

Cultural Mapping of Movable and Immovable Tangible Cultural Properties of Morong, Bataan: Basis for the Development of Information, Education, and Communication Materials

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ABSTRACT

The primary objective of this ethnographic study aims to map the tangible movable and immovable cultural property of Morong, Bataan which are used as basis for the development of information, education, and communication (IEC) materials. In gathering the data, objective-data driven field visits, semi-structured interviews and document analysis which constituted the principles of community cultural mapping were utilized. Five tangible immovable cultural properties have been mapped in Morong, Bataan: the Our Lady of Del Pilar Parish; the Bataan Technological Park Inc., formerly known as the Philippines Refugee Processing Center (PRPC); a 50-year-old deep well of the Galicia Family; the Lighthouse in Barangay Sabang, and the "Mabolo" water pump. For the tangible movable cultural properties, two have been mapped: the sculpture of Maria Salome and the Nuestra Señora Del Pilar. These properties were photographed and video-recorded while its caretakers were interviewed to assess its current condition, problems in the conservation and measures being undertaken to conserve it. These were also proven to have historical and social significance and contributed in the development of the town since the time of the Spanish colonization. The output of the study includes a cultural map, digital coffee table book and documentary video which will be used to boost the tourism development of the town and as materials for the teaching of local history.

Keywords: conservation, cultural mapping, cultural properties,

INTRODUCTION

Morong, once known as "Bayandati" and under Nagbalayong's jurisdiction, has a history deeply intertwined with Philippine heritage. The town's evolution, from a humble settlement to a thriving municipality, reflects the resilience and cultural richness of its people. Founded by Franciscan friars in 1578, Morong's historical journey is marked by significant milestones, including its incorporation into the Corregimiento de Mariveles alongside Bagac and Maragondon, Cavite.

During pivotal periods such as the American and Japanese occupations, Morong stood as a strategic position, notably the Abucay-Morong line during World War II. Despite challenges, Morong's growth continued, and today it stands as the second-largest municipality in Bataan, contributing significantly to the province's economic and cultural landscape.

The recognition of Morong's cultural heritage is paramount, leading to initiatives like cultural mapping to document its tangible and movable assets. This study aims to delve into Morong's cultural tapestry, focusing on its tangible, movable, and immovable cultural properties. By understanding their histories, significance, and preservation efforts, this research seeks to contribute to education, community development, and cultural appreciation.

This study sought to map the tangible, movable, and immovable cultural properties of Morong, Bataan, with a focus on their histories, significance, preservation efforts, and potential use in developing information, education, and communication materials. The study focused on addressing key inquiries regarding the tangible cultural properties of Morong, Bataan. These inquiries included characterizing immovable cultural properties based on their historical background, construction year, ownership, status, condition, and notable narratives. Additionally, the study aimed to characterize movable cultural properties concerning their historical origins, construction or creation year, acquisition type, physical condition, ownership or jurisdiction, dimensions, status, condition,

significant stories, and potential usage. It also sought to determine the significance of identified tangible cultural properties, identify challenges or constraints impacting their preservation, explore existing preservation efforts, and propose ways to utilize the study's findings in developing information, education, and communication materials about Morong, Bataan's tangible cultural heritage.

This study holds significant value for multiple stakeholders. For the community, it plays a crucial role in enhancing cultural awareness and appreciation, thereby supporting economic, social, and regional development. The Local Government Unit (LGU) benefits by gaining insights to facilitate heritage conservation efforts and make informed decisions in policy-making for cultural preservation. Schools gain access to valuable learning resources that enhance cultural education and deepen students' understanding of Morong's cultural heritage. Students themselves benefit by gaining a deeper insight into their community's cultural legacy, fostering a sense of pride and connection. Moreover, this study serves as a foundational resource for future researchers interested in cultural mapping and heritage preservation, contributing to ongoing scholarly endeavors in this field.

This research delved into the historical and significant tangible, movable, and immovable cultural properties of Morong, Bataan, employing Participatory Cultural Mapping to gather insights from carefully selected key informants who met specific criteria. Intangible cultural aspects were deliberately excluded from the study, focusing solely on tangible elements, and individuals not meeting the defined criteria were not included as analysis participants. The scope of the study encompassed narratives, symbolic representations, and preservation efforts related to Morong's tangible cultural heritage, providing a comprehensive exploration of its cultural richness and historical significance.

METHODOLOGY

This study utilized Participatory Cultural Mapping (PCM) as a collaborative strategy for data collection and analysis. PCM fosters a partnership between researchers and community members to collectively create cultural maps (Kingsolver et al., 2017). Decisions about what to map and the mapping process itself are made collaboratively, ensuring a comprehensive and inclusive approach.

