The Vigan Heritage Charter: Toward a Value-Based Interdisciplinary Approach to Heritage Development

ERIC B. ZERRUDO
FR. HERMEL O. PAMA, OP

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ABSTRACT

A heritage charter defines the concepts, principles and practices for conserving the natural, tangible, and intangible heritage of a place. With no standard formula to heritage charter development, international and national heritage charters evolved out of various situations and different operations. In the case of the World Heritage City of Vigan, legislation and organizations ensured a robust conservation system for the built environment but overlooked other heritage elements of the urban landscape. This study sought to formulate a value-based, interdisciplinary approach to Vigan's heritage charter development. Contextual, archival, and fieldwork research were conducted to define the concepts, principles and practices of conservation pertinent to it. For the content, cultural mapping, and textual analysis of relevant international charters were undertaken to surface local heritage resources and protectionist strategies. The study eventually produced a seminal Vigan Heritage Charter, based on a rigorous value-based and interdisciplinary paradigm of heritage charter development.

Keywords: heritage charter development, value-based approach, interdisciplinary approach, World Heritage City of Vigan

INTRODUCTION

A heritage charter is a document to guide the conservation of a place of significance. The World Heritage City of Vigan, the exemplar of heritage management in the country, ironically, has no heritage charter, despite the dramatic impact of global, national, and local challenges on its heritage conservation and sustainable development programs. These simultaneously enabling and disabling dynamics, in Vigan's

case, drove this study to develop a value-based interdisciplinary approach to the formulation of a germinal Vigan Heritage Charter.

A paradigm shift concerning heritage charters and their formulation occurred globally by the millennial turn. New dynamics the world over, and localized charters resulting from diverse and context-specific approaches to their development, challenged the traditional view of the charter as a defining policy in the formulation of heritage concepts and conservation practices. National governments questioned the applicability and feasibility of international overarching charters and conventions in specific contexts. Communities have started to review international conventions and develop their own meaningful processes, deploying innovative and transformative approaches, toward charter formulation relevant and responsive to their local situations.

Contemporary conservation, indeed, demanded community participation and involvement, as the importance, relevance, and meaning of heritage resources could only be established and determined by concerned individuals and groups within the local community. Hence, our study adopted the value-based approach, "one that seeks to identify, sustain and enhance significance, where significance is understood as the overall value of heritage, or the sum of the constituent 'heritage values'" (Fredheim and Khalaf 2016). This approach entailed the broad-based participation of experts from different fields and various stakeholders. The credible valuation of heritage resources rested on the interdisciplinary nature of heritage itself, with its immense potential to facilitate effective social change (Valetta Principles 2018). The development of the Vigan Heritage Charter proved to be a timely example in the framing of heritage conservation and sustainable development. With mass tourism, the intensification of climate change, the ubiquity of information technology, and the advent of pandemics, heritage – natural, built, intangible, and movable – had been at great risk. The process enshrined the values and meanings of heritage, and ensured their transmission to the next generation.

A Plethora of Heritage Charters

The most powerful globalizing cultural policy issued from the 1972 World Heritage Convention of UNESCO. Designed to forge global cooperation in the conservation of natural and cultural sites with outstanding universal values, the convention was the culmination of a historical and discursive development of events and philosophies relating to cultural formation (Cameron and Rossler 2013). Jokiletho (1999) traces the conceptual and practical evolution of heritage from the ancient Greeks to the nineteenth century, highlighted by the polar

approaches of Voillet le Duc (France) and John Ruskin (Britain) which led to the formalization of conservation practices necessitated by the WW II reconstruction experience and globally promulgated by the Venice Charter in 1964 (Venice Charter 2018). Elliot and Schmutz (2012) comprehensively narrate the conditions leading to the World Heritage Convention as a universal cultural order. Major concepts which now underwrote "world heritage" were: world polity, universalization, and the rationalization of virtue and virtuosity. The idea of world polity emerged after the modern wars, which expansively networked governmental agencies composed of legitimate and specialized actors and which became the models and institutions for heritage preservation. Universalization stemmed from the notion that cultural achievements and natural wonders are meaningful and valuable to everyone, fortifying the criterion of "outstanding universal value." The rationalization of virtue and virtuosity concerned the creation of a legitimized global moral order for universal action (virtue) and an embodiment of excellence by superior performance or ability (virtuosity). It became imperative for a global community now being hailed into existence to uphold the virtue of heritage preservation for humanity and recognize heritage masterpieces around the world. These were the principles that underlay the development of the 1972 Convention for the Protection of Natural and Cultural Heritage, also popularly known as the World Heritage Convention (UNESCO Convention concerning the Protection of the World Cultural and Natural Heritage 2018).

Vigorous discussions and discourses on heritage concepts, conservation, and heritage policy took off in the twentieth century. The early attempt to establish a coherent and solid approach to structural heritage conservation was through the Society for the Protection of Ancient Buildings (SPAB) Manifesto in 1877 which called for the care of historic buildings. The Athens Charter of 1931 (Athens Charter for the Restoration of Historic Monuments, 2018) laid out principles for an international code of conservation practice, particularly the protection of the Parthenon. The Venice Charter of 1964, a milestone effort of the Second International Congress of Architects and Technicians of Historic Monuments, was adopted by the newly established International Council for Monuments and Sites (ICOMOS). It advocated for the concept of monument, primacy of setting, original fabric, and documentation. For the longest time, this charter has been the standard setting mechanism adopted throughout the world. When certain countries looked to it as a model and experimented with it in local settings, many cultural and ideological issues came to the fore. Quite a few countries, mostly from the Asia-Pacific, engaged the Venice Charter but developed their own local heritage charters as attuned to and appropriate for their cultural realities. Given that,

in the end, there existed no standard vocabulary or format for charter development, these new country-specific approaches were both responses to the Venice Charter and expressions of local practices.

