



Local studies centers: transforming history, culture and heritage in the Philippines

IFLA LIS Student Paper Award 2012

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Session:

180 — Innovative libraries: transforming our communities — Asia and Oceania

Abstract:

Purpose of this paper: This paper is an exploratory study of the specialized information centers in the Philippines referred to as local studies centers. Local studies centers combine a library, an archives and a museum as one, in terms of the range of the collections, and serve one purpose of preservation of knowledge, history, culture and studies about a certain locality defined in all facets. It aims to identify and describe the nature, practices and status of these local studies centers and to explore the innovative and transformative role of these local studies centers in the fields of history, culture and heritage studies in the Philippines. This paper specifically examines the impact of their programs, projects, services, and activities on the study, development and promotion of the three above said fields.

Design/methodology/approach: The qualitative - descriptive type of research method were employed in this study. Literature reviews, ocular visits, and case studies were conducted in

the local studies center that were the subject of this study: local studies centers found in three regions in the Philippines, namely: Central Luzon, CALABARZON and MIMAROPA Regions.

Findings: *The findings reveal the common and unique characteristics of local studies centers in the Philippines. It also reveals which programs, projects, services and activities of these local studies centers have beneficial impacts in the development and advancement of the fields of history, culture and heritage studies in the Philippines. This study elicits three outstanding features of local studies centers in the Philippines: 1) they collect materials pertaining to ethnic groups, and make the materials available and accessible to potential users, mostly, in one center, 2) their holdings include library materials, archives and museum artifacts, and 3) they conduct researches and publish books, relating to history, culture and heritage of the localities they serve and the Philippines.*

Practical implications: *This paper may provide insights for the management (or future establishment) of local studies centers not just in the Philippines, but also in other countries. It will also highlight and study their unexplored role in the fields of history, culture, and heritage studies. Since local studies centers take part in the creation, repackaging, publishing, storage, dissemination and preservation of knowledge, information, culture and heritage, it is important to study them to further improve their management and development as knowledge generators and repositories.*

What is original/value of this paper: *This is the pioneer study that explores the nature, practices and status of established local studies centers in the Philippines. Through examining their programs, projects, services and activities, this study will shed light on the role of local studies centers in the fields of history, culture and heritage studies, and as well information science.*

Keywords: *Philippines, local studies centers, history, culture, heritage, local studies*

Introduction

People create information every day, seven days a week. At this day and age, people have witnessed how our society has evolved when it comes to information. Information is therefore essential to survival in our present communities. One way that contributes to the enlightenment of these communities, is through their search for information and knowledge on what happened, what is happening and what will happen in their surroundings. Thus, one of the principal interests of an enlightened or informed community is the study of local history (Hobbs, 1962). The field of local history is subsumed with importance, as active interest on it rises. Undoubtedly, one of the contributory factors to the rise of this active interest, as suggested in 1959 by Hoskins (cited by Hobbs, 1962), is that “people become more inclined to study something of which they can reach, easily grasp of, and can find a personal and individual meaning.” This „personal and individual meaning“ may include the experiences and chronicles of these people, or the events and happenings in the locality they belong to. This is in general part of the story of what we so called the local history. Mibolos (1998) attributed local history to the collective experiences of a certain group of people. The

approaches on local history changed through time. The local history before, is limited only into three approaches. These include:

- 1) the attempt to discuss local history as a subject reflected of national events, resulting in a catalogue of local occurrence; 2) the study of particular records, such as churchwardens' accounts, resulting in a concentration upon curiosa rather than essentials; and lastly, 3) the determined and scientific collection of facts from many and varied sources which resulted in the best of the 18th and 19th century local histories (Hobbs, 1962, p.4).

Currently, people expand their interest to study further something that they can easily understand and relate with, leading the field of local history to a new approach of attempting to study the growth and development of the locality including its institutions and all its manifold aspects. This is done through field work, co-operative study, examination of original records, and rewriting of social and economic history. In this manner, the study of local sources adds to the knowledge of the mentioned subject (Hobbs, 1962). The expanded interest in local history is then transformed into a wider and deeper sense, introducing the birth of 'local studies.' The term, local studies, "covers the local environment in all its physical aspects, including geology, paleontology, climatology and natural history, and in terms of all human activity within that environment, past, present and future" (Martin et al., 2002, p.1). Local studies do not only cover the local history and the past, but rather includes the present and future information about a locality.

While the concept of information, specifically local studies, changes from time to time, the concept of treating these information changes as well. Not only libraries are involved in this paradigm shift but also other institutions such as museums and archives, and later on the local studies centers.

Research Questions

The primary concern of this study is to identify and describe the nature, practices and status, with emphasis on programs, projects and services, of local studies centers in the Philippines.

Specifically, the following research questions were investigated:

1. What are the characteristics and status of local studies centers in the Philippines?
2. What are the contributions of local studies centers to history, culture and heritage studies in the Philippines?
3. What is/are the impact/s of these contributions of local studies centers to history, culture and heritage studies in the Philippines?

