

Crafting the Vigan Heritage Charter in Ilokano

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Abstract – Three developments necessitated conserving Vigan's heritage: the enlistment of Vigan as a UNESCO World Heritage Site in 1999, regaining its cityhood in 2001, and being declared as one of the New Seven Wonders Cities of the World in 2014, resulting in the influx of tourists and modernization that impact on its heritage. This article explores how Vigan City crafted its heritage charter in Ilokano shared by participants through focus group discussions. It discusses the reasons for drafting the charter, the participants, the process in identifying and translating English terms to Ilokano, and the components of the charter, which are the Principles for a Heritage City, Natural Heritage Charter, Built Heritage Charter, Intangible Heritage Charter and Movable Heritage Charter. Informants also shared issues that they encountered and how they were solved. Once approved by the City Council and the City Mayor, the charter – the principles and practices contained therein – will become the basis for all city heritage conservation activities. The charter may also be used as a reference by other local government units considering their heritage as a development tool and other heritage sites.

Keywords: heritage conservation, process in crafting a charter, issues in translation, Vigan City, Philippines

1. Introduction

Vigan was a sleepy and gray town before its enlistment as a World Heritage Site on 2 December 1999. After World War II, during some dark periods in its political history, ancestral houses were abandoned by caretakers and homeowners who sought refuge in other places outside Vigan. As a result, many of the ancestral houses deteriorated and remained in a sore state for lack of proper maintenance and repair.

In the late '70s, some citizens in Vigan started working toward recognizing UNESCO's historic town. Toward the end of the '90s, after several attempts by the private sector, when the local government declared its commitment to preserving Vigan as a cultural site that UNESCO finally included the town as a world patrimony for meeting two criteria: 1) it presents a unique fusion of Asian and European architecture and 2) it is an example of a well-preserved important trading post in the Far East during the colonial era. Upon its declaration as a World Heritage Site on 2 December 1999, Vigan transformed into a living museum where humanities students could come to learn from its ancient architecture. From then on, Vigan's municipal government exerted effort to

preserve the remnants of the old structures and the grid-like layout of the *pueblo*. What was left of its tangible and intangible heritage was its commitment to sustaining Vigan's status as a World Heritage Site.

Vigan regained its cityhood on 22 January 2001. After that was the influx of entrepreneurs and visitors until cityhood started to take on the images of urbanization and modernization. It resulted in a commercial boom with opportunities to offer goods and services that respond mostly to visitors' needs and comfort. The quiet and gray town transformed into a bustling urban area with robust commercial activities and colorful festivals.

The euphoria to visit Vigan heightened when it was voted as one of the New Seven Wonders Cities of the World on 15 December 2014. The 143,182 tourist arrivals based on statistics from accommodation establishments that year doubled in 2015, excluding visitors who stayed with relatives and friends and those who just dropped by Vigan on their way to other northern destinations. The tiny city suddenly overflowed with visitors beyond its capacity, and traffic jam worsened in its narrow streets.

With those developments and the natural desire for progress and its responsibility of catering to the

needs of its citizens, the City Government of Vigan had to take advantage of cultural heritage as its primary tool of development with the Local Government Code of 1991 or Republic Act 7160 as the basis in promoting the general welfare. Sec. 16. states that "Every local government unit shall exercise the powers expressly granted, those necessarily implied therefrom, as well as powers necessary, appropriate, or incidental for its efficient and effective governance, and those which are essential to the promotion of the general welfare."

The Code provides that "within their respective territorial jurisdiction, local government units shall ensure and support, among other things, the preservation and enrichment of culture..." In integrating culture in its governance agenda and as culture touches on all aspects of a community's life, an integrated and holistic approach to cultural heritage conservation becomes imperative for Vigan, setting its vision to be "a habitable city of choice."

The International Council on Monuments and Sites (ICOMOS, 2001) cautions that "tourism is one of the largest economic activities in the world, and accounts for the largest international and domestic movement of people. With this situation, tourism can and does place considerable pressure on world heritage resources." The Convention Concerning the Protection of the World Cultural and Natural Heritage (2007) likewise warns that cultural heritage and natural heritage are increasingly threatened with destruction by the traditional causes of decay and the changing social and economic conditions.

In a study entitled "Heritage protection and tourism pressures in a world heritage site" (Rabang, 2016), various pressures caused by tourism were identified by informants in Vigan City, classified along with adaptation/adoption of other culture, the authenticity of heritage resources, presentation of heritage resources, traffic/overcrowding at the heritage sites, the sustainability of heritage, impact on the environment and other threats and issues.

UNESCO emphasized the challenge of preserving heritage, which is "traditions or living expressions inherited from our ancestors and passed on to our descendants such as oral

traditions, performing arts, social practices, rituals, festival events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts for they are constantly changing and part of living culture" (UNESCO, 2007).

Much earlier in 2000, UNESCO Representative Richard Englehart posed the challenge of cultural conservation to all Bigueños as stewards of the world patrimony during the unveiling of the World Heritage Site historical marker on 30 April 2000. Such call is in line with the primary duty of the State to protect the heritage, which cascades to the citizens who own the heritage, the industry that caused the threats, and the academe whose mandate is to transmit the heritage to the present and next generations (Rabang, 2016).