The Burra Charter of Australia (1979) evolved after years of consultation and referenda among heritage academics, practitioners, and policy makers. This charter introduced the concept of place, established "significance" as the basis for all conservation actions, intangible heritage as a complement to built heritage, and the notion of cultural landscape. It inspired other Commonwealth nations' charters to evolve, such as the Aoteroa Charter of New Zealand and the Appleton Charter of Canada. Japan's Nara Document of Authenticity (The Nara Document of Authenticity 1994) was ground-breaking in its impact on the heritage conservation concept of authenticity. Neither a reaction to the Venice Charter's rigidity on original materials nor an aggressive expression of the Japanese approach to conservation, it viewed authenticity in a different light, with a cultural dimension that went beyond material and substance, form and design, location and setting. It also introduced other dimensions of authenticity such as technology and skills, management and tradition, language and expression, and "the feeling of a place." This charter served as a precursor for reviewing prevailing notions of authenticity, advocating a culture-based approach to conservation.

The Asian Charters

Earning high regard internationally, the whole spectrum of Venice, Burra, and Nara conservation sensibilities came to serve as the sources and benchmarks, especially in Asia, for other countries seeking to formulate their own charters.

The Principles for the Conservation of Heritage Sites in China, or the China Principles, in short (Principles for the Conservation of Heritage Sites in China 2000), was the concerted effort of Chinese heritage experts and consultants from the Getty Conservation Institute (GCI) and the Australian Heritage Commission (AHC). It sought to update the long tradition of Chinese conservation practices in accepting new approaches to the management of historic sites culled from the West. Experts recognized the heavy influence of Burra on this charter and its simultaneous validation of Liang Sicheng's enduring conservation ideas dating back to the turn of the nineteenth century (Agnew ett al. 2004). The Hoi An Protocols (Hoi An Protocols for the Best Conservation in Asia 2001) evolved from the UNESCO Regional Workshop "Conserving the Past — An Asian Perspective of Authenticity in the Consolidation, Restoration and Reconstruction of Historic Monuments and Sites." The rationale for the protocol was based on the following assumptions: the significant roles of cultural

heritage and its diversity in sustainable development; increasing threats to them within the region; the need for effective guidelines for better protection and management of cultural resources; defining and assessing "authenticity" in the Asian context; and the relevance of international guidelines on authenticity. The document covered site-specific methodologies in Asia such as cultural landscapes; archaeological sites; underwater cultural heritage sites; historic urban sites; and heritage groups and monuments, buildings and structures.

The Indonesia Charter for Heritage Conservation was conceived during the Indonesia Heritage Year in 2003 (Indonesia Charter for Heritage Conservation 2003). The charter highlighted the principles of nature and culture, and *saujana*, the indissoluble relation of the two. Other than the usual provisions for research, protection, and development, the charter emphasized the capacity to respond to the dynamics of age and change in the pursuit of the people for better-quality lifeways, with a call to action to develop comprehensive methods in these directions appropriate to the Indonesian context. The Thailand Charter on Cultural Heritage Management was conceived by the ICOMOS Thailand (Thailand Charter on Cultural Heritage Management 2018). Grounded in the long-historical and alarming contemporary realities of heritage in the country, its heritage management guidelines covered both the diversity of places and expressions of utmost respect for the people's human rights. The charter had sections devoted to concepts, terminology, values and the evaluation of heritage, management of cultural heritage, and participation. Although heavily skewed toward the built environment, it advocated for the crucial integration of intangible heritage into all efforts to sustain cultural diversity.

Thematic Concerns

The resurgence of charters, standards, guidelines, formal recommendations and conventions did not only address national conditions but thematic concerns as well. Some selected charters whose referenced insights had remarkable impact on Vigan as a Heritage City became guiding frameworks for the city's conservation practices. The Washington Charter on the Conservation of Historic Towns and Areas (1987) focused on the principles of urban planning and protection of historic urban districts.

The Charter on Cultural Tourism recognized a two-pronged impact of tourism upon heritage sites. Mass tourism around heritage sites possessed the potential to uplift lives but, at the same time, could degrade the fabric of the community (International Cultural Tourism Charter, 1976). Not as meticulous in principle and practice, however, this charter had been overshadowed by the UNESCO World Heritage

and Sustainable Tourism program which created an international framework for tourism at World Heritage properties. The program included a structure for sustainable tourism management, stakeholder cooperation at the destination level, and the establishment of a DMP or destination management plan (Westrik 2015).

The Declaration of San Antonio (1996) formulated by the ICOMOS National Committee of the Americas discussed the intricate relation between conservation and authenticity. Considerate of the urgent discourses on authenticity and its ramifications for other disciplines and dimensions (Scott, 2015), it concentrated on seven themes: Authenticity and Identity; Authenticity and History; Authenticity and Materials; Authenticity and Social Value; Authenticity in Static and Dynamic Sites; Authenticity and Stewardship; and Authenticity and Economics.

It is in light of the so-called fourth industrial revolution which integrated digitization into social life on the level of the everyday that the application of the London Charter (2006) as a means of ensuring methodological rigor in the use of computer-based visualization to do research on and to communicate cultural heritage to the public, gained traction (see Denard 2012).

As the idea of heritage representation became critical, the ICOMOS Ename Charter (The ICOMOS Charter for Interpretation and Presentation of Cultural Heritage Sites 2008) turned out to be a pioneering effort: it placed center-stage the concepts of "presentation" and "interpretation" of heritage sites (Silberman 2013). The charter highlighted the following principles: 1) promoting access and understanding; 2) reliable broad-based information sources; 3) attention to setting and context; 4) preservation of authenticity; 5) planning for sustainability; 6) concern for inclusiveness; and 7) importance of research, training, and evaluation. The codification of these principles allowed for new paradigms to evolve, updating the decades-old ideas of Freeman Tilden on officialized commemorations of heritage sites (Tilden, 2009).

Discourses and Differences

A "language of difference" pervaded the last quarter of the twentieth century, as evidenced in the proliferation of national and thematic charters. Winter (2013) documents and discusses the recalibrations of Eurocentric heritage concepts, conservation approaches, and evolving frameworks that non-Western nations had undertaken to adapt these to their communities.

As the discourse of Western versus non-Western constructs on heritage became pronounced, it soon ramified to contentious ancillary topics. The 1972 World Heritage Convention and the 2003 Intangible Heritage Convention rigorously tackled the topics of

authenticity, values, and community involvement (Smith 2006; Smith and Akagawa 2009). The comparative study of Deacon and Smeets (2013) pointed to the polarized approaches of the two conventions, conceived and ratified almost 30 years apart. For the World Heritage Convention, sites should undergo the test of authenticity, a criterion inspired by the Venice Charter's heavy emphasis on the form and fabric of such sites. The convention's Operational Guidelines (OG) ultimately embraced the tenets of the Nara Document of Authenticity, expanding the authenticity attributes to include intangible heritage, such as the spirit of a place. For the Intangible Heritage Convention, authenticity was deleted as criterion since all intangible heritage are evolving and performative.

