



CULTURAL MAPPING OF THE ISLAND PROVINCE OF MARINDUQUE, PHILIPPINES: BASIS FOR ARTS CONSERVANCY AND HUMANITIES INDIGENIZATION IN EDUCATION

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Abstract

The study aimed to produce a list of local artworks and to identify the channels of humanities like music, dance, theater, sculpture, architecture, painting, gustatory arts in cuisines, and fine art present in the people, local culture, and living traditions. Alongside the aforesaid purpose is to promote and invigorate potential scenic spots for tourism and leisure found in the island Province of Marinduque, Philippines. This paper explored the unseen and current arts manifested in the lifestyle of *Marinduqueños/Marindukanons*. The unheard and undocumented folksongs and dances of the low-land Christians were influenced by the Spaniards, the language in the art of communication, woodcarvings and handicrafts empowered by local culture and the booming business industry, the food uniquely cooked on the island, the expressions of architecture, the religious theater presentations as public entertainment, the traditions which are greatly influenced by the Catholics are evident in the lifestyle of the *Marindukanons*. The island's panoramic setting is surrounded by great bodies of water, islets, white sands, waterfalls, rivers, caves, a dormant volcano, hot springs, and other rock formations that are abundant natural treasures. The results of the paper presented the religious artifacts, political policies, arts, and cultural transformations that served as identifying elements of the province. Through the years, the turn of events has transformed the *Marindukanons* and their localities into a potential tourist haven in the future. These abundant man-made natural beauties and treasures are all waiting to be discovered, experienced, and shared to the whole world.

Keywords: music, dance, theater, handicrafts, architectures, sculpture, literature, scenic spots, religious and cultural rites, tangible and visual arts, gustatory art, *Marindukanon*

1. Introduction

The word *culture* has as many meanings as there are stars in the sky since there are varying philosophies in each and every place in the world. Culture is used here in the context of 'identity', which can either be personal or corporate. The concept of Chris Moore and Peter Woodrow states that it is the cumulative outcome of experience, values, religion, beliefs, attitudes, meanings, knowledge, social organizations, procedures, timing, roles, spatial relations, concepts of the universe, and material objects and possessions acquired or created by groups of people, in the course of generations, through individual and group effort and interactions. The scrutiny of such would lead to undertaking Cultural Studies which is an innovative interdisciplinary field of research and teaching that

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investigates the ways in which “culture” creates and transforms individual experiences, everyday life, social relations, and power. Its probing would basically bring forth a clearer understanding of an evolving field that changes and develops with culture itself. It further enables us to explore as well the ethnographic make-up of the people of a certain place. It serves as our gateway to pursuing further reconnaissance like Cultural Mapping.

Cultural mapping is an ‘action journey’ undertaken specifically to identify, investigate or reclaim one’s strengths. Once one has identified these strengths, such may be utilized to create a wide variety of outcomes, as demonstrated by stories in case studies.

In the past, cultural mapping has been used as a technique by some professionals in the 'Community Development' sector as a way of inventorying community assets. How much was undertaken was largely dependent on who did it and why, most commonly it was used as a tool to identify the resources of communities. Culture, in this case, may be defined as one’s intellectual property, one’s special way of being or doing, the purpose of one’s existence, the business one would be in or would like to be in or the special story that one has to tell, such as the reason for doing what one does.

UNESCO is the forefront organization concerned about the conservation and preservation of cultural diversity among nations. In its Universal Declaration on Cultural Diversity, UNESCO stresses the relevance of adopting ways of encouraging cultural diversity.

However, there are those who are not in favor of including the study of culture in the basic education curriculum as the situation in Arizona, USA is. They lobbied that such is to be done through the family context and independent from the school. This is with the thought that tribal history, in line with traditions and customs are already-known aspects of life in the family, therefore, such is already inherent to the upbringing of children by their parents. Furthermore, such a separation of the study of ethnicity in the curricula would send a wrong notion that such is not worthy to be studied in the school environment given the factual reality that not all families are assumed to have been educated about their rich culture in order to pass it down to the next generation. Including the study of culture in social studies lesson plans or project-based learning, plans can be beneficial both for the student who has little knowledge of their own folkloric history and for the student who knows extensively.