"Cultural conservation is a philosophy, a mindset, a movement, and an organization. It stresses the value of conserving what is important in our society." It is a conscious effort involving activities that include examination, documentation, treatment, and preventive care. Treatment may consist of stabilization/or restoration intended to maintain an object's integrity and original material and minimize deterioration (www.gdrc.org/heritage-strategies).

Good heritage conservation strategies require (a) better appreciation of the value of heritage assets (both tangible and intangible), and (b) integration of such techniques within the more extensive processes of planning and development of a city or urban area (Srinivas, 2015)

There are three critical references for heritage conservation. These are the Venice Charter for the Conservation of Monuments and Sites (1964), the Nara Document on Authenticity (1994) and the Burra Charter (2013) for natural heritage.

The Venice Charter stresses the importance of setting, respect for original fabric, precise documentation of any intervention, the significance of contributions from all periods to the building's character, and historic buildings' maintenance for a socially useful purpose. It is most applicable for the conservation of built heritage such as Vigan.

The Nara Document addresses the need for a broader understanding of cultural diversity and

cultural heritage as it relates to conservation, emphasizing “respect for other cultures, other values, and the tangible and intangible expressions that form part of the heritage of every culture.” While the charter originated from Japan's cultural practices, the oriental spirit is respected. It applies to the Philippine setting, to Vigan in particular, as the intangible resources are concerned.

The Burra Charter defines the basic principles and procedures to be followed in the conservation of Australian heritage places. There are a few natural resources, fauna, and flora species in Vigan and in the Ilocos whose conservation must be considered by planners and environmentalists.

All the foregoing references are written in English and cater to the natural, built, cultural and social settings of the countries and periods where they originated. Nonetheless, they serve as references for the crafting of the Vigan heritage charter. Because of the dearth/absence of comprehensive references on local heritage charters, the researchers saw the importance of documenting the Vigan Heritage Charter's crafting. Once approved through an ordinance by the local legislative council, it will serve as the basis for all the city government's heritage conservation program. In the long run, effective conservation of heritage resources may help preserve and safeguard the resources and revitalize local economies and bring about a sense of identity, pride, and belonging to residents (Srinivas, 2015). For Vigan, it may manage the commercial boom and traffic problems alongside other challenges by adopting a charter tailored to its heritage, social and cultural setting, and environment.

Citizens and stakeholders may better appreciate the need to conserve their heritage because they would have a reference that they easily understand in their language. Furthermore, it could inspire them to cherish and preserve their heritage for the next generations. It may also be a very useful reference to the architects, engineers, city planners, cultural workers, academe, and other stakeholders on Vigan's heritage matters. Other local government units (LGU) and heritage sites may also use it to craft their own charters.

This study aimed to determine why the Vigan heritage charter was written in Ilokano, the

workshops' participants, the process of writing the charter, and its components. It also sought to know the views of the male and female participants on issues and problems they encountered and how those were solved.

1.1. Objectives of the Study

This paper aimed to analyze the City Government of Vigan's efforts in conserving its cultural heritage, particularly the crafting of the Vigan Heritage Charter in Ilokano. This study looked into the following: 1) reasons for crafting the charter, 2) the men and women who participated in drafting the charter, 3) the process of writing and translating the charter to Ilokano, 4) the components of the charter, and 5) issues encountered and identified by the male and female participants in crafting the charter.

1.2. Theoretical Framework

Republic Act 10066 or the National Cultural Heritage Act of 2006 through the appropriate cultural agencies and local government units (LGUs) are tasked to establish and maintain the Philippine registry of Cultural Property (PRECUP). Cultural mapping activity is fundamentally an “approach used to identify, record and use cultural resources and activities for building communities, where communities map what is important to them” (NCCA). The conduct of a cultural mapping is integral to a community's heritage conservation and preservation, sustainable development and management.

Community engagement is also important in legitimizing and ownership of the policies (Mogomotsi, Mogomotsi, Gondo & Madigele, 2018). The community members' involvement is vital to a wider understanding and recognition of the local culture's multi-layered significance so that it could be seen not only as an experience but something to be identified with.

The community's role in heritage management is emphasized during the World Heritage Convention in 1972 which called “to adopt a general policy which aims to give the cultural and natural heritage a function in the life of the community and to integrate the protection of that

heritage into comprehensive programs” (UNESCO, 1972).

There are numerous policies emphasizing the role of the community in cultural management: the Lausanne Charter (1990) encourage local community in the development process; the Budapest Declaration on World Heritage (2002) stresses “the active involvement of local communities in all levels in the identification, protection and management of our World heritage properties;” and, the Faro Convention (2003) which “promotes a wider understanding of the heritage and its relationship to communities and society.”

The use of the local language in the creation of cultural policies is also important. As noted by Ali (2018), “languages are the most powerful instrument in preserving and developing the tangible and intangible heritage of mankind. Further, mother tongue shall serve not only to encourage linguistic diversity and multi-lingual education, but also develop fuller awareness of linguistic and cultural traditions ... and to inspire solidarity based on understanding, tolerance and dialogue.”

Citizens and stakeholders may better appreciate the need to conserve their heritage because they would have a reference that they easily understand in their language. Furthermore, it could inspire them to cherish and preserve their heritage for the next generations. It may also be a very useful reference to the architects, engineers, city planners, cultural workers, academe, and other stakeholders on Vigan's heritage matters. Other local government units (LGU) and heritage sites may also use it to craft their own charters.

