crafted from cultural mapping activities

conducted—the proponents scheduled to present their recommendations to the Office of Research and Development.

Table 2. Research Titles of the Faculty generated in Cultural mapping trainings.

Research Title	Proponent/s	Remarks
"Documentation of the Existing Ethnic Arts and Cultural Materials in Partido: Cultural Mapping"	Maria Aurora G. Caballero Erlinda M. Basilla Mary Ann Secillano Darwin Plaza	Completed
"Documenting the Agricultural tools and Implements at Museo de Isarog of Partido State University "	Sherry A. Combis	Completed
"Popular Epithets in Partido, Its Lexemes into Names: An Onomastic Study "	Sherry A. Combis	Completed
Lexemes Into Names: An Onomastic Study of Popular Epithets in Partido Area.	Sherry A. Combis	Completed
"Tekstuwalisadong Pagsusuri sa Katuturan, Gamit at Estrukturang mga Piling Salitang Bikol sa Awiting Pasyon"	Peter Paul Hernandez	Completed
Exploring Roles, Rites and Rituals Associated with CASULA	Marjun Sedeno Jacinto Borja, PhD.	Completed
"Traditional Fishing Tools: Nurturing Partido Culture and Understanding Marine Biodiversity"	Darwin Plaza	Completed
"Tracing the Historical Roots of the Names of Selected Caramoan Islets and Islands: A Toponymic Study"	Sherry A. Combis Arlyn Amata Hyacinth Cabal Anne Lourd Amata Cristina Faurillo	Completed

"Hyronymic Names a Indicators of Linguistics Stratigraphy in the fourth District of Camarines Sur (Bikol Partido)"	Sherry A. Combis Darwin Plaza	Completed
"Balalong: An ancient Bicol Communication Tool" "Ethnographic and Socio-Cultural Traces of Balalong"	Earl John Hernandez Dondon Caceres	Completed
"Kabudan (Native Equipment used for Gold Mining"	Raymond Estrada	On -going
Traditional Healing Practices in Partido: A Cultural Mapping	Raymond Estrada	On Going
"Partido Geographical Map: Incendiary Cartography of Camp Isarog Engagement in WWII "	Maria Aurora G. Caballero	Approved study (2019-2021)
Bagulele	Lani Icamen Lani Peteza	Proposal

The completed, ongoing heritage studies in table 2 showed the Nine (9) completed studies crafted in cultural mapping from February 26 to March 2, 2018. In these studies, seven (7) are about the significant intangible heritage, and two (2) are studies on traditional tools in fishing and farming. The researched metaphysical knowledge is an array of social forms and beliefs of the people in Partido in the past. These indicate strong attachments of people to nature and practices connected to the geographical phenomenon.

IV. ANALYSIS AND SIGNIFICANT FINDINGS

The tasks involved in cultural mapping may seem fairly simple at a glance, however, it requires sufficient manpower, training, and expertise. There is a technical method for gathering data, both in profiling the tangible items and recording intangible information. For instance, the profiling of centuries-old churches build during the Spanish times required the assistance of an engineer and an architect. There is also the matter of gathering information about the site: when it was built, who commissioned it, and other information.

The overall Cultural Map of Partido Municipalities is a huge collection of intangible and tangible resources, both built and natural. Natural resources are currently protected, primarily because some of these are endemic flora and fauna. Unfortunately, some of these cultural heritage items are not protected, mainly because the community are not aware of their significance.

In order to preserve the cultural heritage resources of Partido, the following steps must be taken:

1. Intensify cultural mapping training and cultural mapping efforts to accurately document the cultural heritage resources.
2. Increase the community's awareness regarding the significance of these treasures
3. Promote these treasures within the community and beyond.
4. Seek the support of LGUs to protect these cultural heritage resources

The current pandemic has significantly affected the priority given to cultural mapping and the way it is done. Pre-pandemic, the university did not have to contend with the challenges associated with distance learning. However, the work-from-home setting has affected the faculty in many ways, both physically, mentally, and emotionally. This, in turn, has affected the priority given to cultural mapping activities.