To achieve accuracy, reliability, and a well-rounded representation of the community's perspective, the study employed a triangulation method. This involved incorporating multiple data sources, methodologies, and opportunities for cross-verification.

Multiple Data Sources

Local Stakeholders: Barangay officials, caretakers, and tourism officers provided valuable insights due to their deep involvement in the community's cultural life.

Key Informants: Selecting informants based on age, local origin, and cultural knowledge ensured a diverse range of perspectives on Morong's cultural assets. Excluding younger custodians does not necessarily strengthen the study; consider revising the criteria if appropriate.

NCCA Cultural Mapping Form: This standardized tool facilitated consistent data collection across participants.

Multiple Methodologies

Meetings and Discussions: Collaboration with local stakeholders involved discussions to identify and analyze cultural assets.

Interviews: Key informants were interviewed to gain in-depth knowledge about specific cultural properties.

Fieldwork: Observing and documenting cultural assets firsthand adds another layer of information.

Cross-Verification

While not explicitly mentioned, the process allows for some level of cross-verification. Consistency between information obtained from different sources strengthens the validity of the findings. For instance, if information from key informants aligns with what local officials report about a cultural asset, it increases confidence in the data.

The study followed the six-phase NCCA Cultural Mapping Toolkit to conduct a thorough assessment of Morong's

cultural heritage. This ensured a systematic approach while incorporating the community's voice through PCM. This study employed Participatory Cultural Mapping as a collaborative approach to data gathering and analysis. Participatory Cultural Mapping involves researchers working alongside community members to create maps collectively (Kingsolver et al., 2017).

Table 1. Data Fields and Contents

Data Fields	Content
A. Background Information	
Name	Other titles for the cultural object include its common or local name.
Photo	Photographic representation of the cultural asset
Type/Nature	The cultural property's nature
Location	The location of the cultural property and/or the area in which it was discovered or observed.
B. Description	
Description(s)	This descriptive text should build on the category and sub-categories columns, providing a rudimentary explanation of the resource's purpose and background, as well as other key elements.
Dimension(s)	The physical dimensions of the cultural property are measured in terms of size, area, weight, and other criteria.
Ownership / Jurisdiction	Who is the legal owner of the property? Private or public? Who has jurisdiction over cultural property protection?
C. Significance	
Significance	An assessment of the worth or levels of significance assigned to the cultural property by community members, which could include historical, aesthetic, scientific, social, and socioeconomic factors. The profiler must account for this in a significant way.
Common Usage	Basic requirements, economic productivity, socio-cultural or religious rituals, and/or other social events or functions are some of the community's distinctive and/or multiple uses.
People Using Property	Who uses the cultural property and how many individuals do so, as well as who installs conservation measures on the cultural property.
D. Conservation Status	
Condition	The cultural property's current state.
Constraints / Threats	Problems or constraints that impact the cultural property and could jeopardize its importance or prevent it from performing its many tasks.
Protection Measures	Measures used to keep the cultural property in excellent working order or to achieve the target level of wellbeing.

The cultural relevance of the cultural property was assessed with special care. The following assessment criteria, taken from UNESCO Memory of the World, were used to identify the values of a cultural property that corresponded to the four (4) primary fields or importance criteria:

Table 2. Criteria in Assessing the Significance of a Cultural Property

Primary Fields (Criteria)	Inquiry Questions
a. Historical Significance	- Is the object associated with a particular person, group, event or activity? - What does it tell us about a historic theme, process or pattern of life?

	How does it contribute to our understanding of a period or place, activity, person, group or event?
b. Scientific Significance	- Do researchers have an active or potential interest in studying this kind of object? - How is it possible to predict future research today? - What aspects make it of research interest? - Can it be fairly certain that the item will reveal new research data if/when it is further investigated?
c. Aesthetic Significance	- Is the object well designed, crafted or made? - Is it a good example of a style, design, artistic movement, or an artist’s / craftsperson’s work? - Is it original or innovative in its design? - Is it beautiful (by common standards, not personal view)?
d. Social Significance - Socioeconomic - Sociopolitical - Spiritual	- Is the object of particular value to a cultural, ethnic or other community today? - How is this importance demonstrated? - Has the Museum consulted the relevant community about its importance to them? - Can you site instances as to how the heritage play a role in binding people together? - How does the heritage contribute to the economic life of the community?

