

LEARNING RESOURCE

SPA - MUSIC



Introduction to Heritage

Grade 8 – Quarter 1

the
PerfLab
INCORPORATED

GOVERNMENT PROPERTY
NOT FOR SALE

LEARNING RESOURCE for MUSIC

INTRODUCTION TO HERITAGE

Grade 8 Quarter 1

Republic Act 8293, section 176 states that: No copyright shall subsist in any work of the Government of the Philippines. However, prior approval of the government agency or office wherein the work is created shall be necessary for exploitation of such work for profit. Such agency or office may, among other things, impose as a condition the payment of royalties.

Borrowed materials (i.e., songs, stories, poems, pictures, photos, brand names, trademarks, etc.) included in this Learning Resource are owned by their respective copyright holders. Reasonable efforts have been exerted to locate and seek permission to use these materials from their respective copyright owners. The publisher and authors do not represent nor claim ownership over them.

Published by the National Commission for Culture and the Arts

Development Team of the Learning Resource

Writer: Arvin Manuel R. Villalon

Editor: Jose S. Soliman, Jr.

Cover Illustrator: William Matawaran

Layout Artist: Arvin Manuel R. Villalon

Management Team: Marichu Tellano and Henrietta Kangleon (NCCA),
Tanya P. Lopez (PerfLab)

For inquiries or feedback, please write or call:

NATIONAL COMMISSION FOR CULTURE AND THE ARTS

633 General Luna Street, Intramuros, Manila

E-mail: info@ncca.gov.ph

Trunkline: (02) 85272192 8527-2202 8527-2210 8527-2195 to 97 8527-2217 to 18

FOREWORD

Welcome to this Learning Resource for Music.

This Learning Resource was developed by experts from the National Commission for Culture and the Arts as a reference to aid you in developing rich, meaningful, and empowering learning in the creative fields. Every effort has been exerted to produce a Self-Learning Learning Resource that incorporates the most fundamental elements and principles of each discipline, while providing a spiraled, scaffolded, and multi-sensory approach to allow you to explore your innate creativity while building discipline and rigor in your chosen discipline.

Each lecture, activity, or reflection here is designed to be meaningful. Each one designed to build from the previous one, and each one with the objective of building up for the next skill or competence. We hope that you will find these activities challenging but empowering, and that your potential as a Filipino artist and Creative is further enhanced and inspired.

These Learning Resources take into consideration the various limitations and challenges brought about by the current situation and provide you with the flexibility to manage content and pace to your individual needs while maintaining standards for creativity, embodying 21st Century skills, and aspiring towards artistic excellence. Beyond compilations of dry information, these Learning Resources seek to develop *Higher Order Thinking Skills* of Analysis, Evaluation, and Creation.

If you are planning to use this Resource as a facilitator or teacher, you are expected to guide and orient your learners in the proper and efficient use of this Learning Resource. Most, if not all activities, will entail exploration, investigation, and experimentation, as such it is imperative that you, as the facilitator, establish the guidelines which will allow your students to be creative but within responsible, safe, and academically-sound limits. Your guidance and mentorship is expected and encouraged throughout the learning process.

We look forward to your journey as an artist, MABUHAY!

INTRODUCTION AND OBJECTIVES

Dear Readers,

In this Learning Resource, you will be introduced to the basic concepts of heritage. The theme for Grade revolves around heritage. Our musical heritage is important and there is a need to study, appreciate, practice and safeguard what we have received from the past.

At the end of this Learning Resource, you will be able to:

- Explain what is heritage
- Assess the music resources of your community
- Understand the basics of cultural mapping
- Create a cultural map depicting the music heritage in your locality

The Learning Resource may be used for, and is applicable to, the following DepEd Code:

SPA_MU8-Ia-1

SPA_MU8-Ib-2

SPA_MU8-Ic-3

Lesson 1

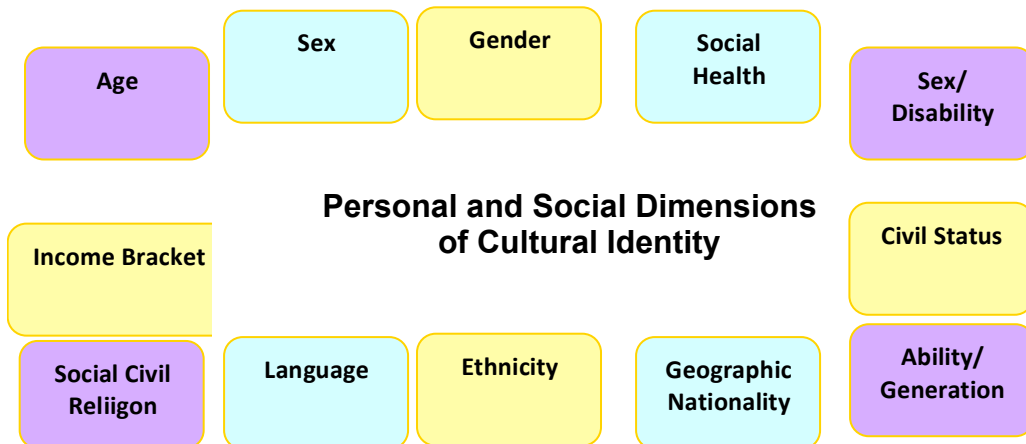
Personal and Social Dimensions of Culture and Arts (Week 1)

In Grade 7, you were exposed to the language of artistic and creative expression, elements of music and the foundations for voice or instrument-playing all in the context of performance. For this grade level (Grade 8), you will appreciate how your community can be a source of music. Lesson 1 will introduce you to what is cultural heritage and how this is located in the various dimensions of the society at large.

ACTIVITY 1

- i. Look at the figure, *Personal and Societal Dimensions of Identity*. Fill-in the Table by providing a word, phrase or sentence to describe each dimension of your identity.

The guide questions will help you answer each dimension.



2. In the table below, read the definition of each dimension and on the column for answer, describe each dimension of your personal and cultural identity. Write your answers on your notebook.

Personal Dimensions	Answer
1. Age – the number of years you have lived since your birth	
2. Sex – your being male or female assigned to you, based on the sexual organ at the time of your birth	
3. Gender – your sexual identity or preference which may or may not be based on your sex	
4. Health – description how healthy are you. Write down if you had experienced health concerns such as illnesses, operations, in the past	
5. Disability – do you have any diagnosed physical or psychological disability? If you have write how you feel about it.	
6. Civil Status – describes if the person is single, married or separated	

Social and Cultural Dimensions	Answer
7. Income Bracket or Class–classification based on your family’s income bracket.	
8. Religion – refers to the group you belong to in terms of a belief in a higher Being or God	
9. Language-Dialect – the spoken word at home or in your community. You may write more than one. Describe how much you know about your language.	
10. Ethnicity – the social group where you belong to usually based on language or cultural practices. On a bigger scale this means race. For example your answer can be: I am Chinese or Tagalog	
11. Nationality – the country which you belong to. Write down if you have mixed citizenship or ancestry.	
12. Generation – pertains to the specific period and time you grew up. For example those born in the 60s were called baby boomer, or the 70s as generation x. Describe what makes your generation different from other generation.	

3. After answering each dimension, what does it say about you as a person? Right a short essay (maximum of 400 words) on what you have realized about your personal and community dimensions of cultural identity.

The Concept of Identity

We have a personal awareness of who we are. At the age we when begin to become conscious of the things around us, we begin to ask and seek answers to the fundamental question, "Who am I? Your answer can be as simple as giving out your name, or telling somebody about your values, thoughts and emotions. For others the quest for the answers might be through self-reflection.

Culture as a Source of Identity

Culture and the arts can be sources of one's identity. Yet the concept of culture is a big concept since it covers all aspects of our lives. The UNESCO (2008) describes culture as follows:

Culture comprises the whole complex of distinctive spiritual, material, intellectual and emotional features that characterizes a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs

According to Ajay Bhatt, culture has the following importance for the individual and for the group:

A. Importance to the individual:

(1) Culture distinguishes human from animal. It is the culture that makes you human. It regulates a people's conduct and prepares him/her for a group life. Without culture people would be forced to do everything on his own, which would have meant a loss of energy.