2. Methodology

2.1. Research Design

This is a qualitative study that discusses the experience of the City Government of Vigan in crafting a heritage charter in the local language--Ilokano. An interview guide with open-ended questions was used for data gathering from May to December 2019. Documentary and online sources were also used for the needed information.

2.2. Subjects of the Study

An equal number of four men and four women directly involved in the charter crafting gave their views and shared their experiences for this study.

2.3. Data Gathering Tool

All the informants answered an open-ended questionnaire in writing. The questionnaire gathered information about the informants' background in terms of their age, sex, position/office affiliation, and residence. The information was necessary for determining the respondents' profile in crafting the charter and identifying the problems, issues, or concerns met, most especially in the translation of the charter to Ilokano.

Since they were busy individuals in their workplace, they were asked to write their free time and convenient responses. The responses and information gathered were then collated, interpreted, and analyzed qualitatively.

2.4. Ethical considerations

The researchers certify that there was no conflict of interest between the researchers and the local government unit (LGU) in as much as the researchers were not employees of the latter and the former researched for academic purposes. They used letter codes to protect the informants' identity in the research report and obtained the informants' consent through a letter explaining the latter's participation in the study and its importance to the community. There are no known risks to both informants and the researchers. No monetary compensation was given to informants, but their participation is acknowledged in this report.

3. Results and Discussion

3.1. Reasons for crafting the charter

The informants expressed the following reasons for the need to craft the Vigan Heritage Charter. One reason is to have a comprehensive reference on heritage conservation. The project

proposal on the crafting of the heritage charter states the rationale that this will uphold the city's continuous thrust in promoting and establishing the Bigueños' commitment to safeguarding the city's tangible and intangible heritage.

The female informants expressed the need for the charter to be "a comprehensive reference" for conservation in Vigan as a Heritage City and as a World Heritage Site. F1, a staff of the *Sangguniang Panlungsod* (City Council), seeing the legal importance, says that "it ... will institutionalize policies in Vigan for Heritage Conservation in the long term. This will be another mechanism for the city to strengthen further its heritage conservation efforts being the only UNESCO World Heritage City in the Philippines." This is in response to UNESCO Representative Richard Engelhart's challenge to the Bigueños as stewards of the world patrimony, during the unveiling of the UNESCO Marker on 30 April 2000. Once approved, the charter will be very significant legislation on which decisions and actions on heritage conservation and management will be based. The charter would institutionalize the heritage conservation program of the City of Vigan.

F2, recognizing the four types of heritage resources, points out the importance of the charter "for the preservation of the unique heritage of Vigan as a heritage city and as a response to a "need for a charter/guideline that is more comprehensive to include other treasures not only built heritage structures." It is to be noted that Vigan was enlisted as a UNESCO World Heritage Site meeting the criterion that "it represents a unique fusion of Asian building design and construction with European colonial architecture and planning." From then on, efforts of the LGU have been focused on the conservation of built heritage. The *Vigan conservation code* (Ordinance No. 07 s. 2006 and amended in 2007) covers only the guidelines on the maintenance, repair, and reconstruction of ancestral houses and new constructions in the core and buffer zones. Further, the *UNESCO homeowner's conservation manual* for Vigan (2010) detailed the conservation and restoration materials and built heritage processes. The book only includes four essays on intangible heritage as chapter dividers, serving as

additional points of interest. With the proposed charter, all four types of heritage resources will be integrated with the city's conservation program. Thus, the proposed Vigan heritage charter is envisioned as a comprehensive document and would be the basis for an integrated and sustainable cultural conservation program.

Another reason is the promotion of the identity of Vigan as a World Heritage City. F3 is a resident outside Vigan City but who works in Vigan gives an external advantage, "for the City to have its own identity and be known worldwide and be comparable with other countries." Her response is pegged on Vigan's identity as a world patrimony. Thus, it must have a well-defined and sustained conservation program to maintain its status and recognition.

M4 said that through the charter, "Vigan's efforts in heritage conservation would be acknowledged as the pioneer and most influential throughout the country." All the informants are amenable to the idea that other World Heritage Sites may use the Vigan heritage charter as a reference. F4 affirms this, saying that "it should be a perfect reference being the first in the Philippines; LGUs can even adopt or adapt it to suit their context." However, M2 said that the "Vigan Heritage Conservation Council is specific to Vigan. Other local government units can use it as a reference but not to adopt/adapt it."

The participants also expressed that the charter seeks to unify citizens' and stakeholders' efforts at heritage conservation. F4, an architect, resident of Vigan, and active cultural practitioner, is focused on the community's responsibility, saying, "a Vigan Heritage Conservation Charter is necessary for the local stakeholders to have a common frame of understanding and value to put/ascribe to the heritage." The proposed charter is meant to unify the citizens and other stakeholders as members of the heritage city and their heritage conservation efforts.

M1, who works in Vigan as an architect, recognizes the need to include other heritage resources for conservation. He said, "though we already have the Vigan Conservation Code, which is focused more on preservation and conservation of built heritage, a sustainable charter should be

Table 1. Profile of the Informants

Informants	Age	Sex	Occupation/Position/ Office Affiliation	Residence
F1	36	F	Sangguniang Panglunsod Officer	Bulala, Vigan City
F2	47	F	Teacher, Center Director	Sto. Domingo, Ilocos Sur
F3	47	F	Teacher, Nurse	San Vicente, Ilocos Sur
F4	57	F	Teacher, Architect, College Dean	Pantay Daya, Vigan City
M1	49	M	Architect	Caoayan, Ilocos Sur
M2	37	M	LGU Employee, Architect	Vigan City
M3	26	M	LGU Employee	Vigan City
M4	43	M	LGU Employee	Vigan City

created to address the other cultural and environmental diversities of Vigan City that need preservation and conservation."