Semi-Structured Interviews were also utilized to gather as much information as possible on tangible movable and immovable cultural property, aiming to discover more properties in Morong.

RESULTS AND DISCUSSION

The following summarizes the findings, results, and discussion of this investigation.

Table 3. Tangible Movable Cultural Properties of Morong, Bataan

Name of the Property	Category	Type	Year Constructed	Type of Acquisition	Physical Condition	Condition and Integrity of the object	Ownership or Jurisdiction	Dimension	Declaration
Nuestra Señora Del Pilar	Religious Object	Sculpture	Est. more than 120 years	Caught by accident while fishing	In good condition though there are missing parts which was the sash and the original crown	Good	Alfredo L. Pastelero	Sculpture with base:	None
								H: 3.8 ft.	
								Sculpture	
								H: 2.5 ft.	
								W: 1.4 ft.	
								L: 2.2 ft.	
								Base:	
								H: 1.3 ft.	
								W: 1.5 ft.	

								L: 0.6 ft.	
Maria Salome	Religious Object	Sculpture	Est. years 61	Inherited	In excellent condition	Excellent	Ronaldo Noriega	H: 4.3 ft.	None
								L; 1.7 ft.	

Nuestra Señora Del Pilar. The sculpture of Nuestra Señora Del Pilar in Morong Municipality holds deep religious significance, owned by Cabesang Claudio Pastelero and now under Alfredo L. Pastelero's ownership. It was accidentally acquired by the previous owner while fishing near Morong's shores in the 1940s. Despite missing parts like the sash and original crown, the sculpture remains well-preserved. Its dimensions stand at 3.8 feet in total height, with the Del Pilar itself at 2.5 feet, 1.3 feet in width, and 2.2 feet in length. The base measures 1.5 ft in length, 0.6 feet in width, and 1.3 feet in height.

The owner shares a miraculous story where Nuestra Señora Del Pilar helped during a hospital stay, leading to a thankful celebration each year. Another miraculous event involved the sculpture's protection when their store was hit by a truck, saving their son inside without injuries. These experiences reinforce the sculpture's sacredness and the owner's devotion to it.



(Nuestra Señora Del Pilar)

Maria Salome's sculpture in Morong Municipality was cherished by Ronaldo Noriega, whose late parents commissioned its creation in 1960. The image stands 4.3 feet tall, with dimensions of 1.4 feet in width and 1.7 feet in length, adorned with complete accessories and kept in excellent condition by Noriega. The sculpture's origin is tied to Noriega's parents' heartfelt wish for a daughter, which they prayed for at Antipolo Church after facing difficulties having a girl. Despite previous pregnancies resulting in sons, their perseverance led to the birth of their first daughter, whom they named after Maria Salome, the saint they venerated.



(Maria Salome)

Table 4. Tangible Immovable Cultural Properties of Morong, Bataan

Name of the Property	Category	Type	Year Constructed	Ownership	Status (Occupied/Not Occupied)	Condition and Integrity of Structure	Declaration
Our Lady of Del Pilar Parish-Morong	Churches, Temples, and Places of Worship	Church	1607	Community and Parishioners	Occupied	Unaltered/Original Site	None
Bataan Technology Park Inc.	Sites	Park	1981	Philippine Gov't and Municipality of Morong, Bataan	Occupied	Altered/Original Site	None
Deep Well	Monuments and Markers	Well	Est. more than 150 years	Private	-	Altered/Original Site	None
Lighthouse	Commercial Building	Tower	1967	Public	Occupied	Altered/Original Site	None
Mabolo (Water Pump)	Monument and Markers	Others-Water Pump	Est. more than 60 years	Public	-	Altered/Moved	None

Our Lady of Del Pilar Parish in Morong is a historic church, established in 1607 during Spanish colonization by the Augustinian Spanish Recoletos. It remains in its original location on Juan Luna Street and has undergone renovations, preserving its coral stone lower facade and adobe upper facade. The church's patronage has been significant to the community for over 400 years, symbolizing continuity and care.



(Front view of the Our Lady of the Pillar Parish-Morong)

The Bataan Technological Park Inc. (BTPI), formerly the Philippines Refugee Processing Center (PRPC), was established four decades ago by the United Nations to aid refugees from Vietnam, Cambodia, and Laos. It functioned as a self-contained community with essential facilities like hospitals, schools, and markets, helping refugees resettle in countries like the USA, Canada, and France. Today, BTPI houses a museum, library, and archive that detail its historical significance. The Freedom Plaza within BTPI, once part of the PRPC's administration complex, symbolizes safety and new beginnings for refugees. The park features shrines and monuments showcasing human resilience. The BTPI museum offers insights into refugee culture, showcasing their artifacts, beliefs, and history. Additionally, abandoned buildings and equipment within BTPI provide architectural and engineering insights.