The challenge now for all of us is to be curious and exploratory because we will all be astonished as to what we will discover and learn.



The Republic of the Philippines is an archipelagic nation that is a member of the Association of Southeast Asian Nations (ASEAN). It is situated in the western Pacific Ocean, as shown in *Figure 1 - Map of the Republic of the Philippines*, and consists of 7,641 islands grouped and categorized mainly into three, namely, Luzon, Visayas, and Mindanao having Manila as the capital city situated in Luzon. With its location found in the Pacific Ring of Fire and close to the equator, it has been considered to be the gateway of typhoons during the rainy season and is commonly shaken by frequent tremors during the summer season.

Nevertheless, the Philippines is blessed with abundant natural resources, rich cultures, and traditions as a result of the occupation of various countries like Spain, Japan, and the USA. A fusion of these cultures gave the Philippines a unique blend of practices, beliefs, and customs. It is predominantly a Christian country in terms of religion where a census in 2010 yielded almost 81% are Roman Catholics while Islam is the second largest religion at 5.57%, Buddhism with 2% practitioners and the minority are Hindus, Jews, and Baha'is.

Figure 1

Map of the Republic of the Philippines



Situated at the geodetic center of the Philippines is the island province of Marinduque. It is a heart-shaped island declared as the center of the Philippine archipelago by the Luzon Datum of 1911, the mother of all Philippine geodetic surveys. It is considered as the Heart of the Philippines, because of its inherent shape which is like that of a human heart. It has a total land area of 952.58 square kilometers or 367.79 sq. miles situated between Tayabas Bay in the north and the Sibuyan Sea to the south. It is separated to the west from the nearby Mindoro Island by Tablas Strait. Adjacent smaller islands in the northeast are the Polo, Maniwaya, and Mompong Islands while in the southwest are Tres Reyes and Elephant Islands. Its highest peak is Mount Malindig, formerly known as Mount Marlanga, which is dormant though classified as a potentially active stratovolcano elevated above sea level at 1,157 meters or 3,796 feet. The map is shown in *Figure 2 - Map of the Island Province of Marinduque*.

Figure 2

Map of the Island Province of Marinduque



Marinduque is made-up of six (6) municipalities, namely, Boac (Capital), Buenavista, Gasan, Mogpog, Sta. Cruz and Torrijos. It is further subdivided into 218 barangays. *Figure 3 - Map Location of the Province of Marinduque in the Republic of the Philippines* shows the exact position of the province in the Philippine archipelago while *Table 1 - Administrative Divisions of Marinduque* shows basic statistical figures for 2015.