For straightforward and easy to understand guidelines and policy on conservation. M2, another architect, was direct in saying, "to have clear, understandable guidelines and policy." A charter that encompasses all types of heritage in the citizens' language could be better understood, supported, and complied with by the stakeholders, primarily Vigan's citizens. They are the real owners of the World Heritage Site. He emphasized the need for a charter written in a language that is claimed and understood by the citizens and all other stakeholders, they being the real owners of the heritage resources.

M3 considered the heritage charter important "to define the landmark within the areas and generate economic returns in supporting the city's tourism industry. It also provides a sense of identity and sustainability in a fast-changing generation."

Informants F1, F3, F4, and M2 hoped that Bigueños would be able to understand better, appreciate and value their heritage; F3 added: "most especially those who do not understand the foreign language." F2 saw the impact of the charter in terms of "protection of the entire Vigan as a heritage site, not just the core zone."

The preceding responses imply that the informants understood and accepted the intention of the City Government of Vigan in coming up with its heritage charter as stated in the project

proposal, which is to provide "guidance to the holistic and comprehensive conservation and management of the historic urban landscape and is based on the knowledge, experience, and aspirations of the Bigueños."

3.2. Participants in the crafting of the charter

Initially, a cross-section of the Vigan residents, government officials, employees, business sector, academe, the local church, food sector, arts, UNESCO consultant, local police, and architects participated in the workshops.

The list as of 26 April 2018 identified 33 participants from the LGU (18 male and 15 female), 22 of whom from civil society organizations (CSO) and other institutions and residents (12 male and 10 female), and five from the local university (four female and one male). Of the 60 total participants, 31 were male, and 29 were female. They were identified and selected to preserve the heritage and transmit them to the next generations.

The biggest attendance was observed during the first meeting on 26 April 2018. Eventually, the LGU officials and personnel dwindled to 18 participants. Other participants and the academe group decreased to only 11, understandably because the workshops were conducted two days each month and participants had their concerns and schedules. The FGD on the review of the Ilokano translation was done during the weekends. Finally, only seven of the original 33 participants

were chosen by the facilitators to participate in the FGD to review and translate the terminologies.

The female informants had ages ranging from 36 to 57 years. Their ages reflect adequate exposure of the informants to Vigan and its heritage. Three of them are connected with the local university and one with the City Council. Two informants are residents of Vigan while the other two come from nearby towns. They are all working in Vigan City. All of the informants are involved in cultural activities. Those from the local university are all faculty members and mostly middle-level administrators actively engaged in the university's cultural development and conservation program.

Two male informants are architects, and the other two are employees of the City Government who are engaged in cultural and tourism-related projects. Three informants, aged 26, 39, and 43, are residents of Vigan. The fourth one, 49 years old, although not a resident of Vigan, represents a non-government organization whose area of operation includes Vigan.

All informants have experienced life/living in Vigan City either as a resident or as a professional. They have adequate knowledge of the Vigan culture and heritage. Most of them are involved in the city's cultural heritage and conservation program.

The informants have also expressed their feelings on their participation in the crafting of the heritage charter.

F1 said, "I learned to appreciate and value our heritage more, and my Ilokano vocabulary was widened." F2 said, "I learned the virtue of oneness/unity of the group, met other people, and learned Ilokano words and values."

F2 is "satisfied because it is part of our advocacy." F3 shares the same feeling, "Quite satisfied and overwhelmed," and F4 sums it up, "I have a feeling of satisfaction of having shared my expertise inbuilt heritage translated into a local charter written in Ilokano. It is important to have a good background in the principles of conservation and sincere awareness of heritage value."

On the other hand, M2 appreciates being part of the project, "I am very proud that I have participated and contributed in the creation of Vigan Heritage Conservation Charter." M3 shares the same feeling and adds, "because only chosen few were selected to be a part of this legacy."

M4 considers his participation and experience "rewarding as it again opened my mind to a deeper understanding of heritage conservation through the cultural mapping revisited. The crafting of the charter in Ilocano will pave the way of our claiming it our own from even the minutest details of restoration to the largest process of conservation."

Based on their responses, the informants have positive views and feelings about their participation in the writing of the charter. Specifically, the female informants found the workshops on writing the cultural heritage manual as opportunities for learning. They were satisfying and enriching to them as professionals/cultural practitioners and as citizens/stakeholders of Vigan City. Also, the use of Ilokano in the writing of the charter made them more aware and appreciative of their cultural values. For the male informants, there having been selected to participate made them proud, and they found the experience rewarding. Further, it also made them aware of the need to conserve their heritage and deepen their commitment to conservation efforts.