(2) Culture provides solution for complicated situations. Culture provides guides for difficult situations. Culture not only defines but also determines what we eat and drink, when to sleep, when to laugh etc.

(3) Culture provides interpretations to certain situations. Through culture the human gets traditional interpretations for many situations according to which he determines his behaviour. For example, if a cat crosses his way he postpones the journey.

(4) Culture shapes personality. No child can develop human qualities in the absence of cultural environment. Culture prepares the human being for group life. It is culture that provides opportunities for the development of personality and sets limits on its growth.

B. Importance for the group:

(1) Culture keeps social relationships intact. Culture has importance not only for individuals but also for the group. Culture prepares the human being for group life. Group life would have been poor, nasty, and short if there had been no cultural regulations. Group solidarity rests on the foundation of culture.

(2) Culture teaches a person to think of himself as a part of the larger whole. It provides him with the concepts of family, state, nation etc. and makes possible the coordination and division of labor.

(3) Finally, culture also creates new needs and drives, for example, thirst for knowledge and arranges for their satisfaction. It satisfies the moral and religious interests of the members of the group.

Arts are means to express culture. As an expression it takes various forms such as music, dance, theatre, visual arts, literary arts including integrative arts that combine two or more forms. This is much common in traditional and indigenous arts. If you look deeper into the artistic expressions it may even reveal various aspects of the culture of the people such as the reflection of the environment, history, values and beliefs systems including spirituality.

Let us take the example of the jeepney, a popular public transportation of Filipinos.



Source:

[http://media.photobucket.com/user/Cal_Jennings/media/Eros/jeepney.jpg.html?filters\[term\]=jeepney&filters\[primary\]=images&filters\[secondary\]=videos&sort=1&o=0](http://media.photobucket.com/user/Cal_Jennings/media/Eros/jeepney.jpg.html?filters[term]=jeepney&filters[primary]=images&filters[secondary]=videos&sort=1&o=0)

The jeepney has been so influential that it has been called the king of the roads. It has influenced even music. Read the lyrics of the 70's song Manila, Manila by the Hotdogs as you listen to the music. Many would find the song familiar since it was used in the recent Southeast Asian Games last 2019. Try to browse the net for the music: <https://www.youtube.com/watch?v=iY0Lqvvm2GA>

Maraming beses na kitang nilayasan
Iniwanan at iba'ang pinuntahan
Parang bababeng ang hirap talagang malimutan
Ikaw lamang ang aking laging binabalikan

(Quiapo Quiapo Quiapo, isa na lang ah, aalis na. Para!)

Manila, I keep coming back to Manila
Simply no place like Manila
Manila, I'm coming home

I walked the streets of San Francisco
I've tried the rides in Disneyland
Dated a million girls in Sydney
Somehow I feel like I don't belong
Hinahanap hanap kita Manila
Ang ingay mong kay sarap sa tenga
Mga jeepney mong nagliliparan
Mga babae mong naggagandahan

Take me back in your arms Manila
And promise me you'll never let go
Promise me you'll never let go

Manila, Manila
Miss you like hell, Manila

No place in the world like Manila
I'm coming here to stay!

Read more at <http://www.songlyrics.com/hotdog/manila-lyrics/#IXpAviXopRxyiyJ4.99>

Lesson 2

What is Cultural Heritage?

Since art is contextualized according to one's environment or social milieu as they call it, as a budding artist you may want to learn more about the different facets of your identity as found in your environment. This requires a degree of sensitivity to your surroundings, to the events happening in your community.

Now this requires a deal of research. In the succeeding weeks, you will be introduced on how to conduct cultural research through the process of cultural mapping. Hopefully, an artist who is grounded with the knowledge of his community, will be able to draw inspiration in the creative process. Before you go into the process of how to map your cultural resources, you need to understand the concept of heritage.

Cultural Heritage

Republic Act 10066, or the National Heritage Law defines heritage as totality of cultural property preserved and developed through time and passed on to posterity (In Villalon, et. al 2020). UNESCO (2007) defines heritage as legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations.