The indexes of value or significance, according to the World Heritage Convention, were based on the six criteria for cultural heritage and the four criteria for natural heritage. The criteria were emphatic and heavy on superlatives, exceptionals, and masterpieces, as documented, debated, defended, and decided by experts and authorities. Value for the Intangible Heritage Convention was anchored in an element's representativity for the community and the transmission mechanism that it uses (Bartollotto 2017). The discussions logically veered toward assertive community participation in the identification, documentation, interpretation, and promotion of heritage. The World Heritage Convention espoused this as well, though often in lip service and tokenistically, unlike the Intangible Cultural Heritage Convention, for which it was a fundamental requirement.

The literature and studies mark and map the evolution of thought on heritage over the last century. Notions of global virtue and virtuosity as embodied by the 1972 Word Heritage Convention were interpreted in myriad ways by the plethora of charters, protocols, and recommendation on heritage conservation. The iterations of heritage concepts encompassed national contextualizations and thematic explorations. And the diverse trajectories of discussion surfaced discourses on nature versus culture, tangible versus intangible, superlatives versus representatives, East versus West and other modalities. The critical heritage situation of Vigan, conditioned by historical legacies and contemporary concerns, would reflect these struggles over, and trajectories of, heritage thought.

Heritage Charter: The What and the How

Defining or developing a heritage charter has become complicated over the course of the twentieth century. Former ICOMOS Secretary-General Jean-Louis Luxen (2004) simply defines a charter as a set of policies composed of terminologies, principles, and a code of conduct. It is interchangeably used with conventions, recommendations, guidelines,

and standards. What is a *heritage* charter? How is it developed? What is its role in heritage conservation and sustainable development?

Across the world, heritage charters and conventions have evolved out of diverse rhetorics and reasons, and taken on different forms and formats, to address various issues and concerns (Jokilehto 1999). They have been institutionalized out of numerous rationales. Many have been formulated to consolidate culturally-sensitive conservation practices (Domicelj Am 2009), and some have developed out of specific conservation needs. Quite a few have been politically promulgated by policy makers and planners for urban historic legislation, while others have been scientifically outlined by heritage specialists and anthropological experts (Bernecker, 2006). Most have been previously confined to material-centric concerns of science, and some have recently been framed in terms of sustainable development (Labadi and Logan 2016). Many have been expressed as general principles while some have been meticulously detailed from terminologies, principles, practices, and ethical conduct.

Most heritage charters have extensively referenced UNESCO Conventions (UNESCO 1972; 2013; 2014) and ICOMOS recommendations (International Cultural Tourism Charter 1976; ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites 2008; The Valetta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas 2011), while a few have been drawn up independently. Some have been unanimously and expeditiously concurred on in a technical meeting over a short period (Jokilehto 2011), but most charters went through rigorous debates and discussions over longer durations (Aikawa-Faure, 2009). This situation of charters all over the world indicate the various struggles of concerned communities over heritage charter definition and development.

A review of the different heritage charters and their development across the world reveals this document as a collection of principles seeking to address a specific context and its current conditions and issues. What major schools of thought were heritage concepts and other associated terminologies like authenticity, integrity, and conservation based on, at any given time? What were the social, cultural, political and environmental determinants, locally and internationally? Given the milieu, what were the building blocks for content development? These queries were dealt with and worked out from the ground by stakeholders and practitioners. Communities sourced their heritage concepts and approaches from their traditions and history, experiences and aspirations. Guided by international references, what were the local words used for heritage, authenticity, and other associated terms? What would constitute good standards for heritage conservation practice in the locale? These two phases, contextual and

content development, and their critical harmonization, are important considerations in heritage charter development.

After the 2013 Bohol earthquake and super typhoon Haiyan in the Visayas, the massive destruction of cultural heritage structures, such as the Spanish-era churches, prompted cultural institutions and professionals to press for a Philippine Heritage Charter. The absence of a standard for good heritage conservation practice dawned on national agencies and professional organizations, handicapped as they were by emergency conservation protocols and the diversity of conservation approaches available to them. The National Commission for Culture and the Arts (NCCA) and the International Council for Monuments and Sites (ICOMOS)-Philippines took the lead in establishing a consortium to undertake the development of a charter document. After years of focused-group and roundtable discussions, and encountering fundamental challenges (conceptual, political, methodological, and practical), the process culminated in the publication of the Philippine Heritage Charter and its due acceptance by the National Commission for Culture and the Arts (NCCA 2019). This Charter's institutional meanings for, and implementation by, national cultural heritage agencies such as the National Museum, National Historical Commission of the Philippines (even the Catholic Bishops' Conference of the Philippines), and non-government cultural organizations and heritage practitioners were now to constitute its litmus test.

The Making of the World Heritage City of Vigan

Figure 1. Crisologo Street, Heritage City of Vigan (Photo courtesy of Vigan City Government).

The World Heritage City of Vigan is located in the northwest of Luzon and is the capital city of Ilocos Sur province. It is characterized by colonial period houses in a confined district laid out on the European *Ley de las Indias* town plan. In 1999, it was declared as a World Heritage cultural site on the basis of the following criteria (UNESCO Bangkok 2010):

> Criterion (ii): "Vigan represents a unique fusion of Asian building design and construction with European architecture and planning."
>
> Criterion (iv): "Vigan is [an] exceptionally intact and well-preserved example of a European trading town in East and Southeast Asia."