(Old and New entrance of Bataan Technological Park Inc.)



(BTPI Museum, Library, and Archives)



(The Four Divine State)



(Meditating Golden Buddha)



(The Temple of Chua Van Han)



(Memorial Shrine of the Blessed Pope John Paul II)



(Vietnamese Memorial Park)



The deep well, belonging to Mrs. Sonia Galicia and over 150 years old, remains in its original location but has undergone modifications. Mrs. Galicia painted the well with vibrant colors resembling bricks, including red,

green, yellow, and navy-blue hues. The top of the well, colored brown, forms an imperfect circle resembling an octagon with unequal sides. Although its exact purpose remains unclear, the well gained local renowned for its clean water, making it a public resource for drinking and laundry. Measuring 8'11 feet deep and three feet in circumference, the well recently underwent improvements, including extending its top with hollow blocks to prevent accidents and overflow during high tide. Mrs. Galicia initiated these developments in December 2021, following a past incident where a child fell into the well.



(the Deep Well)

The Parola or Light Station in Barangay Sabang serves as a crucial navigational aid, located near the Barangay hall and shoreline. Constructed in 1977, this tall structure emits light to guide local fishermen and prevent maritime collisions. Despite its age, the station remains operational, having undergone renovation and maintenance in 2013 by the coast guard. The light bulb atop the lighthouse is original and still functional. Standing at 40 feet tall, the Parola's metal framework shows signs of rust and slight instability, leading authorities to prohibit climbing. Surrounding vegetation such as grass and papaya trees has flourished over time, while nearby houses and streets have been established around this enduring maritime landmark.





(The Lighthouse)

Mabolo (Water Pump). This water pump has been in existence for over 60 years and is affectionately named after the nearby Mabolo tree. Originally owned by Ronalyn Mamalio, it was constructed through community efforts to address water scarcity. The pump's purpose was to provide water for various daily needs like drinking, bathing, and laundry. Over the years, the pump's metal structure has rusted and developed green moss, changing its original green color to a rust-brown hue. It has undergone alterations and relocation for accessibility, now standing at 5 feet high when the handle is elevated and 3'10 ft. when lowered. The pump's dimensions, including the handle, are 1'25 ft. in length and 3'2 ft. in height. Its width varies from 0'4 ft. at the top, 0'5 ft. in the middle, to 0'9 ft. at the base.



(The Mabolo)

Significance of the Tangible Cultural Properties

The tangible cultural properties in Morong hold significant historical, social, aesthetic, and spiritual value. The Our Lady of Del Pilar Parish, Image of Maria Salome, and Nuestra Señora Del Pilar each have unique historical origins, representing milestones in Morong's past, from Spanish colonization to personal stories of devotion and faith.

Socially, these religious structures and objects serve as symbols of identity and belief for the community, fostering a sense of belonging and shared heritage. They play a vital role in the spiritual life of Morong's residents, providing a foundation for their beliefs and spiritual practices.

Aesthetically, these cultural properties are noteworthy for their craftsmanship and materials used in their creation. From crushed corals in the church's construction to ivory and sculpted images, each artifact reflects a blend of cultural and artistic expressions.

The Lighthouse in Barangay Sabang, dating back to 1967, has historical and social significance as it continues to guide local fishers, highlighting its practical role in the community's maritime activities.

Similarly, the Mabolo water pump and Poblacion's deep well were socially vital water sources, essential for daily activities like bathing, laundry, and drinking, showcasing community resilience and cooperation.

The Bataan Technological Park, with its roots as the Philippines Refugee Processing Center, holds historical significance as a major transit center during the Vietnam War aftermath, symbolizing Filipino hospitality and international humanitarian efforts. Today, it plays a pivotal role in Morong's socio-economic landscape, managed for industrial and tourism development, while preserving the historical legacy of its past.

Challenges Impacting Cultural Properties

The cultural properties we've identified face several challenges that affect their preservation and significance over time. Aging and structural deterioration are common issues, observed in landmarks like the lighthouse, Mabolo water pump, and Our Lady of Del Pilar Parish. For instance, the bombing incident severely compromised the integrity of the Our Lady of Del Pilar Parish, while rust has weakened the Mabolo water pump, necessitating wire and string supports. The lighthouse, now surrounded by homes and vegetation, also shows signs of aging.