Heritage performs several functions such the following:

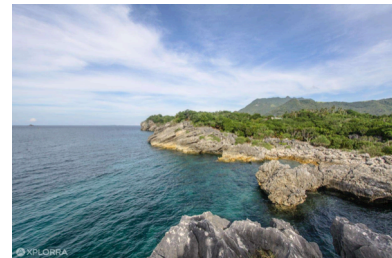
- a. Identity - Our heritage is a source of pride. Likewise if you know your history, you have a sense of rootedness. In the first week you have learned about the personal and social dimensions of identity. Heritage being part of one's ethnicity which can cover language and expressions of culture give a person's sense of identity.
- b. Education and Values: Heritage is a repository of what is important for any culture and hence it can contain values. For example, the Tagalog region has a custom of saying *po* or *opo* to signify respect towards the elders. This custom reflects family values of respect and devotion to the older generation. Likewise heritage is part of your lesson content in many of your subjects such as history, music, arts and even science.

- c. **Pride:** Nations take pride of the heritage they have. For example Belgians have a beer culture tradition that is practiced by everyone during occasions and festive events. We take pride in our old churches and mosques or antiques that your family own which are considered as heirlooms.
- d. **Expressions of Diversity and Freedom:** Heritage comes in different forms and expressions. These actually reflect diversity, or the condition of a society where there are multitude of beliefs and its expressions.
- e. **Bequests to Future generation:** Heritage is meant to be passed on. Therefore it is a gift to the younger generation by the older generation. As a gift, a lot of communities have benefited from the heritage that has been protected and preserved up to the present generation. For example, the city of Vigan, is visited by tourists every year because of the well-preserved Spanish Colonial Houses. This provides jobs and income to the locals.

So what makes something a heritage. Unless declared by the government, the heritage laws presumes that an object or a structure can be considered a heritage if it is more than 50 years of age. As a summary what makes it a heritage, are based on four factors:

- a. **Time or Age** – the older a heritage is the more valuable
- b. **Significance to a community** – people protect what they value. A heritage should have a significance to the people

1. **Natural Heritage** - comprises the unique land formations and water bodies situated in an outstanding ecosystem of the locality that includes the iconic flora and fauna which are considered as having scientific, aesthetic and cultural importance;



www.explora.ph

2. **Tangible Immovable heritage** - refers to both immovable cultural properties with historical, archival, anthropological, archaeological and artistic or architectural value. Examples of these are old buildings, monuments, sites, and heritage houses from different periods of time.



www.youtube.com

3. Tangible Movable heritage - refers to movable cultural properties with historical, archival, anthropological, archaeological and artistic or architectural value. Examples of these are objects such old furniture, archives, artwork, coins, jewelry, costumes.



www.youtube.com
en.wikipedia.org

4. Intangible cultural property includes oral traditions and expressions, performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe and traditional craftsmanship that are found in the locality.



5. Personalities - pertains to outstanding men and women who are known for their significant contribution in the history and development of the community;



www.youtube.com

6. Cultural Institutions refer to public or private organizations or institutions that work for the preservation or promotion of culture, including, but not limited to schools, museums, libraries and archives, churches, art galleries, among



en.wikipedia.org

- c. Protect, Preserved or Safeguarded – an object or practice is considered heritage if it has withstood the test of time. If the people protect and continue to do their practices and pass these on to the next generation, then it can be considered a heritage.

Categories of Cultural Heritage

Cultural Heritage can be classified according to categories. By classifying heritage, conservationists can better define, analyze and protect a particular heritage. At the end of this lesson you shall identify why music is considered a heritage.

Cultural heritage can be further considered as a cultural property. Cultural property shall refer to all products of human creativity by which a people and a nation reveal their identity; and Natural history specimens and sites. Cultural property can be public or privately-owned, movable or immovable, and tangible or intangible



The Philippine Framework classifies heritage according to two major categories:

Tangible Cultural Property refers to cultural property with historical, archival, anthropological, archaeological, artistic and architectural value and with exceptional or traditional production whether of Philippine origin or not, including antiques and natural history specimens with significant value.