The history of Vigan is marked by cycles of prosperity and paucity. Early accounts of Vigan described a coast earlier sighted by Portuguese explorers bound for Japan in 1518. On 20 May 1572, Captain Juan de Salcedo, on the orders of Governor General Guido de Lavezares, left Manila and headed for the coast of Los Ilocanos. Salcedo along with his soldiers arrived in Vigan on 13 June 1572 and founded the settlement named "Villa Fernandina" near the existing village of old Vigan (Galang 2014). At a period when Vigan was a growing economy, Bishop Juan de la Fuente de Yepes requested Pope Benedict XIV and King Ferdinand VI to transfer the seat of the Diocese of Nueva Segovia from Lallo in Cagayan to Vigan in Ilocos. This was granted with the issuance of a Royal Decree on 7 September 1758 which declared Vigan as the new seat of the Diocese and elevated it as a city, "Ciudad Fernandina de Vigan," in honor of the generous monarch.

WW II mercifully spared Vigan and preserved the historic colonial district. However, the massive dislocation and out-migration of people after the war significantly affected the city and its community's way of life. The situation was further aggravated by the restless political turmoil in Ilocos Sur which practically laid waste to Vigan. It took years for the hard-working Bigueños to redeem their rich ancestry and heritage. Realizing the great potential of their historic town, all sectors of the community became actively involved in the city's rehabilitation, and restoration to its old glory. In December 1999, Vigan City was inscribed in the UNESCO World Heritage List of Cultural Sites. In 2012, it was recognized, on UNESCO's World heritage Convention's 40th Anniversary, as the Best World Heritage Site in Conservation Management (UNESCO 2012). In 2013, it became one of the New Seven Wonder Cities of the World.

Since Vigan's UNESCO inscription, its political base was consolidated and political parties merged to launch a unified effort to

rebuild the city. Youth-based education projects were pursued to instill pride of place and a sense of identity in the new generation. Various heritage-based instructional materials (coloring books, activity books, and lesson plans) were published by the local government and distributed to the public schools. Capacity-building trainings were conducted, such as a skills workshop in the roof-tiling of Vigan houses and culinary training in traditional gastronomy. Heritage was mainstreamed in the city's celebrations, fiestas, and memorials. New facilities and innovative services were established to showcase the city's heritage like the Buridek children's museum, the historic Vigan river cruise, and the Vigan trade center (Zerrudo 2008).

Major infrastructure projects expressive of Vigan's robust development included the Vigan Convention Center and the Vigan Conservation Complex. The Vigan Convention Center, a 3000-seater hall, features a 32-plywood span mural depicting the city's history. The Vigan Conservation Complex, a heritage conservation and interpretation community center located in the buffer zone, consists of the city museum, archives, technical school or pandayan, supplies depot, a hostel, a café, souvenir shops, innovation gallery, and a theme park. These facilities integrated the tangible and intangible aspects of Vigan's heritage (Eva Marie Medina, personal communication, 25 April 2016). Benefits from these development efforts trickled down to the population. The education indexes improved dramatically, with higher public school enrollment and literacy rates of the city's residents (ibid.). By 2015, the number of hotels increased from 9 to 35, food service outlets from 140 to 286, crafts and shops from 45 to 116, and banks from 15 to 46. In all, the poverty incidence dramatically dropped from 41% in a population of 45,000 in 2000 to 7 % in a population of 55,000 in 2015 (Ingel Maria Lourdes, personal communication, 11 April 2016).

Value-based and Interdisciplinary Approaches: The Case of Vigan

As a World Heritage City, Vigan constantly experiences the Philippines' endogenous currents and the world's exogenous dynamics. Systemic and interconnected variables both enable and disable the city's conservation and development thrusts (Akpedonu 2016). Historical and contemporary events directly and indirectly influence government policy makers and common residents in their perceptions, decisions, and actions regarding heritage principles, practices, programs, and projects (Manalo 2014; UNESCO-Bangkok and City Government of Vigan 2010). Flux and fluctuation punctuate the critical balance of heritage conservation and sustainable development.

A globalizing framework of the UNESCO WH Convention, the value-based and interdisciplinary approach of heritage conservation had been much theoretically debated and empirically documented,

particularly in terms of its potential for facilitating or enhancing social development. The value-based approach emerged in the 1980s, attentive to "the values that society, consisting of various stakeholder groups/interest groups, ascribes to heritage." For Poulios (2014), "a value can be defined as 'a set of positive characteristics or qualities' while a stakeholder group is any group with legitimate interest in heritage." With this approach, and its concepts of stakeholders and values, community is considered to be at the very crux of heritage conservation.

Vigan City experienced this value-based approach or communal valorization in the case of its Salcedo Monument. In December 2012, contestation over the iconic Salcedo Monument in the main plaza ensued after the Governor proposed its relocation to another site, in favor of opening up the town square as a space of recreation. Concerned members of the community stood their ground, arguing against the idea on the basis of the monument's historical, symbolic, educational, and architectural significance (Eva Marie Medina, personal communication, 7 September 2020).

Figure 2. Salcedo Monument and Vigan Cathedral (Photo courtesy of Vigan City Government).

For the interdisciplinary approach, Loulanski (2016) argues that "disciplinary interactions and interdisciplinary approaches are fundamental in building the essential discipline-transcending terminologies, shared methodological grounds and common analytical

framework." Interdisciplinarity underscores the cross-sectoral participation of specialists in developing a holistic narrative or picture of heritage.

Vigan benefitted from the Bigueños' interdisciplinary vigilance in the controversy over the giant ceiling fans for the historic Vigan Cathedral some years ago. The clergy insisted on the installation of the fans for better ventilation of the Cathedral's interiors while the government claimed that these giant propeller fans would be unsightly for it, visually, and even endanger the safety of parishioners. The final face-to-face dialogue in August 2019, attended by the clergy, government officials, and various disciplinary representatives (church heritage, history, diplomacy, architecture, engineering, thermography, academe, tourism, and others) led to a satisfactory compromise, resolving the matter through cross-disciplinary frameworks and understandings of the contending concerns expressed by participants (Eva Marie Medina, personal communication, 7 September 2020). .

In developing the Vigan Charter, this value-based assessment approach whereby the stakeholders identified, documented, and narrated the meanings of Vigan's various types of heritage (e.g. natural, cultural, built, and intangible) was expressly (and ultimately) adopted. As Vigan was the only World Heritage City of the country, it was incumbent upon the concerned stakeholders to appreciate, and work from, the city's Outstanding Universal Value (OUV) and its translation into its determinate heritage attributes (Villalon 2012).