Figure 3

Map Location of the Province of Marinduque in the Republic of the Philippines

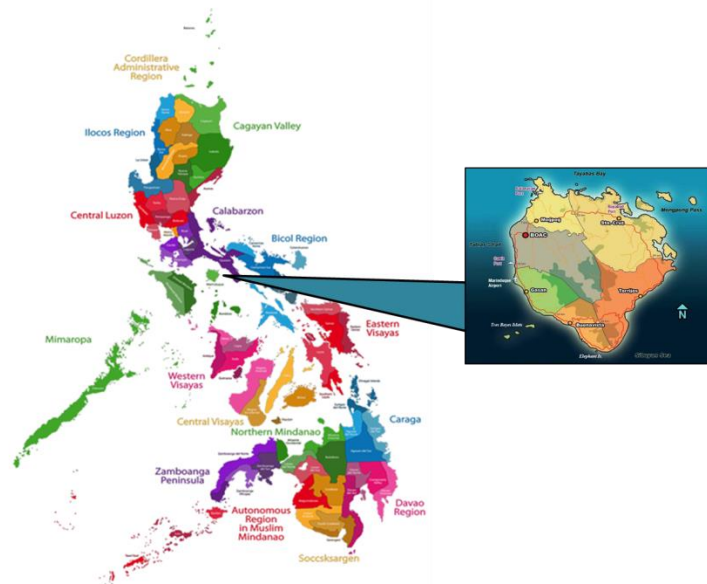








Table 1

Administrative Divisions of Marinduque

Municipality	Population			±% p.a.	Area		Density (2015)		Brgy.
	(2015)	(2010)			km ²	sq mi	/km ²	/sq mi	
 Boac †	23.3%	54,730	52,892	+0.65%	212.70	82.12	260	670	61
 Buenavista	10.2%	23,988	23,111	+0.71%	81.25	31.37	300	780	15
 Gasán	14.9%	34,828	33,402	+0.80%	100.88	38.95	350	910	25
 Mogpog	14.5%	34,043	33,384	+0.37%	108.06	41.72	320	830	37
 Santa Cruz	24.1%	56,408	55,673	+0.25%	270.77	104.54	210	540	55
 Torrijos	13.0%	30,524	29,366	+0.74%	178.92	69.08	170	440	25
TOTAL		234,521	227,828	+0.55%	952.58	367.79	250	650	218

Provincial capital Municipality



2. Statement of the Problem

This study aimed to provide answers and information regarding the following:

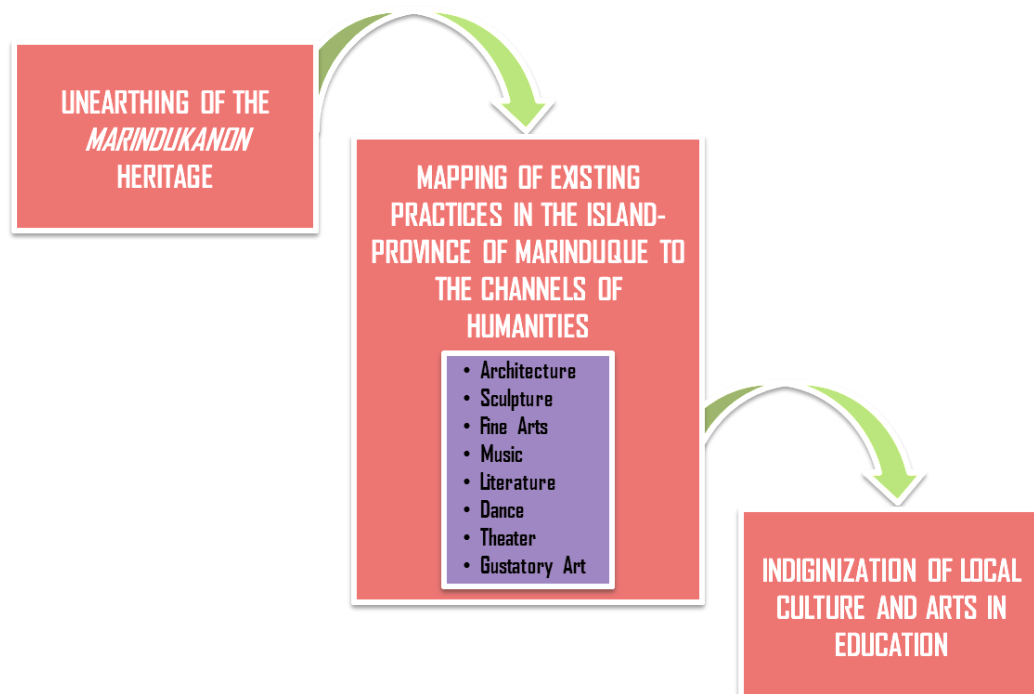
1. What is the demographic profile of the island province of Marinduque in terms of:
 - a. population as of the latest census,
 - b. dominant religion,
 - c. topography, and
 - d. tourists' attractions?
2. What are the cultures and art practices of Marinduque?
3. What is the identity of the island province in terms of culture, arts, and living traditions that are unique in the country?

3. Methodology

This study made use of the descriptive research method, specifically, the fact-finding and discovery technique covering document-based research, transcription, recording, and photo-documentary procedures.

Figure 4

Conceptual Approach



The methodology followed a three-phased approach as shown in Figure 4. It is a systematic and logical tactic patterned from the waterfall method commonly used in systems investigation and development. However, it was modified to support the elucidation of humanities-related studies.

The First Phase is the Unearthing of the *Marindukanon* Heritage which covers the process of collecting data and information which exist in the island-province of Marinduque. Such include the various channels and elements of the Humanities.