3.3. The process of writing and translating the charter to Ilokano

The project was composed of three phases. Phase I included an orientation, review of various reference charters, and Revisit of the cultural mapping of 2007. The workshops and focus group discussions (FGD) started on 26 April 2018, with an orientation from the Director of Center for Conservation of Cultural Property and Environment in the Tropics (CCCPET) and a faculty who served as the facilitator and in-charge to digitize the results of revisiting the cultural mapping results. The idea of writing the heritage charter emanated from the consultant and project director's dissertation project from the University

of Santo Tomas. They had been assisting the Vigan City government in its various cultural conservation projects. The dissertation writer prepared the draft charter in English and validated it through the FGD by the stakeholders in Vigan, who worked on the Ilokano translation of the terminologies, principles, and practices.

Phase II was a series of FGDs where the big group was divided into smaller groups to identify and analyze the terminologies, principles, and practices of heritage conservation and management from each of the charter references: Venice Charter for built heritage, Nara Charter for the tangible and intangible heritage; and Burra Charter for natural heritage. Each group discussed the best Ilokano terms equivalent to the English words in the reference charters. After that, each group came up with an evaluation of each type of heritage's terminologies, principles, and practices, identifying which ones applied to the Vigan setting and whether to adopt or adapt them in the proposed charter. After the small group session, a plenary was held where the items were reviewed for inclusion or not. In the process, other items that were unique to Vigan surfaced, and they were considered new that should also be included in the proposed charter. On the second round of evaluation, a select group of seven reviewed the items for each type of heritage. The facilitators then consolidated all the recommendations and prepared the draft of both the English version and its Ilokano translation. After that, the consultant was given the draft charter to an Ilokano writer for editing/review.

Phase III involves another series of FGD (6 March 2019 up to April 2019). The participants reviewed the translations prepared by the editor local Ilokano writers association. The group felt that the context in which the terms are used should be considered in the draft charter. The group members were then assigned specific sections of the Ilokano version to improve the translation further.

Crafting the heritage was done systematically in three phases, with the outputs of the earlier phases becoming the inputs of the succeeding phases. It was a long and tedious process that required the commitment to the conservation efforts and the passion of the participants for their

heritage. Meanwhile, the participants in the crafting of the heritage charter and other stakeholders are waiting for the ordinance adopting the charter by the *Sangguniang Panlungsod* (City Council) and its approval by the City Mayor of Vigan.

3.4. The components of the charter

The proposed Vigan heritage charter (Zerrudo, 2018) explains the meaning of charter development as "an interdisciplinary value-based process that established terminologies, principles, and practices of conservation." It also defines conservation as "an action that straddles the past, present, and future dimensions of time. As heritage concepts evolve, conservation will be an on-going responsibility for sustainable development."

The draft charter contains an introduction mentioning the purpose of the document, the

references on which the charter was based, the process of charter development, and the charter's components. The primary references used in the crafting of the charter were the Venice Charter, Nara Charter, and the Burra Charter. Only those items that apply to Vigan City were included either as adopted or adapted provisions.

The charter has five chapters as follows: 1) Principles for a Heritage City, 2) Natural Heritage Charter, 3) Built Heritage Charter, 4) Intangible Heritage Charter, and 5) Movable Heritage Charter. Each charter has three sections: terminologies, principles, and practices. The following sections present some of the contents of the proposed charter:

1. *Prinsipio mainaig iti tawid ti maysa a ciudad.* (Principles for a Heritage City). This chapter enumerates and explains the principles governing the heritage city and the conservation and management of its heritage resources.
 - a. *Pakabuklan dagiti ili ken dagiti ciudad nga addaan naisangsangayan apakasaritaan* (Totality of historic towns and urban areas).
 - b. *Ti plano ti pannakatarawidwid ti panangsaluad maibasar iti pannakaplano ti ciudad* (Conservation management plan must be based on urban planning).

- c. *Naimbag a panagituray—kasapulan iti naballaigi a panagsaluad* (-Good governance—essential for successful conservation).
 - d. *Paglintegan a naibasar iti pateg ti maysa a disso* (Value-based legislation)
 - e. *Panagsaluad a maibasar iti nasamay a pannakikamayet* (Conservation based on effective collaboration)
 - f. *Masapul a maamiris ken matimbeng a naimbag ti panangmanehar ti panagsaluad* (Balance must be carefully analyzed and controlled).
 - g. *Daldalan para iti nalag-an a panagdaliasat* (Traffic infrastructure with a light footprint).
 - h. *Panangplano ti ciudad ken panangituray* (Urban planning and governance)
 - i. *Ti tawid a ciudad ken agtultuloy a panagdur-as* (Heritage City and sustainable development)
2. *Kasuratan maipapan iti tawid iti aglawlaw* (Natural Heritage Charter) - The proposed charter defines natural heritage resources as natural features consisting of physical and biological formations, and which demonstrate natural significance and which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science and conservation (World Heritage Convention). This chapter contains 23 Ilokano terms, nine principles, and 19 practices related to natural heritage conservation. It also gives the meaning and/or explains the context or usage of the terms.
- a. Some of the terms are *disso* (place), *nadumaduma a nabiag iti aglawlaw* (biodiversity), *urnos iti aglawlaw* (ecosystem), *pannakadadael iti aglawlaw* (degradation), *panangpabaknang* (enhancement), and *nabiag* (organism).
 - b. Among the principles are the following: *pagtalinaeden, isubli wennopaaddaen manen ti kinapateg ti aglawlaw iti maysa a disso* (retain, restore, or reinstate the natural significance of a place), *respeto para iti kinapateg ti nadumaduma a nabiag ken kinabaknang iti aglawlaw* (respect for biodiversity and geodiversity), *pagannurutan iti panagsaluad a maibatay iti kinapateg ti aglawlaw* (conservation policy based on natural significance), *saan a panangusar kadagiti mangdidigra wenno mangdadael iti aglawlaw* (no to uses that will degrade the natural significance), *panagbalbaliw ti klema ken dadduma pay a pangta ti aglawlaw* (climate change and other influences).
- c. The following practices are included: *panangpasubli iti sigud a kasasaa* (restoration), *panagsukisok, panangamiris ken panangadal kadagiti impormasion* (research and review of information), *maibasar ti plano a panagsaluad iti annuruten wenno tarabay a mangisayangkat* (conservation plan with guidelines for implementation), *maibatay ti panagsaluad iti pagannurutan wenno prinsipio* (conservation process according to policy and principles, *pannakisarita kadagiti tattao ken dagiti gunglo* (consultation with individuals and organizations).
3. *Kasuratan mainaig kadagiti nabangon wenno naparnuay a paspasdek* (Built Heritage Charter)-Built heritage refers to architectural works and structures, monuments, and sites that have been constructed, historical centers, botanical gardens and other cultural landscapes. This chapter contains 17 Ilokano terms, 30 principles and 13 practices.
- a. Some of the terms referring to conservation of the built heritage are: *kinapateg ti kannawidan* (cultural significance), *pakabuklan* (fabric), *panangpataginayon* (preservation), *nagsaadan* (setting), *panangipaawat* (interpretation).
 - b. The following are some of the principles to be followed: *nasken a masaluadan ken maiturong* (should be conserved and managed), *aramaten amin nga ammo, paglaingan ken panangiladawan* (make use of all the knowledge, skills and description), *kasapulan ti pannakapatalinaed ti umisu a disso* (conservation requires the retention of an