The interdisciplinary approach was also taken to capture the local multiplicity of perspectives on heritage conservation amidst contemporary globalizing and environmental changes. Some events caused the destruction and obliteration of heritage resources while other trends opened up new opportunities for the promotion and adaptive use of heritage. This study considered heritage perspectives emanating not only from scholars, experts, and cultural workers but also those from other sectors like local government officials, business operators (particularly those in the hotel and restaurant industry and mass tourism), urban planners, architects and engineers, the youth, schools and educators, media practitioners, and the religious. This considerate concern for a wide inclusivity of various sectors guaranteed the sense of voice and centrality of Bigueños in the whole process.

Methods: Contextual and Content Development

The aspect of contextual development covers the cultural, historical, and heritage milieux of Vigan, focusing on the following dimensions: terminologies, principles, and practices.

The terminological dimension establishes the prevailing discourse on "authenticity" in the Philippines so as to vernacularize

foreign-derived heritage concepts. Toward this end, the research titled "If Walls Could Speak…. Authenticity in the Philippine Context" was conducted and submitted as a contribution to the ICCROM publication "Revisiting Authenticity in the Asian Context" (Zerrudo 2018a). Research techniques for it included archival research on early colonial dictionaries, review of terminologies in legislation, and case study analysis of a project site.

The principles dimension chronologically outlines Philippine policies to understand the transition from colonial to local initiatives in heritage conservation. The historical study titled "Charting the Development of National Conservation Policies in the Philippines" was undertaken, presented to the 2016 ICCROM experts conference "National Conservation Policies," and programmed for publication. Tracing this chronological flow required archival and documentary research on heritage legislation during the Spanish, American Commonwealth, Republic, Marcos, and Post-Marcos periods, and comparative analysis of national and local heritage ordinances in the previous 15 years. Subsequent research undertook the translation of heritage conservation policies and principles into diagrams and frameworks in synchrony with other developmental plans of the local government. This short study titled "The Hyperpresent: Rethinking Heritage, Reforming Conservation," upon completion, was presented to the 2017 UP Visayas International Conference on Intangible Heritage "Pagtib-ong."

The practices dimension illustrates the programs and projects of Philippine World Heritage sites, specifically those of Vigan, the Rice Terraces of the Philippine Cordilleras, and the Puerto Princesa Subterranean River National Park, viewed through the lens of tourism, climate change, and sustainable development. Three (3) long studies were conducted: "Cautious Approach to Heritage Tourism in Three (3) Philippine World Heritage Sites," published in the SEAMEO SPAFA Workshop on Sustainability and Tourism Management at Archaeological and Heritage Sites (Zerrudo 2018b); "Reconciling Conservation and Change: the Effects of Climate Change on the Development Programs of Philippine World Heritage Sites;" and "Small City with Big Dreams: The World Heritage City of Vigan and Its Heritage-Driven Sustainable Development," published in the JCIC-Heritage Proceedings of the International Symposium of Sustainable Development of Historic Cities in Southeast Asia (Zerrudo and Medina 2017). Documenting the programs and projects required face-to-face interviews, archival and documentary investigations, random surveys, and basic statistical analysis.

For content development, cultural mapping served as the fundamental tool to generate objective grassroots data from the Vigan community based on onsite, archival, and oral research. It is defined

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 and practices associated with those people and places" (Cook and Taylor 2013). This data-gathering tool is typically used to identify and document the heritage of a specific geographical space for purposes of conservation and development (Zerrudo 2008; Commonwealth Department of Communication and Art 1995).

In 2006, the Vigan City Government and the University of Santo Tomas Graduate School Center for Conservation of Cultural Property and the Environment in the Tropics (UST GS CCCPET) embarked on the Cultural Mapping Project to identify and document the natural, built, intangible, local histories, and movable heritage of the city (UST GS CCCPET and City Government of Vigan 2006). Enshrined in a 17-volume compendium, the database compiled documentation of the iconic plazas, houses, traditions, and personalities (including everyday cuisine, expressions, and objects) that make up the Bigueño world. This documentary collection has since become the well-spring of Vigan programs for tourism, livelihood, education, and culture.

For the 2018 mapping, the main objective was to update the 2006 mapping data and to create awareness and appreciation among new local government officials of the issues and concerns confronting the city's heritage conservation programs. The local data were viewed from the perspective of international charters: The Australian Natural Heritage Charter for the Conservation of Places of Natural Significance (Commonwealth of Australia 2002); The Australian ICOMOS Charter for Places of Cultural Significance 1999 (Burra Charter 1979); The UNESCO 2003 Intangible Cultural Heritage Convention (Convention for the Safeguarding of the Intangible Cultural Heritage 2003); and Significance: A Guide to Assessing the Significance of Collections (Commonwealth of Australia 2001). These documents were analyzed and edited line-by-line to assess the appropriateness and applicability of their meanings and contents for Vigan's cultural realities. Throughout the process of textual analysis, concepts, terminologies, principles, and practices were translated into the Ilocano vernacular and sieved through Bigueño worldviews.

In what follows, we present critical digests of the various studies conducted in support of both the contextual and content development necessitated by the process of producing Vigan's heritage charter (from "If the Walls Could Speak…." to "Small City with Big Dreams…").

Authenticity. In the Philippine context, a medley of approaches to the question of authenticity has informed conservation work. Vigorous contestations over heritage in the country indicate heightened awareness and appreciation of the matter among the general public. Particular to historic buildings of national significance, public debates

reached consensus on conservation strategies upholding authenticity and integrity, even as government heritage conservation policies became rigid and unresponsive, so much so that the public has been demanding more participation and engagement in the decision-making process.

Philippine communities speak a babel of languages concerning heritage and authenticity. Conditioned by the diversity of ethnolinguistic groups and Spanish-colonial linguistic mediations of them, local terminologies possess cultural nuances which encourage various orientations and interpretations. Ifugao and Muslim communities, for example, do not have exact parallel translations for heritage and authenticity; for these communities, cultural heritage could refer to a valuable material object or the integrated composition of the tangible and the intangible, meanings which must transect, intergenerationally, the time dimensions of past, present, and future. Authenticity generally refers to truthfulness, genuineness, and originality. Beyond materiality, this concept is associated with the transmission of knowledge and skills from generation to generation. Cultural mapping activities reveal that heritage for the common people, particularly living heritage (and authenticity for that matter), can elicit more holistic approaches to conservation, integrating the tangible and intangible aspects of it.