The Second Phase would include the mapping of the unearthed *Marindukanon* heritage which may comprise objects depicting the culture, beliefs, customs and the living



traditions of the province. Each is then categorized to which channel of the Humanities it belongs.

Finally, the Third Phase dealt with the arts conservancy leading to the indigenization of the local Humanities.

The respondents to this study were the locals belonging to various groups like the church, community, schools, government agencies, and other entities who are legitimate and bona fide residents of the Island of Marinduque, Philippines.

4. RESULTS AND DISCUSSIONS

This part presents the answers to the specific problems raised in the Statement of the Problem. The gathered data will give light to the questions presented.

The demographic profile of the island-province of Marinduque, Philippines has a total estimated population of 234,521 as of 2015 and approximately 237,201 this current year 2017 computed using the annual rate of population increase who are residents of 218 barangays in the six (6) municipalities of the province. The dominant religion is Roman Catholic with 70% followed by the Aglipayan Church with 25% and the remaining is comprised of the various Christian and Protestant denominations.

The island is typically a tropical destination with only two seasons comprised of the dry and wet. It is mainly dependent on coconut plantation farming, rice and corn field farming, fishing and the copra processing. It is surrounded by bodies of water that include the sea, rivers, and waterfalls. It has a dormant volcano named *Mt. Malindig* at the southern tip of the island. Caves with untouched chambers are also found in various parts the province.

Marinduque is known for its white beaches in Gaspar, Maniwaya, Mongpong and Bella Roca Islands. Another white sand beach is found in the Municipality of Torrijos in Barangay Poctoy.

The oldest and most-celebrated festival in the province is the Moriones together with other festivals like the Gasang-Gasang Easter Sunday Street Dancing Festival of the Municipality of Gasan and the Bila-Bila Festival celebrated during the Feast of the Immaculate Conception on December 8 in the Municipality of Boac.



The succeeding tables show the various culture and arts as mapped in correlation with the channels of the Humanities.



Table 2.0

Architecture - Churches

Churches	Location	Date Established	Remarks
Immaculate Conception Cathedral	Boac, Marinduque	1509	Preserved
Saint Joseph Spouse of Mary Parish	Gasán, Marinduque	1509	Developed
Holy Cross Parish Church	Sta. Cruz, Marinduque	1509	Preserved
Old Spanish Convent of the Missionary Catechism of St. Therese	Sta, Cruz, Marinduque	Spanish Period	Preserved



Table 2.1

Architecture - Bridges and Ruins

Bridges	Location	Date Established	Remarks
Spanish Baluarte Ruin	Gasán	Spanish Period	Poor Condition
Spanish Baluarte (house)	Baranggay Lapu-lapu, Sta. Cruz, Marinduque	Spanish Period	Existing and preserved
Puente De Boac (bridge)	Boac, Marinduque	Spanish Period	Preserved
Laylay Spanish Baluarte Ruins	Boac, Marinduque	Spanish Period	Poor Condition
Magapua Steel Bridge	Mogpog, Marinduque	Built in the 70s	Preserved
Tipo Steel Bridge	Buenavista, Marinduque	1986	Developed and Preserved
Candahon Steel Bridge	Mogpog, Marinduque	2002	Developed
Banto Steel Bridge	Mogpog, Marinduque	2004	Developed
Lusok Steel Bridge	Sta. Cruz, Marinduque	2005	Developed



Table 2.2

Architecture - Buildings

Buildings	Location	Date Established	Remarks
Provincial Capitol Building	Boac, Marinduque	1928 / Re-erected 1946	Preserved by the Provincial Government of Marinduque
Marinduque Museum	Boac Town Proper, Marinduque	Spanish Period	Preserved by the Provincial Government of Marinduque
Casa Real	Boac Town Proper, Marinduque	Spanish Period	Preserved and Developed by the Municipality of Boac
Gabaldon Building (Garison)	Gasán Town Proper, Marinduque	Japanese Occupation Period	Preserved as School Building of Public Elementary School