Intangible Cultural Property shall refer to the peoples' learned processes along with the knowledge, skills and creativity that inform and are developed by them, the products they create and the resources, spaces and other aspects of social and natural context necessary for their sustainability. This shall refer to the practices, representations, expressions, knowledge and skills, as well as the instruments, objects and artefacts associated therewith, that communities, groups and individuals recognize as part of their cultural heritage. From this framework, we can enumerate the Major Domains of Cultural Heritage:

Assessing Significance of Cultural Heritage

If all objects, practices, buildings are more than 50 years or more, does it mean that all can be considered heritage? What is your answer? You are right, not all can be considered heritage. So how do we narrow down properties as heritage properties? This is determined by the assessment of significance.

For a cultural property to be significant or important, it should be tested according to the different kinds of significance. Significance means a cultural property's or practice's historic, aesthetic, scientific, social and spiritual value for the past, present and future generations. Cultural significance-setting is fundamental in the conservation process. You preserve or conserve what is important for you.

Read and try to understand the different kinds of significance to prepare you for the activity at the end of the reading.

1. Historical significance: the property or practices is attached to a significant event that happened in the past. In fact, the age of a monument or an old building indicates historical significance. It is a witness to the events that happened in the community. For example the Gabaldon building in your Central Elementary School is one of the oldest structure in town. Your father or mother may have graduated from these halls.
2. Aesthetic or artistic significance: refers to the artistic value of the heritage being observed. Use the elements of the arts to analyze if the heritage has this artistic value. For example, the parade of saints during a procession has its own aesthetic significance. The carved figures made of ivory; the play of lights and the music played by the band add to its artistic value.
3. Socio-political and spiritual significance: refers to the contribution of the heritage property or practice to the social, political or spiritual life of the community or country. For example the 100-year-old acacia tree is a meeting place of people for many generations. This is located in the town plaza, also a heritage site which has a political significance because this is where public announcements, proclamation of elected officials are made. The mosque has a spiritual significance to the Moro people.
4. Scientific significance: the heritage property is important as far science and research is involved. Many of the natural heritages have scientific value. For example the Underground River in Palawan boasts of endemic flora and fauna which is very important in understanding cave and underground river habitat.
5. Economic significance: refers to the contribution of the heritage to the wealth, income of the community. For example a mother cells the traditional *bibingka*. She was able to send all her children to school because of this tradition.

So how do you assess significance? We need to collect information or data about the heritage through various methods which you will learn next week. After getting the data make a statement, which is a paragraph or two about what is the significance of the property and why? The example shows how this is done:



www.pinterest.com

Palayok

Type of Heritage: Tangible

Movable

Brief description: The palayok is the traditional clay pot of the Filipinos used for cooking.

Significance:

- a. Historical: It is the cooking utensils of the ancestors of Filipinos
- b. Social: People gather in front of the cooking pot to help in the cooking which also includes the sharing of stories by members of the family
- c. Economic: makers of the *palayok* earn from selling

ACTIVITY 3.

Identify one heritage item for each 5 domains (natural, immovable, movable, intangible, personality or institution). Get a picture of the heritage property, interview members of your family or through online chat get in touch with members of your community to get data. Briefly describe the heritage item and your assessment of the significance similar to the example shown above. The maximum points for this activity is 50 points.

	Poor	Fair	Good	Very Good
Choice of heritage property including photo (10 points)	Property is not heritage No photo; incorrect photo	There are doubts if the property is a heritage. Photo is unclear	Property is accepted as heritage. Quality of photo is good.	Property is accepted by region and nation as heritage. Clear and good quality of photo
	1 point	4 points	7 points	10 points
Brief description (15 points)	Description is lacking	Description just focused on the basic information	Description contains the important elements.	Comprehensive description
	3 points	7 points	11 points	15 points

Assessment of Significance (20 points)	Assessment is incomplete; data cannot justify the assessment 5 points	Assessment is lacking; some data are missing 10 point	Assessment contains the important elements; basic data are included 15 points	Assessment is comprehensive and supportive by data 20 points
Referencing (5 points)	No references 0 points	Incomplete references 2 points	Some references were made 3 points	References are complete 5 points
Maximum Points per category	9 points	23 points	36 points	50 points

Lesson

3

What is Cultural Mapping? (Week 3)

The Heritage Law or Republic Act 10066 states that communities, through their government officials should have an inventory or a collection of the heritage resources in their community. The inventory can be achieved through participatory cultural mapping which is an approach used to identify, record and use cultural resources and activities for building communities.