Authenticity, as defined by the UNESCO World Heritage Convention Operational Guidelines, serves as a guide and measure for good conservation practice. The standard provides the parameters that define and discipline the conservation process. Even under the best conditions, conservation is a series of consensus and compromises between the experts and the community, between the ideal standards and the real situation of resources and systems. This process of negotiations leads to a hybrid or syncretic type of authenticity. The contemporary context poses specifications and limitations in meeting the current needs of the cultural users. Conservation then would always have to be a critical balance between authenticity and sustainability to make heritage meaningful to all.

In sum, heritage, as a concept, has evolved from the experiments of experts and the policies of authorities to the active engagements of concerned communities. In all this transformation of conservation, the decision-making process for sustaining the significance of heritage has become an open question for all stakeholders. Authenticity, in the Philippine context, has two strains: authenticity as purported by authorities based on material, form, design, construction methods, and location (an idea derived from the Venice Charter); and authenticity as practiced by the local community which includes the tangible sources of information and the intangible expressions of tradition, skills, and more importantly, their intergenerational transmission (an

idea sourced in the Nara Document of Authenticity). As conservation practice attempts to abide by the standard of authenticity, it will always fall short due to the specifications, limitations, and needs of the contemporary users of heritage.

National Conservation Policies. The historical evolution of Philippine conservation policies reveals the interplay of colonial, international, and local realities. Through a chronological outline, one sees the transformation of values in conservation and the democratization of heritage (concern with both moves from the government to local communities). Evolving highlights include: safety and sanitation values (Spanish period); historical and memorial meanings (American period); the search for Filipino identity (Republic period); the quest for Filipino greatness (Marcos period); and the contextual significance and conservation approach (Post-Marcos period).

Since the Post-WW II period, declarations of sites of historic and cultural significance intensified until the Marcos era. The Marcos regime, for itself, laid down fundamental conservation strategies closely adapted or derived from international standards like UNESCO and ICOMOS. Basic terminologies of preservation, restoration, and conservation appeared in national legislation. The landmark NCCA Law of 1992 (Republic Act 7356 of 1992) provided for the democratic representation of the people in the country's highest cultural policy-making body, and consolidated the networking efforts of national cultural agencies like the National Museum and National Historical Institute. After almost 20 years, the National Heritage Act 10066 of 2009 set up the coordinative framework for the conservation programs of national heritage agencies. It defined heritage-related terms such as 'national significance' and 'restoration.' And in the subsequent NHCP Law or RA 10086 (2000), the conservation process now codified terms such as 'conservation,' 'preservation,' and 'restoration.'

Institutional concerns have been raised about the older National Museum and National Historical Commission of the Philippines in relation to the younger NCCA, with issues, verging on the chronic, about overlapping functions and bureaucratic competition which worsened as these agencies independently declared sites of significance based on their respective criteria. The discordant situation of national conservation policies was aggravated by the absence of congruence with other local plans, like those of comprehensive land uses, tourism development, conservation management, and other national and local frameworks of development.

But the UNESCO World Heritage declarations of Philippine sites, particularly for Vigan as a World Heritage City, had a major impact on the heritage sector. The Vigan ordinance became the default model for many national and local conservation ordinances. Vigan's approach,

which included cultural mapping and documentation, delineation of zones, identification of built heritage, development of infrastructure, and activity guidelines and investment incentives were embraced by many other municipalities. Its own ordinances were copied, in cascading fashion, by towns with common and similar characteristics. Vigan City was emulated by Taal Municipality. Iloilo City was emulated by Silay Municipality. San Fernando City was modelled by Angeles City. The Heritage Law itself was modelled by Bohol Province. The modelling approach generally proved beneficial but, unfortunately, many localities tried to copy in toto many legislative provisions not applicable to their sites.

As heritage-based governance emerged, local municipalities innovated and contextualized provisions based on their needs and realities. Most heritage-driven towns were governed by local heritage conservation councils (composed of government, the private sector, and academe) many of which developed new conservation programs. To ensure sustainability, Vigan City built the Vigan Convention Center and Vigan Conservation Complex to sustain heritage preservation and drive economic progress. Iloilo City restored more ancestral houses and targeted the Iloilo river as the main artery for urban redevelopment. San Nicolas Municipality passed a law mandating all shopping malls in the municipality to use and integrate local brick materials for the architectural fabric of the buildings. Taal municipality empowered tour organizations and homeowners to develop affordable and accessible tours for wider audiences. Ilocos Norte established museums and interpretation centers all over the province. Bohol harnessed all avenues of heritage conservation for tourism, and worked out guidelines to address the multi-hazard vulnerability of heritage structures with international organizations. San Fernando City and Angeles City formulated very attractive tax incentive programs for home and business owners conserving their historic sites and structures.

Rethinking Heritage and Conservation. With the convergence of enabling and disabling conditions at the millennial turn, the concept of heritage has been redefined, with its valuation now an interplay between the 'conservative superlative approach' and 'the contemporary representative approach.' Definitions and discussions of heritage now hinge on the nature and culture link, the tangible and the intangible, and the superlative and representative approaches. Heritage will be further complicated by the fourth industrial revolution with the expected shifts in memory, notions of identity, ownership, and property (Schwab 2020). Traces of this shift are evident in the cultural mapping (the metadata of heritage resources and the accessibility and connectivity of such data for dissemination and deployment). In the strategic cultural mapping framework, the future mission and visions of the community are harmonized with the past cultural mapping of

resources toward the development of multidisciplinary plans, what was termed in the pertinent study as 'the hyperpresent.'

Heritage Tourism in Philippine World Heritage Sites. This study examined the struggle of Philippine World Heritage sites with the phenomenon of tourism. The World Heritage (WH) declaration of three Philippine sites had not only strengthened the conservation of their Outstanding Universal Values (OUV) but dramatically resituated them as popular tourist destinations. The WH Center issued a policy document integrating a sustainable development perspective into the World Heritage Convention and acknowledging the strains of tourism, infrastructure, climate change, and terrorism on heritage sites. Vigan, for example, found its land resources, traffic mobility, and population migration strained considerably by increased tourism after its designation as a WHC. The Rice Terraces of the Philippines in Banaue municipality promoted tourist interactions with indigenous communities but immediately got saddled with concomitant issues of accessibility, infrastructure development, and waste management. The Puerto Princesa Subterranean River National Park (PPSRNP), while transformed into an iconic destination, had to deal with tourist loading capacity, climate change, and the threat of terrorism.