Table 2.3

Architecture - Lighthouse and Airport

Lighthouses and Airport	Location	Purpose	Remarks
Baltazar Island Lighthouse and Guard House	Gasán, Marinduque	For navigational purposes erected during American the Period	Existing in poor condition/ unoccupied
Gasán Town Proper Lighthouse	Gasán, Marinduque	For navigational purposes erected during American the Period	Existing and maintained by the Municipality of Gasán
Balanacán Lighthouse	Mogpog, Marinduque	For navigational purposes erected during American the Period	Existing and unoccupied
Marinduque Airport	Gasán, Marinduque	For commercial flights connecting to Manila, the Capital City of the Philippines	Existing and Developed



Table 2.4

Architecture - Ancestral Houses

Ancestral Houses	Location	Remarks
Cayetano Residence	Gasán, Marinduque	Preserved
Deogracias Residence	Mogpog, Marinduque	Preserved
Silong	Buenavista, Marinduque	Preserved
Almonte-Pernia Residence	Torrijos, Marinduque	Preserved
Casa De Don Emilio	Boac, Marinduque	Preserved
Lardizabal-Trivino Residence	Boac, Marinduque	Preserved
Aliño Residence	Boac, Marinduque	Preserved
Casa Lecaroz	Sta. Cruz, Marinduque	Preserved
Alfante Residence	Sta. Cruz, Marinduque	Preserved

Tables 2 through 2.4 enumerate various establishments that include churches, bridges and ruins, buildings, lighthouses, airports, and ancestral houses. The elements of architecture comprise dot, line, shape, texture, form, space, and color. All the aforesaid works incorporate these elements in the design present in the island province of Marinduque. Such works define the creation on the platform of art and the functionality they stand on.



Table 3

Sculptures



Images	Location	Function	Remarks
Battle Site Memorial of <i>Pulang Lupa</i> and Marinduque Revolutionary Forces	Torrijos, Marinduque	Local Historical Site	Developed by the Provincial Government of Marinduque
Luzon Datum Geodetic Center Marker	Brgy.Hinanggayon, Mogpog, Marinduque	Triangulation network of the Philippines	Developed by the Provincial Government of Marinduque
Huge Morion Bust	Sta. Cruz, Marinduque	Tourism Site	Developed by the Provincial Government of Marinduque
Huge Image of the Our Lady of Biglang-Awa	Balanacan Sea Port, Mogpog, Marinduque	Sea Port Marker	Developed by the Provincial Government of Marinduque
The Four Evangelists (Wood Carving)	Main Door of Boac Cathedral, Marinduque	Religious Site	Developed and preserved by the Diocese of Marinduque
The Biblical Story of St. Joseph expressed in Wood Carvings	Main Door of St. Joseph Spouse of Mary Parish, Gasan, Marinduque	Religious Site	Developed by the Parishioners of St. Joseph Spouse of Mary Parish Catholic Church
Two Holy Water bearing Seraphs	Entrance of St. Joseph Spouse of Mary Parish Catholic Church, Gasan, Marinduque	Religious Site	Developed by the Parishioners of St. Joseph Spouse of Mary Parish Catholic Church
St. Joseph's Spouse of Mary Shrine	Gasan, Marinduque	Religious Site	Developed by the Parishioners of St. Joseph Spouse of Mary Parish Catholic Church
Gasan Cultures depicted in the Choir Loft Facade	St. Joseph Spouse of Mary Parish	Religious Site	Developed for the Parishioners



The Elements of Sculpture are vital to the viewer's perspective and experience in scrutinizing sculptures. These elements include line, plane, color, value, form, texture, space, subject, theme, balance, and proportion. Such are richly illustrated among the enumerated artworks found in the province of Marinduque.

Table 4

Fine Arts

Paintings	Town Location	Function	Remarks
Dome of the Holy Cross Parish Catholic Church	Sta. Cruz, Marinduque	Religious Site	Preserved
Altar Ceiling of the Holy Cross Parish Catholic Church	Sta. Cruz, Marinduque	Religious Site	Preserved
Altar Ceiling of St. Joseph Spouse of Mary Parish Catholic Church	Gasán, Marinduque	Religious Site	Developed

Rovie Benve, an artist who believes in the power of positive thinking shares that a good painting is not made by photographic likeness, but rather by a good composition. Such paintings should consider, the shape, edges, line, and balance of the aforesaid. *Marindukanon* paintings exemplify these qualities as exhibited in the above-mentioned artworks.