“Cultural Mapping is a process of collecting, recording, analyzing and synthesizing information in order to describe the cultural resources, networks, links and patterns of usage of a given community.” (Hagen, Canada Toolkit).

Why is called mapping?

Maybe you are wondering why is it called mapping. Mapping means you try to locate or find the heritage resources in a community. Remember there are some heritage that need your protection and preservation. So how can we protect, if we do not have any information. So mapping is a form of research about culture.

How is this related to Music?

As an SPA student, music is an intangible heritage and you have to find many of the music practices in your community that need to be preserved. For example, there are folk songs in your community that need to be recorded and perhaps notated so that this can be passed on the next generation.

What are basic steps in cultural mapping? (The who what, when, where, why and how)

1. Preparation phase: in this stage, the members of your community composed of elders, government officials and artists plan on how to do the cultural mapping. They decide how long (when) it will take, the location (where) they will cover and the people who will be involved in the project.
2. Review of the key concepts of heritage: The community will understand Why it is important to conduct cultural mapping. Review what you have learned in Lesson 2 on the domains and the assessment of significance.
3. The community will now identify which among the different heritage resources that should be mapped and what specifically to map. They can choose from the many categories that you have learned last week.
4. Mapping does not stop only after you have identified your targets. You need this time to do research so that you will be able to describe the heritage and assess the significance. The next lesson under this module will teach you the different mapping methods.

5. You write your research and compile all that you have collected.
6. The community can decide what to do about the data that was collected. They can propose ways on how to protect their heritage.

Methods of Cultural Mapping

There are several methods of cultural mapping. However for someone like you who is just starting, you have to learn just the basic methods which are enumerated and explained below:

1. Interview

Interview is a research method where the researcher asks questions to the informant about a certain topic. This can be done through: a) Formal interview – where you have ready questions before you face the person; or b) Informal –wherein the flow of question and answer is just like a conversation. You based your follow-up questions on the response of the person. In an interview, the person doing the research is called the interviewer while the person who answers is called the interviewee.

Interviews may be conducted one-on-one or in a group. A group interview has advantage over the individual interviewing because Filipinos usually like to talk with the group. However if the questions are more private or sensitive, a one-on-one interview is the best approach.

When interviewing two or more informants we call this the focused group discussion (FGD). During the FGD, participants may freely answer the questions posed by the researcher/s. It is important during FGDs that there is a documentor to write the participants' responses. So when you do cultural mapping it is better if you work with your classmates.

Interviews can be face-to-face or if there is a problem with distance or health concern, interviews can be held through telephone or videoconferencing.

2. Participant Observation

Participant Observation is a research method in which one learns about a culture through social participation and personal observation within the community, as well as interviews and discussion with individual members of the group over an extended stay in the community. This method can be quite useful especially in documenting intangible heritage. For example if you want to document a folk dance, the cultural mapper (that's you!) does not only watch the dance but they actively engage with the community by actually performing the dance with them. The result is you gain a deeper understanding of the heritage practice that is being documented.

Another example, when mapping cuisine (cooking), the researcher actually takes part in the preparation of ingredients, the actual cooking and serving of the finished product. As a method, participant observation is also an effective means to build rapport (bonding) with members of the community. Participation or *pakikilahok* is much appreciated by Filipino communities for it means that the researcher is willing to understand and take part in their cultural practices.

3. Document Studies

There is research about the heritage conducted in the past. Many of these were published in a book, magazine or any other printed form. Some can even be accessed through the Internet. Document studies involve doing research through the written materials about what you want to study. In fact before you do the methods discussed above, it is best to do a review of studies or research made in the past. You can visit the local library or browse the net for resources. Just do not forget to acknowledge the source or sources.

How do you record your data in cultural mapping?