Literature Review

Local Studies Centers

Attributing the concept “local studies” to the term “local studies centre (same with “*local studies center*”),” Rimmer (1992) mentioned some definitions of the concept of the former. Local studies can be: 1) a sub-discipline of librarianship, 2) a type of history project relating to a locality, and, 3) a “local study” *per se*. On the other hand, the terminology “local studies centre,” according to Rimmer (1992) was vague. He then noted that a “local studies centre,” as it suggests, is known to be an agency that combines a records office, a local studies library and sometimes a museum (see Figure 1).



Figure 1: The local studies center: a library, an archives and a museum.

Rimmer also noted that different terms have been used for the said combined units that can be synonymous to the “local studies centre.” These include: “local interest centre,” “records and research centre,” “local history resource centre” and “heritage centre,” thus suggesting that there is no established vocabulary on the idea, and thinking about it is rather unformed.

Tracing back the origin of the concept of the local studies centers, according to Rimmer, they emerged in the years of change preceded the implementation of the 1972 Local Government Act in Europe in 1974. In the United Kingdom, they were rooted in the “local history resource centres,” which are credited to Michael F. Messenger (Ansell, 1987), and in which he was able to define the concept of “local history resource centre” during a meeting of the Midland Federation of Museums and Art Galleries (Rimmer, 1992). The same concept was then described by Philip C. Cruttenden (1975) in his article *Local History Resource Centres* “as unlimited media bureau containing the total

contents of record office repository and the local history sections of the reference library and museum (p.179).”

The second significant development in this field, according to Rimmer, was the redefining of the local history library as the local studies library. He cited the two originators, who are Frederick Hallworth and Richard Peroni. In 1970, Hallworth, who was then the Wiltshire’s Director of Libraries and Museums, described his local studies services as “intending to contribute to a better understanding and appreciation of geological, archaeological, climatic, historic, demographic, and other factors”. On the other hand, Peroni, who was then the librarian of Oldham, defined the concept of local studies concisely. He referred his “local interest centre” to deal with “local studies as opposed to purely local history, and local studies in the sense that both current and historical information is treated equally” (Ansell, 1987). Nichols (1979) described the local studies library as a specialized information center, or a considered subject department within the general public library, that acquires topical records and sources of current information on the locality. He further quoted that:

the aims of a local studies library are quite simple. It should serve the locality in the same manner as a national library serves the nation. It must therefore, be equally conscious of acquiring all the published works required, and this will be the base for an exhaustive information service for all appropriate enquiries. The contents of the library should be as comprehensive as possible for all materials of record appertaining to the locality... (p.10-11)

Evolutionarily, it can be seen that from the “local history library,” it became “local studies library” and “local history resource centre,” which in turn became the “local studies centre” (Rimmer, 1992). From there, different “local studies centres” started to be established. In simpler terms, one can view the local studies center as a specialized information center combining a library, an archives and a museum in terms of the range of the collections, serving one purpose of preservation of knowledge about a certain locality defined in all facets (see Figure 1).

Local Studies in the Philippines

Local studies in the Philippines play a significant role in the study and understanding of the Filipino’s identity and past. Foronda (1972) noted that interest in research and writing of local history increased after World War II and this apparently is due to the resurgence of nationalism among Filipinos. Prior to that, the history of the Philippines and bibliographies of *Filipiniana* materials were written mostly by foreigners. The writing of local history in the Philippines was started by the Spanish friars, who included in their missionary work reports descriptive accounts of the people and settlements within their dioceses. Their narratives included descriptions of religions, domestic and social lives, industries, arts and music of the early people in the Philippines. Although they described the socio-cultural and political activities of the early Filipinos, one cannot ignore the possibility that there could be biases or prejudices

in their historical narratives (Boncan, 1998). Aside from this, Fr. de la Costa, a historian, observed that the Philippine historiography is relatively poor in regional and municipal histories (local history), and as a result, this lack leaves notable gaps in our knowledge which the more pompous accounts are unable to fill (Foronda, 1972).

Foronda noted that there was also lack of bibliographical tools, guides, catalogues and checklists which made historical research in the Philippines a frustrating experience. Another historian, Medina (1977) also noted “‘No documents, no history’ is one dicta of historical research. Such a reminder often depresses, considering that one of the greatest problems confronting research on local history is accessibility of materials” (p.185). The inaccessibility of research materials for the writing of local history became a problem of many historians and researchers. This then was a challenge to historiography.

On recent study, Buenrostro (2010) sought to find out how the city offices of selected cities in Bulacan, Philippines should manage and preserve their postwar or cotemporary records to the benefit of local history research. According to her, the management of archives and records has a direct effect on the availability of these materials for possible research. Thus also, the availability of such archival materials has a direct effect on the development of local studies, particularly local history.

Medina (1977) enumerated the general categories of materials that can be best used for local history research. These are library materials, artifacts or museum objects, and archival materials, and they usually can be found in a local studies center. Foronda (1972) then recognized that establishing these centers has significant contribution to the study of local history.