Table 5.0

Music - Folk Songs

Folk Songs	Type of Folk Song	Remarks
Isang Buong Dayap	Love and Yearning	Transcribed, Documented and Published by the Researcher used as instructional material in teaching Music.
Lahat ng Bagay	Nature	
Sulong Aking Tandang	Courtship	
Dalagang Parang	Patriotic	
Alamat ng Dalawang Putting Gansa	Legendary	
Harana	Courtship	
Kundimanin (Pahiwatig)	Courtship	
Talang Maningning	Lullaby	

Table 5.1

Music – Traditional Religious Songs

Religious Songs	Event	Remarks
Awit sa <i>Flores De Mayo</i> of Selected Churches	Month of May	Practiced by the Catholics. Transcribed and Preserved by the Researcher used as instructional material in Music.
Awit sa <i>Sta. Cruzan</i> of Selected Churches	Month of May	
Awit sa <i>Mahal na Pasyon</i> of Selected Communities	Lenten Season	
<i>Panawagan</i> (Re-enactment of Mary and Joseph’s search for shelter to deliver the Son.)	December 24 (performed before the <i>Misa De Gallo</i>)	



Table 5.2

Music - Traditional/Ceremonial Songs

Traditional/Ceremonial Songs	Remarks
Putong (for Guests and Visitors)	Practiced and Existing. Selected Songs were transcribed for music preservation and for lyrical documentation purposes by the Researcher.
Putong (for Birthday Celebrators)	
Putong (for the Newlywed)	
Putong (for the Sick)	
Putong (for the Saints)	

Table 5.3

Music - Instruments

Indigenous Instruments	Location	Remarks
Kalutang (Wooden Ensemble)	Brgy. Bangbang, Gasan, Marinduque	Practiced during the Competitions and used as Entertainment for Tourism. Promoted by the Provincial Government of Marinduque and the National Commission for Culture and Arts.
Pataraka (Massive Rhythmical Bamboos)	Gasan, Marinduque	Practiced during Good Friday's Holy Week Procession by the two Churches – Roman Catholic Church and the Aglipayan Church



Music is said to be the universal language. It covers a very wide range of types comprising of folk songs, traditional religious songs, and traditional/ceremonial songs. Included as well are the instruments that are used to produce this music. Such should include the basic elements of melody, rhythm, tempo, dynamics, time signature, key signature, form, and texture. In Marinduque, many musical pieces have flourished over the years such as those listed in Tables 5 through 5.3.

Table 6

Literature

Literature	Event	Source	Status
Lyrical composition of Flores de Mayo Songs	Month of May	Local Catholic Church Parishioners	Practiced by the Local Catholics / Lyrics Preserved by the Researcher
Lyrical Composition of Santa Cruzan Songs	Month of May	Local Catholic Church Parishioners	
Lyrical Composition of Traditional Putong	One whole Year	Local Communities	

The lyrics of Marinduque Traditional and Religious songs reflect one culture, behavior, identity, and sincerity. The *Marindukanon* language is generally characterized by its intonation, vocabulary, morphology, and contour based on the influences of the Spanish language and local dialects from neighboring provinces of Batangas, Romblon, and Mindoro.



Table 7

Dance - Folk Dance

Folk Dance	Type of Dance	Remarks
Pateado	Skill and Courtship Dance	Published and Preserved, used as instructional material in dance
Cachucha De Banuyo	Wedding Dance	Practiced, Documented and Preserved
Baruray	Community Dance	Practiced
Banahaw	Community Dance	Practiced
Aetana	Community Dance	Published

Table 7.1

Dance - Festival Dances

Festival	Type of Dance	Remarks
Bila-Bila (Butterfly) Street Dance Festival	Street Dancing	Practiced and supported by the Municipality of Boac
Gasang-Gasang Easter Sunday Street Dancing Festival	Street Dancing	Practiced and supported by the Municipality of Gasan and the Non-Governmental Organization (Gasan Culture and Arts Association)

Marinduque dances are documented, practiced, and mostly included in school programs both private and public schools. They are included in local cultural show presentations within and outside the province, including dance competitions, folkloric-themed seminars, dance trainings, and other form of local folk entertainment.