Recording is very important when doing cultural mapping. You have to take down notes about what the interviewee or respondent is saying. You can also record this using a recorder or even your cellphone. If your study is about music or any other performing arts or one that involves a process, you take photos of each step or take a video to capture the process. Make sure that before you record ask permission from the respondent. Some are not willing to have their photos or videos taken. Before you leave share, with the respondent/s what you have gathered. This is a form of checking if you have understood what they were saying. It can also be a chance for them to add more data to your interview.

Observing Ethics in Cultural Mapping

Before you do the actual mapping you have to observe the basic ethical principles. This means you will have to tell the people you are collecting data about the what, why and the how of the project. This is the principle of informed consent. You also have to ask if they are willing to participate and the things they will share can be written and shared to other people. This is the principle of consent. So by being honest to people whom you might interview or observe you are getting their informed consent. Another principle is honesty. You have to tell the truth if you did not understand what they are saying and if what the data that you collected is correct. The principle of safety means that you avoid exposing yourself or people to danger.

Music and Cultural Mapping

What is the classification of music in terms of its heritage domain? If we refer to a musical instrument that has a heritage value since it is quite old, then the musical instrument can be classified as a tangible movable heritage. If you associate music in terms of a performance hall such as CCP which is close to 50 years, then the music hall is a tangible immovable heritage. If you map the biography of National Artist for Music, Andrea O. Veneracion of the Philippine Madrigal Singers, then music is subsumed under the domain of personality. If you talk about an old institution or organization related to music such as a marching band which was established during the 1900s, that organization is definitely a heritage under significant institutions. And by association, music can be related to the natural heritage as well such as the enumeration of the vegetables in the song, "Bahay Kubo". Now if we describe music as a performance or as part of a social practice (such as

singing for weddings or funerals), then music becomes an intangible heritage. Technically, UNESCO puts music under the category of the intangible heritage.

ACTIVITY 2. MAKE A VISUAL TARGET OR A CULTURAL MAP

1. Draw a map of your Region.
2. Identify one heritage item found in your region per category/domain. Remember the domains include natural, tangible immovable, tangible movable, intangible, personality and institution. Try to choose heritage items related to music. For example you may choose the bamboo plant for your natural heritage because it is a material for making musical instruments.
3. Search a picture and locate where these heritage items are found and make lines or arrows to show it.
4. Make a brief description of the heritage items. You will now use any of the methods that you learned such as interview, document studies, participant observation to write your description.
5. Include an assessment of significance in your work.
6. Now you have made a cultural map of the significant cultural heritage of your region that is focused on music

Rubrics:

	Poor	Fair	Good	Very Good
Choice of heritage property including photo (5 points)	Property is not heritage No photo; incorrect photo 0 point	There are doubts if the property is a heritage. Photo is unclear 2 points	Property is accepted as heritage. Quality of photo is good. 3 points	Property is accepted by region and nation as heritage. Clear and good quality of photo 5 points
Brief description (20 points)	Description is lacking 5 points	Description just focused on the basic information 10 points	Description contains the important elements. 15 points	Comprehensive description 20 points
Assessment of Significance (20 points)	Assessment is incomplete; data cannot justify the assessment 5 points	Assessment is lacking; some data are missing 10 point	Assessment contains the important elements; basic data are included 15 points	Assessment is comprehensive and supportive by data 20 points
Referencing (5 points)	No references 0 points	Incomplete references 2 points	Some references were made 3 points	References are complete 5 points
Maximum Points per category	9 points	23 points	36 points	50 points

References:

Bhatt, Ajay (2020). What are the important functions of culture Retrieved from

Brigino, R., et. Al (2012). The Nature of art. (pp. 1-19) In *Philippine Art and Culture*.
Quezon City: Anvil Publishing House.

Muus, Rolf (1996). Chapter 3. Erikson's Theory of Identity Development (pp 42-57).
In *Theories of adolescence*. New York: McGraw Hill.

Villalon, A., Labad, L., Horfilla, N. (2020). *Cultural Mapping Toolkit*
Manila: National Commission for Culture and the Arts

<https://www.preservearticles.com/sociology/important-functions-of-culture/1900>