appropriate setting), *panangsalaknib kadagiti linaonna, naikapet a paspaset ken bambanag iti maysa a disso* (protection of contents, fixtures and objects), *mairaman iti panangsaluad, ti panangpatalinaed,, panangtaripato, pannangtaginayon, panangisubli, panangbangon manen, maiyataday a panagbulod, panangiladawan wenno ti panagtitipon dagiti nadumaduma a wagas* (conservation includes retention, maintenance, restoration, reconstruction, adaptation, interpretation or combination of the processes), *mayataday ti panangpasubli no laeng adda naan-anay a pakakitaan iti sigud a kasasaadna* (restoration is appropriate only if there is sufficient evidence of an earlier state).

- c. Some of the practices related to built heritage are the following: *nasken ti panangadal sakbay iti panangtrabaho iti maysa a disso* (studies should be done before working on a place), *panangamiris ken panangkita ti Vigan Conservation Council ken ti lokal a gobierno* (review and monitoring by the Vigan Conservation Council and the local government unit), *tay ibunga wenno epekto ti naisingasing a panangbalbaliw* (impact of proposed change), *masaluadan dagiti dokumento ken nalaka a maala no kasapulan dagitoy* (records should be protected and made accessible), *nasken a maipasubli ti Vigan Heritage Council ti sigud wenno orihinal a langa ti tawid a kultura kontra iti epekto ti panagbalbaliw ti klema ken dagiti pinarnuay dagiti tattao a mangdadael iti aglawlaw* (Vigan Heritage Council should ensure the resilience of heritage against the effect of climate and humanmade hazards).
- d. Some practices specific to Vigan are the following:
- d.1. *Pannakidanggay dagiti tattao ken nadumaduma a grupo iti panangmanehar wenno panangpataray iti luga: Nasken a makidanggay dagiti umili ken dadduma pay a maseknan iti panangtaripato iti kultura kas iti Vigan Conservation Council (VCC) ken tumulongda iti panangiparang ken*

panangtagiben kadagiti tagipatgen a kultura iti lugar. (Groups and individuals with associations to the place as well as those involved in its management, like Vigan Conservation Council (VCC), should contribute to and participate in identifying and understanding the cultural significance of the place. Where appropriate, they should also have opportunities to participate in its conservation and management.)

- d.2. *Dagiti palawag iti kinapateg iti kannawidan ken annuruten, nasken a kanayon a mapagpapatangan, maamiris, aksionanda maipapan iti nagbanagan ti lugar babaen iti panang-monitor wenno panagpaliw ti Vigan Cultural Council (VCC) ken local government unit (LGU) tapno maipanammama ti agtultuloy a kinasamayna.* (Statements of cultural significance and policy for the place should be periodically reviewed, and actions and their consequences monitored by VCC and LGU to ensure continuing appropriateness and effectiveness.)
- d.3. *Ti VCC ken LGU ti mangidaulo iti panangmanehar ken mangyetnag iti pangngeddeng mainaig iti Vigan Heritage Conservation (VHC). Akemda ti panangimaton ken mangaramid kadagiti pangngeddeng para iti VHC.* (The VCC and LGU are responsible for the management and decisions related to Vigan Heritage Conservation (VHC).
- d.4. *Amin a kasuratan wenno dokumento, naimprenta wenno iti digital formats, mainaig iti panangsaluad ti lugar nasaysayaat ti pannakaidulinna iti Conservation Division, Vigan Engineering Office wenno kadagiti offsite archives kas koma iti computer.* (The Conservation Division of the Vigan Engineering Office and in an offsite archive should keep the records both in hard and digital formats associated with the conservation of a place)
- d.5. *Nasken a mangilatang iti pundo wenno dadduma pay a kasapulan ti Vigan LGU para iti Heritage Conservation Program. Nasken a ti VHC mapasublina ti sigud*

wenno original a kasasaad ti tawid a kultura kontra iti dakes nga ibunga ti panagbalbaliw ti klema wenno panagbara ti lubong ken dagiti aramid ti tao mangdangran wenno mangdadael ti aglawlaw. (Adequate resources should be allocated by the LGU of Vigan for the Vigan Heritage Conservation Program. VHC should ensure the resilience of heritage against the effect of climate change and humanmade hazards.)