Modernization presents another challenge, as newer, more convenient technologies like electric irons, water tanks, and faucets replace traditional structures like the Mabolo water pump and deep well. This shift towards modern amenities diminishes the cultural significance of these historical artifacts.

Furthermore, the privatization of cultural heritage sites, once accessible to the public, now requires permission from private owners for access. This limited access hinders public engagement with these properties, impacting their cultural value and potential for preservation.

Efforts in Preservation

Preservation efforts are vital in safeguarding these tangible cultural properties for future generations. Cleaning and regular maintenance are foundational practices, ensuring the longevity of these artifacts. Renovation, enhancement, and restoration efforts are also evident, particularly in religious objects, highlighting the deep religious devotion of Filipinos in caring for their heritage.

Structural preservation focuses on ensuring that these landmarks remain accessible and usable by the community and future generations. These preservation endeavors not only add value to the owners and the community but also contribute to the cultural heritage of the country as a whole.

Proposed Information, Education, and Communication Materials (IEC)

The comprehensive IEC materials being developed encompass a book-brochure detailing the tangible cultural heritage properties mapped in Morong, Bataan. These materials cover both tangible movable objects, such as Maria Salome and Nuestra Señora Del Pilar, and tangible immovable properties and sites, including Our Lady of Del Pilar Parish, Bataan Technological Park Inc., the Deep Well, Lighthouse, and Mabolo Water Pump.

The book-brochure will provide in-depth information about each heritage property, highlighting their historical significance, cultural value, and current challenges. Through engaging visuals and informative content, the IEC

materials aim to raise awareness, educate the public, and promote the preservation and appreciation of Morong's rich cultural heritage.

CONCLUSIONS

The study in Morong, Bataan, led to the following conclusions:

The mapping revealed five tangible immovable cultural properties in various categories. These include the Our Lady of Del Pilar Parish (Churches, Temples, and Places of Worship), Bataan Technological Park Inc. (Site), Lighthouse (Commercial Building), and Mabolo and Deep Well (Monument and Markers).

Additionally, two tangible movable cultural properties were identified: the sculpture of Maria Salome and Nuestra Señora Del Pilar (Religious Objects).

The significance of these cultural properties varies based on their symbolism and use within Morong. Religious structures hold deep meaning as symbols of faith and identity, while the Parola serves a social function for fishermen. The Bataan Technological Park represents hope and opportunity, and the water sources in Poblacion are vital for daily life.

Challenges such as modernization, aging, and privatization affect many of these properties, diminishing their cultural significance.

Preservation efforts underscore the Filipino value of treasuring heritage, especially when passed down through generations, ensuring that structures are maintained for educational purposes and future generations.

The information, education, and communication materials, specifically the book-brochure, would effectively compile information about the seven mapped tangible properties, categorizing them for clarity and educational value. This material will serve as a comprehensive resource for understanding and appreciating Morong's cultural heritage.

RECOMMENDATIONS

Based on the study's findings, the following recommendations are proposed:

Preservation of Cultural Heritage: The preservation of cultural heritage is vital for upholding our collective identity as a people. This includes safeguarding historic sites, monuments, shrines, and landmarks that hold cultural and historical significance. These tangible representations of our culture and legacy transmit valuable knowledge and skills across generations, shaping our values and aspirations. Therefore, efforts must be made to protect and conserve these cultural assets.

Promotion and Conservation of Tangible Movable Cultural Properties: The two identified tangible movable cultural properties in Morong, Bataan, should be promoted within the community. Information and significant stories associated with each property should be shared through proposed information, education, and communication (IEC) materials. Caretakers should prioritize the conservation and maintenance of these properties to ensure their preservation for future generations to appreciate.

Creation of More Concrete IEC Materials: It is recommended to develop and publish comprehensive information, education, and communication materials. These materials will raise awareness among the people of Morong about their cultural richness, fostering a deeper understanding and appreciation of their heritage. This initiative will also contribute to the protection and preservation of cultural properties in the town.

Assistance in Maintenance: Recognizing the importance of cultural assets for the community, the local government unit can provide assistance in maintaining these properties. Collaboration between the government, community members, and property owners can address issues such as aging and deterioration, ensuring the long-term sustainability of these valuable assets.

Publication in Cultural Registries: To further protect and recognize cultural properties, efforts should be made to document and publish them in official cultural registries such as the Philippine Registry of Cultural Properties (PRECUP) and the National Commission for Culture and the Arts (NCCA). This formal acknowledgment adds to their significance and provides additional avenues for support and preservation.

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