Based on these experiences of premier World Heritage sites in the Philippines, heritage tourism, while it stimulated local economic development, fomented unexpected challenges which became opportunities for the local governments to fortify their resolve to conserve their World Heritage values, requiring cautious approaches to the problem such as developing values-based programs for conservation and development, and establishing monitoring and evaluation systems regarding tourism. Each site would have its contingent issues to confront with mass tourism, and no standard formula could conveniently solve them.

Conservation and Climate Change. This exploratory paper attempted to review the interplay and interrelations of heritage conservation, climate change, and development in aid of policy formulation for World Heritage Sites. Heritage, an evolving concept, is an integral component of the development process. Climate change, an environmental phenomenon, substantially conditions the state of conservation and adaptations of heritage. These interrelations were illustrated in the experiences of Vigan (as cultural site), the Puerto Princesa Subterranean River National Park (as natural site) and the Rice Terraces of the Philippine Cordilleras (as cultural landscape). A call to redefine concepts of heritage and development in light of climate change was made by Philippine Senator Loren Legarda: "Urban poverty, weak governance, ecosystems decline, vulnerable rural livelihoods and climate change, have all connived to create enormous risks in our cities and communities. These risks will

constantly challenge our human capacities, imperil our social capital, and keep our Millennium Development Goals elusive" (DENR 2010). Our social capital, the heritage values of Philippine World Heritage Sites, are gravely at risk with climate change, indeed, so conservation approaches, after the good Senator's exhortation, should be reviewed and recalibrated toward making development sustainable.

Small City, Big Dreams. This case study highlighted the achievements of the World Heritage City of Vigan and its modelling of heritage-driven sustainable development. The small city innovatively harnessed its history and heritage to transform its image, its economy, its people, and its future, pursuing the following objectives: to develop the sense of pride, identity, and place of the Bigueños with respect to their city; to institute local protective measures and development plans for ensuring continuity and encouraging the maximum involvement of stakeholders; to forge local and international networks for creating opportunities in good practices of local governance and heritage conservation; and to develop Vigan as a tourist destination where the people's lives are enriched and the core values and traditions are preserved.

To reinforce these objectives, human development and risk mitigation programs were implemented. The human development program, a tool to curb poverty incidence, focused on livelihood through manpower development and credit accessibility for medium and micro enterprises. The risk reduction program embarked on infrastructure development, solid waste recycling, and the continued documentation of historic houses and structures. The results, by all measures, were impressive: tourism, education, and investment statistics went upward; the poverty incidence, education drop-out rates and malnutrition figures all went down. With its revenues on the meteoric rise, Vigan became the model of development for many Philippine cities, having responsibly conserved its cultural heritage and made it the driving force for sustainable development.

The contents of the charter were developed from the updated cultural mapping data resources, and the textual analysis of selected and comparable international heritage charters.

Cultural Heritage Mapping. The cultural mapping activity was undertaken in the midst of financial, manpower, and schedule constraints. It covered four modules that gathered heritage resources in the natural, built, intangible, and movable categories. The baseline reference was the 2006 cultural mapping data volumes which were duly validated and updated. Through cultural mapping, the participants established the significance of the heritage resources and determined the issues surrounding them. The ownership of the participants of their heritage and their responsibility in the conservation of it were affirmed by this exercise.

Table 1. Comparative Table of Cultural Mapping Outputs.

Heritage	Classificaton	2006	2018
Natural Heritage	Landscape (Rivers, beach, clay source)	8	0
	Plants	18	49
	Animals	6	13
Built Heritage	Residential, civic buildings, cemeteries, vats	57	21
Movable Heritage	Museo (San Pablo collections)	67	41
Intangible Cultural Heritage	Literature, Food, Festivals, Personalities, History, Crafts	83	19
TOTAL		**233**	**143**

The documentation of natural heritage saw an increase from 32 elements (2006) to 62 (2018), mainly due to the documentation of ornamental/commercial plants from 18 to 49, and local animals from 6 to 13. The zero documentation of the heritage landscape in 2018 was disturbing compared to the eight (8) of 2006, reflecting the Bigueños' perception regarding the vulnerability of landscapes to development. From the data, certain issues arose around the construction of the peripheral road by the historic Mestizo river and the dwindling clay sources in Barangay Bulala due to subdivision and property development.

Built heritage decreased from 57 documented structures in 2006 to only 21 in 2018, indicating the lack of manpower to conduct the architectural documentation. This cannot be attributed to the physical demolition of houses and structures in city's core and buffer zones. Nevertheless, this category raised concerns such as the changing use/function of structures from residential houses to hotels; the loss of traditional house open spaces; the reconfiguration of house layout to accommodate contemporary needs and amenities; the impact of tourism on the lives of the residents; the impact of climate change on the spaces and materials of the houses; and the massive infrastructure development brought about by property investors.

Intangible cultural heritage dramatically decreased from 83 documented elements in 2006 to only 19 in 2018. There was apparent difficulty in identifying and documenting original versus adulterated expressions. The most vulnerable to modernization and Westernization, and the least supported by the government in terms of documentation and legislation, this category's many expressions have significantly changed or eroded, beset by issues concerning human rights, globalization, and commercialization, intellectual property and copyright, a lack of interest of the younger generation in crafts and skills,

the absence of a market for traditional crafts, the loss of source materials from the environment, and the absence of training opportunities.

Movable heritage category also decreased from 67 movable objects documented in 2006 to only 41 in 2018, attributed to a number of families that moved out of Vigan due to the rising cost of living (gentrification), and unloaded heirlooms and antiques in the auction market. A concern attendant to movable heritage focused on the necessity and propriety of establishing a local system of registration of objects and collections. There was debate whether information on the location and description of objects should be made public, given the privacy and security concerns of collection owners and custodians. A shallow awareness and appreciation of the necessary material conservation and the proper display of objects, among Vigan homeowners and collectors, was noted.