4. *Kasuratan maipapan iti saan a maiggaman a tawid* (Intangible Heritage Charter)—The proposed charter classifies as an intangible heritage the practices, representations, expressions, knowledge skills—as well as the instruments, objects, artifacts and cultural spaces associated in addition to that—that communities, groups, and, in some cases, individuals recognize as part of their cultural heritage. Communities and groups constantly recreate this heritage transmitted from generation to generation in response to their environment, interaction with nature and history, and a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. It is considered a "living" tradition and, therefore, the most difficult to protect as it is continuously changing. It cannot be conserved, but it can be protected and sustained. This chapter of the charter contains 25 terms, 17 principles, and four practices with many steps in each practice.

- a. Some of the terms included are *kalintegan ti tao* (human rights), *mangibagi (iti tao)/mangiladawan (iti maysa a banag)* (representation), *ramit* (instrument), *panangiyalng* (documentation), *panangiyallatiw* (transmission).
- b. The following principles are among those to be applied in the protection of intangible heritage: *pakabuklan iti panangiyebkas iti kultura* (total expression of culture), *panangsaluad babaen iti edukasion, panangiyalng, panangipablaak ken panangpanday iti paglintegan* (safeguard through education, documentation,

promotion and legislation), *maysa a kanito iti panawen* (a moment in time), *ibilang ti napateg a panagtagikua iti bukod a sirib, partuat ken dagiti kalintegan ti tao* (consider intellectual property and human rights), *addaan pannakapukaw ken saan a pannakaiyalng* (bound to disappear, cannot be documented).

- c. Among the proposed practices to be adopted are the following: *iraman iti panangsaluad dagiti sumaganad* (safeguarding should include) 1) *pannakipatang kadagiti lumugar iti komunidad ken maala ti pammalubosda* (community consultation and consent), 2) *panangidokumento/panangiyalng* (documentation), 3) *panagsukisok* (research), 4) *panangpanday iti annuruten* (policy formulation), 5) *panangsaluad babaen iti edukasion* (preservation thru education, 6) *panangipaduyakyak/panangirakurak babaen iti warnakan* (promotion thru media), 7) *panangpasayaat/panangpabaknang* (enhancement), 8) *panangpasantak babaen Iti paglintegan* (revitalization thru legislation); *panangbigbig* (recognition), *Panangimapa iti kultura* (cultural mapping)

5. *Kasuratan maipapan iti maiyalis a tawid* (Movable Heritage Charter)—Classified under movable heritage are things that can easily be transferred from one place to another. This includes museum collections, libraries, archives, and other collections. This chapter contains 13 terms, 9 principles and 14 practices related to movable heritage.

- a. Some of the terms are: *samay* (fabric), *panangpatalinaed/panangtaripato* (maintenance), *panangpataginayon* (preservation), *pakainaigan* (association), *kaipapanan* (meaning).
- b. Among the principles are the following: *tagipatgen a kultura iti tattao ken iti kagimongan ti maysa a banag wenno naummong a bambanag* (cultural and social values of an object or collection), *panangamiris babaen ti panangadal,*

pakasaritaan ken kaipapanan (assessment thru analysis, history, and context), *panangiyalag wenno panangidokumento kadagiti kapanunotan, panangsaluad kadagiti bambanag tapno nalaka a magunod dagiti agsukisok ken agad-adal* (documentation of opinions, protection of objects, making objects accessible to researchers and scholars), *panangrukod ti pateg dagiti bambanag kas gameng ti ciudad/pagilian* (valuation of objects as city/national treasure), *pagannurotan a mangpabileg iti* Vigan Conservation Council (policy to empower Vigan Conservation Council)

- c. Practices to be included are the following: *umno a pannakailista ken pannakaiyalag dagiti bambanag* (proper cataloging and documentation of objects), *nalawag wenno detalyado a pannakailadawan dagiti bambanag* (making detailed description of objects), *panangsurat ti kaipapanan ti maysa a banag* (writing statement of significance), *panangiladawan babaen iti kamera* (photo documentation), *panangilatang iti pundo* (fund allocation)

Based on the contents presented in the previous, the proposed charter is comprehensive and could serve as a "guidance to the holistic and comprehensive conservation and management of the historic urban landscape and is based on the knowledge, experience, and aspirations of the Bigueños." With its Ilokano version, the charter could be more functional because the local heritage conservation practitioners, residents/citizens, and other stakeholders will easily understand.