There is a huge potential for Partido to benefit from its cultural heritage, if only the community is aware of its cultural goldmine, appreciates its cultural heritage for the treasure that it is, preserves its treasures, and utilizes them.

V. CONCLUSION AND RECOMMENDATION

University as knowledge bearer has the initiative to intervene in the recording and documentation of the existing cultural heritage in the community, through NCCA and internationally recognized anthropologist the training of Faculty on cultural mapping to learn cultural mapping as a research approach. The academe gained skills in research and social involvement force. Connections of the mappers in the academe to the community and LGU officials are significantly intended to generate chances of interactions to the people who are directly attached to cultural heritage; their training and experiences to map significant cultural heritage in the municipalities such as Goa, Sagnay, San Jose and Tigaon resulted in creating in-depth studies in the identified heritage. In Partido, heritage is abundant and mostly unrecorded and not profiled as intangible and tangible, moveable, and immovable.

In the conduct of cultural mapping, challenges and limitations were encountered such as: due to inadequate time to locate some heritage like the endemic flora and fauna; their pictures were copied online or googled, not taken during the mapping; the invisibility of the movable heritage and the cosmological signs for fishing and farming in its geographical location also affected the mapper to gather cultural heritage, the Sagnay group, for example, was not able to map natural resources heritage in town though there are plenty to map. Consider the distance, risks, and traditional practice entailed limitations in cultural mapping approach; another limitation is the religious image and rituals which elders are sensitive and offended in treating the sacred image as simple material when recording its size, weight, height, a material made of. There is not enough time to visit tribes and mountainous places to locate ethnic arts and materials. Hag-ot tool for abaca fabric production was the only ethnic material identified in 4 days mapping, there is an indication that Hag-ot was used before and until the 19th century for Partido was exporter of abaca in America and Europe (Gerona, 2018)

Mapping of Significant Intangible Cultural Heritage and Significant Tangible Movable Heritage is participatory. The mapper knows the people, lives in the place to understand the orality in the community. The people's perspectives and they are rich culturally diverse activities in the community could be

collected and documented in unlimited time and a strong sense of connection.

The mapping of Significant Tangible/movable Cultural Heritage is like mapping life, the intellect, and the community's economic resources in the past. Tangible heritage revealed the community's creative intelligence and artistic skills in carving the designs in *muebles*¹ and the wealth and the elegant way of living.

These faculty mappers proposed research titles for individual and group studies. These were mostly Faculty in CAS, COED, and MAED. There were fifteen (15) approved research proposals crafted in cultural mapping training or Partido Cultural Heritage inventory.

The profiler or mapper faculty is expected to generate knowledge that would help develop tourism and socio-cultural activities. Thus, there are nine (9) completed studies in the cultural mapping, Four (4) are ongoing studies, two (2) are proposed for 2019 reviews, nevertheless, they're still cultural heritage proposals waiting for the Office of the Research and Development to open an invitation for these proponents in CAS and CET.

VI. RECOMMENDATIONS

The following are the recommendations for succeeding studies:

Conduct Phase II of the Cultural Mapping and train more faculty mappers in other campuses. Phase II is mapping cultural heritage in Lagonoy, Presentacion, Caramoan, Garchitorena, Siruma, and Tinambac.

Allot a bigger budget in Cultural Mapping of Partido Heritage for the continuing of intensive mapping studies. According to Almario, there are still many (thousands) of items on the list that we can be proud of and promote not only in our country but throughout the world.

A proposal for the validation of these studies shall be formulated and conducted to publish the collected local knowledge.

Establish an organizational structure and identify an office for properly archiving the collected oral knowledge transformed to textual knowledge.

Present and publish the completed studies on Partido Heritage.

Promote Partido's Cultural Heritage profile and utilize whenever possible to increase the community's awareness and appreciation of its unique treasures.

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¹ high-end furniture