Cultural mapping data as processed in group discussions revealed the fast evolving historic urban landscape of Vigan. The emerging scenario pointed to the need for a resilient and responsive, contextualized and creative, heritage conservation charter and for a management regime that would sustain the Outstanding Universal Value of Vigan as a World Heritage City.

Textual Analysis. The textual analysis of content development part of the charter formulation process took the form of participants reading and reviewing the articles and provisions of the selected international charters/models, with the intent to draw adaptations from them to fit Vigan's situation.

The cultural mapping data provided a profile of the distribution of heritage elements in the city (natural, built, intangible, and movable), with the initial activity showing the high frequency of built, intangible, and movable heritage compared to natural heritage. This distribution prompted the participants to focus on certain areas rather than others.

Table 2. Textual Analysis for Vigan Charter Development.

Original Source		Charter Development			
		Adopted	Edited	New	Total
Natural					
• **Terminology**	30	24	0	0	24
• **Principles**	30	16	1	0	17
• **Practice**	14	19	2	0	11
Built					
• **Terminology**	17	17	0	2	19
• **Principles**	24	8	18	4	30
• **Practice**	9	4	3	6	13
Intangible					
• **Terminology**	1	1	0	26	27
• **Principles**	0	0	0	17	17
• **Practice**	0	0	0	20	20
Movable					
• **Terminology**	18	6	7	0	13
• **Principles**	9	0	9	0	9
• **Practice**	15	0	0	13	13

The textual analysis compared the provisions in the original references to the provisions proposed for the Vigan Heritage Charter (See Table 2).

For natural heritage, 30 original terminologies were referenced for the charter's 24; 30 original principles for the charter's 17; and 14 original practices for the charter's 11. On these bases, the Vigan mapping indicated very few natural heritage elements in the city not attended to, and hence, the tendency was to adopt most of the provisions of the original charter.

For built heritage, 17 original terminologies were consulted for the charter's 19; 24 original principles for the charter's 30; and 9 original practices for the charter's 13. Considering the statement of Outstanding Universal Value of Vigan as UNESCO World Heritage Site, built heritage was the strongest suit of Vigan and, thus, a number of the original provisions were heavily edited, and new ones were formulated.

For intangible heritage, 2 original terminologies were checked out for the charter's 27; 0 [zero] original principles for the charter's 17; and 0 [zero] original practices for the charter's 20. Based on the content of the 2003 Convention for the Safeguarding of Intangible Cultural Heritage, no provisions for terminology, principles, and practices proved applicable. The participants formulated the provisions for this element since this category was also well-inventoried and documented in the cultural mapping exercise.

For movable heritage, 18 original terminologies could be cited for the charter's 13; 9 original principles for the charter's 9, and 15 original practices for the charter's 13. Although only a fraction of the movable heritage was documented in the cultural mapping, the participants reviewed the provisions and edited most of them for the Vigan context.

The textual analysis was primarily for the drafting of the Vigan Heritage Charter, and ultimately, Vigan cultural mappers wrote their narratives, working out their heritage realities and aspirations in principles and practice. In so doing, the translation of articles from international documents into the Ilocano language (traditional and vernacular) was most critical, ensuring that the formulated provisions meaningfully integrated the global and local discourses, and expressed the pragmatic value of the charter to the people's daily lives.

Synthesis and Conclusion: Contextual and Content Development

In summary, we wish to present a diagram outlining, in paradigmatic form, the process of developing Vigan's heritage charter, in the hopes of offering a model for other cultural communities and heritage advocates/practitioners in the country to adopt, and modify or tweak according to their own circumstances and requirements, or at the very least, to help offer some guidance to them, gleaned from the lessons

of Vigan's successful struggles and story as a World Heritage City. In this diagram, we have taken care to codify and graphically represent what we have discussed in relation to Vigan's charter formulation (from aspirations to approaches, from process to principles, from modes to methods, and from context/content development to charter development) as much as it is possible:

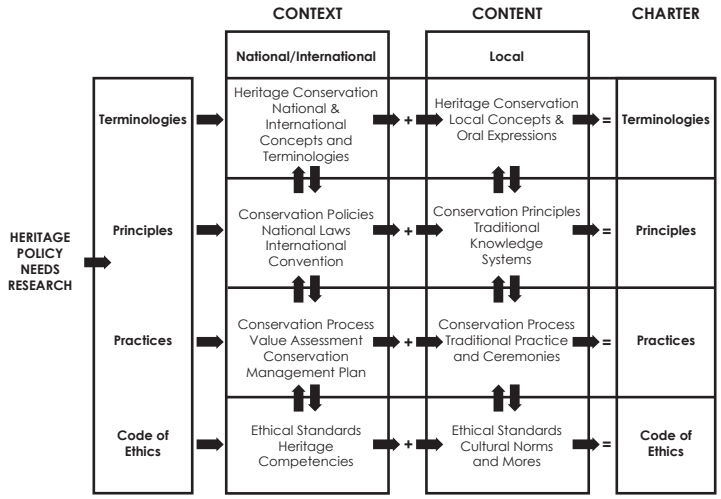

Figure 3. Charter Development Paradigm.

To reiterate, the inputs, both for context and content, provided a wealth of data that was crucial to the formulation of the Vigan Heritage Charter. The contextual inputs defined the internal and external environments within which the Charter evolved. The content inputs, reflecting the local and international conditions, showed how heritage was defined and valued in Vigan, and revealing how disparate and/or aligned the terminologies, principles, and practices of its resulting charter were, according to international references.

The inputs generated out of these processes of contextual and content development were synthesized through the interdisciplinary, value-based approach. The interdisciplinary character of the approach was achieved by sourcing data from cultural heritage core disciplines, other and related disciplines, and the participation of a cross-section of stakeholders and professionals. The value-based character of this approach was realized in the cultural mapping and its identification and elucidation of the informants' heritage resources.

The processing produced the ultimate output, the seminal Charter and its necessary components (terminologies, principles, and practices). Beyond this intensive heritage policy formulation process, new bills and legislation could now be proposed and advocated for, with the whole charter development framework (including its ancillary components of research and studies), serving as a reference or even model for other local government agencies in their own heritage conservation and management plans.

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