3.5. Issues encountered and identified by the male and female participants in crafting the charter

The issues encountered by the informants were mostly the choice of Ilokano terminologies to be used. There may be several Ilokano terms for one English word, but these local terms differ in their usage based on context. Ilokano terms were preferred over literal adaptations or translations of foreign terms, for example, *pannakikammayet*

instead of *koordinasion*. However, where there is no direct translation of a term or where an adapted term is commonly used and more easily understood by the people in the locality, that adapted word may be used, for example, *iplano* instead of *lbalabala*.

The female informants identified translation issues; for example, F1 said that there was "difficulty in translating the English terms in their proper context because the one who translated the charter was not aware of the contextual meaning of the English terms..." Eventually, this difficulty was resolved because the "participants of the FGD and cultural mapping were consulted regarding the appropriate Ilokano translation based on context."

Also, F1 and F3 pointed out that "issues were the seemingly similar Ilokano terms for an English word, but these were resolved upon further discussion with other participants who gave enlightenment on the meanings, their applications, and the context of their use." One of them said "another problem was the search for the exact Ilokano term that would mean the English word at hand. Other participants suggested terms-- in translating the first version of the full translation by another group, I enjoyed making my version of the translation the way I understand the context."

All the male participants expressed similar language translation issues, as M1 put it, "different terminologies and interpretation and usage of certain words." Like the females' responses, he said that this was solved by "discussion on the practice (application) of certain words in specific scenarios." M1 further said, "terminologies in Ilokano are difficult... (I am) quite hesitant in the use of Ilokano because of different meanings and usage." However, he expresses optimism that "this will stop any speculation or speculative interpretation." M4 pointed out that the Spanish/Ilocano words as well as new technical terms were the issues. Still, these were resolved through study and debate by the group.

Both male and female informants observed low attendance in the workshops. F2 mentions "lack of time to meet with my groupmates and even our speaker," which was why it took the group long to complete the project. She said that "(I) myself came to see my groupmates even on Sundays just to finish our assigned task."

M2 also pointed out a commonality to any training or workshop, "one of the problems that occurred during the creation of the charter was attendance. Some participants did not continue attending the activity, which resulted in the non-submission of outputs.

F2 says, "it is hard to craft a charter, (it is) very tedious..." She pointed out the reason as "the lack of enough knowledge on culture" as she was the only one in the group from the academe who was not actively engaged in cultural activities being in a different field of work. She was nonetheless served as coordinator of their academic unit's cultural activities. Despite that situation, she said she "completed the workshop wishing much to learn from the different topics."

The organizing committee created a core group to review, polish the terms, and finish the incomplete parts of the charter." Only seven among the original participants of the cultural mapping and FGD were selected to review the translation. The basis of their selection was their extensive engagement in the city's cultural activities.

Despite the problems, the informants said that the participants could resolve the language issues by agreeing on terms to use. They also preferred Ilokano terms over Tagalog or Spanish terms; for example, the organism was translated as *nabiag*, not *organismo*; *saluadan* was used to protect, not *proteksionan*. Where Ilokano terms have close meanings (e.g., *saluadan* (safeguard), *salakniban* (protect), *salimetmetan* (conserve by prolonging the use of something, *ilalaen* (take care from loss or degradation), the preferred term was based on context. M4 suggested that the "Ilokano terminologies and technical words in heritage conservation should more often be used so that the said words would become more acceptable."

While the participants as Ilokanos know and use their language in their daily interactions, both the male and female informants still had difficulty finding the most appropriate terms related to cultural heritage and conservation. This could be because in the practice of their professions and in the discharge of their official functions, e.g. in teaching or legislation, it is not Ilokano but English or Filipino that are most often used. They are speaking the same local language, which is

Ilokano in the focus group discussions resulted in the resolution of conflicts in the choice of the local terms and even deepened their understanding and appreciation of their heritage.

Another problem observed by male and female informants was the dwindling number of participants in the workshops as days passed by due to conflict of schedules on weekends.

4. Conclusions and Recommendations

It was important that the comprehensive Vigan City's Heritage conservation was translated into Ilokano. The participants were engaged and immersed in the city's various cultural heritage conservation programs and activities. This was done to attune the participants' preparation for translating the charter.

There were difficulties, especially with technical terms translated from English to Ilokano as several Ilokano terms have several connotations depending on how it is used. The dwindling attendance also hampered the translation but did not lessen the interest. The general conservation principles and four types of heritage resources were discussed in focus groups. The tedious work was done in three phases. This is to make the charter more localized and be understood at a grassroots level.

Understanding the importance of crafting and translating Vigan City's Heritage Conservation Charter was a rewarding experience. It was understood that heritage conservation methods of the city were to ensure the sustainability of heritage resources.

It is recommended that the Vigan City Council adopts the Vigan Heritage Charter as an ordinance. Upon its acceptance and approval, it shall be disseminated and implemented as soon as possible.

The Vigan Heritage Charter can be a reference and read at the collegiate education level. These collegiate programs include but are not limited to architecture, engineering, humanities, tourism, industry, and public administration. Vigan City may allow the charter to reference other local government units, especially in the Province of Ilocos Sur, to craft their charter. To further

understand and apply the charter's provisions, the Bachelor of Public Administration course can include the Ilokano language in its curriculum because graduates of the course will be concerned with heritage management and conservation.

Forums and discussion groups may be held for heritage planners, practitioners, and stakeholders to facilitate the understanding and use of Ilokano terms in heritage conservation. Participants should be carefully selected for future workshops in crafting heritage charters. This should be done in a schedule and venue that will foster dedicated participation and commitment.

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