Table 8

Theater

Theater	Event	Sponsors	Remarks
Pugutan (Re-enactment Drama of the Beheading of Longinos) presented in public plaza	Black Saturday in Gasan and Mogpog	Sponsored by the local municipal government of Gasan and Mogpog	Practiced / Script preserved/
Senakulo (Re-enactment Drama of Passion of Christ) presented in public plaza	Holy Week in Boac	Sponsored by the local municipal government of Boac	Practiced / Script Preserved
Tatlong Hari (Re-enactment of Biblical Three Kings) presented beside the church in an open arena.	Three Kings Celebration in Gasan Catholic Parish Church	Presented in public by the Parishioners of St. Joseph Spouse of Mary Catholic Church	Practiced / Script Preserved

Theater in Marinduque is typically organized and shown during the Lenten and Advent seasons. The *Pugutan* (beheading) and *Senakulo* are both shown live during the holy week while the *Tatlong Hari* depicts the search of the wise men for the newly born Child Jesus.

Table 9

Gustatory Art

Food	Type of Food	Location	Remarks
<i>Arrowroot</i> Cookies	Snack	Boac Hotel and Sta. Cruz, Marinduque	Exported
<i>Panganan</i> (Fried Arrowroot)	Snack	Gasán and Boac Public Markets of Marinduque	Existing / produced by local business
<i>Saludsod</i> (steamed root-crop)	Snack	Gasán Public Market, Marinduque	Existing / produced by local business
<i>Ulang-Ulang</i> (<i>Kagang</i> crabs and young jackfruit vegetable with coco milk)	Viand	Gasán, Marinduque	Existing / cooked by the locals of Gasán

The province's national identity in terms of unique cultures, beliefs, practices, and traditions includes the following: Marinduque is famous for its *Moriones* during the Lenten Season, the traditional ceremonial *Putong* performed all over the province in various celebrations and events. The indigenous *Kalutang* instrument for entertainment purposes continuously mesmerizes and captivates audiences to include tourists. Such aforesaid channels of the Humanities which are considered to be the core of the *Marindukanon* tradition are applied mainly in education by the church, schools, agencies, and the community as well. Other known unique practices include the massive involvement of the male youths of the Municipality of Gasán in the *Pataraka* which is also performed during the Good Friday procession accompanied by the *Popuwa* Women who parade and walk the streets with faces covered with *popuwa* leaves in a black suit and barefooted.

In terms of the natural heritage of the province, it boasts of its famous beaches in Poctoy, Maniwaya Island, Tres Reyes Islands, and the 6-star island resort, The Bella Roca.



Food is also abundant in the island province with its famous arrowroot cookies which are commercially produced for local, national, and export consumption.

Further, due to the exuberance of Marindukanons in the celebration of festivals, the province has established its own identity in terms of street dancing like the Bila-Bila Street Dance Festival celebrated during the Feast of Our Lady of the Immaculate Conception on December 8 in the provincial capital of Boac and the Gasang-Gasang Easter Sunday Street Dancing Festival in the Municipality of Gasan.

The colorful *Kalesayahan* (decorated horse carts) Parade happens annually during the celebration of the founding anniversary of the Municipality of Gasan in August. Equally colorful is the *Kangga* Festival of the Municipality of Mogpog where carabaos are dressed and their respective carts are decorated with colorful embellishments celebrated during the Feast of San Isidro Labrador in May.

5. Conclusion

Marinduque is a tiny island province in the Southern Tagalog Region that is part of Mindoro, Marinduque, Romblon, and Palawan provinces comprising the MIMAROPA region. It is very made up of almost a quarter of a million in terms of population and is a place where very rich culture, beliefs, practices, and traditions thrive.

With the various tables presented showing the presence of various channels of the Humanities in the locale of the island province of Marinduque, it is very evident that indeed the conservancy and indigenization of the Humanities to education is very much possible and attainable.

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