Aside from local history, cultural heritage continues to be a concern. In the Philippines, where culture changes from one island to another and is very diverse, cultural heritage is given importance through Republic Act 9470, *National Archives of the Philippines Act of 2007*, which states that:

It is the policy of the State to conserve, promote and popularize the nation’s historical and cultural heritage resources. The State shall pursue, conserve and promote the Filipino cultural heritage and resources including the documentary records of Filipino culture, history and governance (Art. I, Sec. 2).

A government institution, the National Commission for Culture and the Arts (NCCA), (created through the passage of R.A. 7356) is the overall policy making body, coordinating, and grants giving agency for the preservation, development and promotion of Philippine arts and culture. NCCA is, thus responsible for the culture and the arts in the Philippines. Through Executive Order No. 80, the coordination among the cultural agencies was strengthened, which placed the Cultural Center of the Philippines, the National Historical Commission of the Philippines, the National Museum, the National Library of the Philippines, and the National Archives of the Philippines under the NCCA umbrella. Further, through R.A. 9155, administratively attached the earlier aforementioned five cultural agencies to the NCCA, including now the Komisyon sa Wikang Filipino (NCCA, 2012). Through this account, it is clearly seen that culture and

heritage in the Philippines is vividly wide in range and as well given appropriate attention.

These mandates and initiatives established by the Philippine government further supports the establishment, existence and management of local studies centers in the Philippines.

Local Studies Centers in the Philippines

In 1976, Cullinane said that the emphasis today among many historians of the Philippines is towards “local studies.” He defined “local studies” as more in-depth studies of smaller units of society (a town, a group of towns having a common geographic or agricultural experience, a province, a linguistic group, a family, an individual, a business, an hacienda, etc.) over time. Materials and resources for such studies should be given focus for the purpose of scholarly writing on the local studies. Cullinane suggested that libraries within a region should coordinate their collecting activities and must be willing to share the materials on local studies with interested libraries and individuals. He further recommended the establishment of a “collecting center” for these materials on one major university library within a region. Foronda (1972) also suggested the establishment of centers in the locality devoted for the scholarship of local history. He described such centers, not just initiators of studies in local history but also institutions who display documentary / artifact evidences intimately related to these local histories.

Presently, centers, as described and as dedicated for the enrichment and study of one locality’s history, culture and related studies, were established. They are called “local studies centers.” Tracing the roots of the local studies centers in the Philippines, the Cebuano Studies Center in the University of San Carlos, Cebu City is being coined as the “mother of all local studies centers” in the country (A. Crisostomo, Personal communication, February 20, 2011). It was first conceived in 1972 and was established in December 1975 as part of the extension services of the University of San Carlos (Alburo, 2008). Following this was the establishment of the other local studies centers such as: Cavite Studies Center (De La Salle University Dasmariñas), Bahay-saliksikan ng Bulacan (Bulacan State University), Center for Tarlaqueño Studies (Tarlac State University), Cordillera Studies Center (University of the Philippines Baguio), Juan D. Nepomuceno Center for Kapampangan Studies (Holy Angel University), Tayabas Studies and Creative Writing Center (Tayabas, Quezon), and Sta. Rosa Studies Center (City of Sta. Rosa, Laguna). In 2008, a local studies centers umbrella network/organization was founded and was named “Kapisanan ng mga Bahay-saliksikan sa Bansa, Inc.” (KABANSA).

Since the establishment of these local studies centers in the Philippines, several individuals, including historians, emphasize the importance and value of these local studies centers. In the Philippine setting, it was acknowledged that local studies centers have the following main / ideal functions:

- 1) these serve as clearing house in-charge of collecting, organizing, disseminating and preserving local studies materials of their particular locality;
- 2) these local studies centers are responsible for conducting, publishing and promoting local historical researches;
- 3) these are responsible for promoting historical events and creating historical activities; and
- 4) these local studies centers are encouraged to establish and sustain linkage and networking with other centers, historical bodies, and government bodies both here and abroad (Foronda, 1991 as cited by Jimenez, 2006, p. 7).

According to Dr. Calairo (2007), the roles and importance of these local studies centers are already acknowledged both in the national and local levels especially in the academe. He further noted the following: 1) they have a distinct capacity to collect local materials, 2) they play a major role towards the documentation of our national history, 3) they are partner agencies of the national government in reaching the grassroots levels, 4) they serve as link to the academic sector, the business sector, the government sector and the community in order to fully realize the national goal, which is to document the comprehensive history of the Philippines, and, 5) they shape young minds, in terms of knowledge in the local and national history as well as studies.

Methodology

For this study, the concentration of the numbers of local studies centers in Central Luzon, CALABARZON and MIMAROPA regions of the Philippines was significantly considered for carrying out this study. The main respondents of the study come from: Batangas Heritage Center (BHC) (*of University of Batangas*), Cavite Studies Center (CSC) (*of De La Salle University Dasmariñas*), Center for Bulacan Studies (Bahay-saliksikan ng Bulacan) (CBS) (*of Bulacan State University*), Center for Central Luzon Studies (CCLS) (*of Central Luzon State University*), the Juan D. Nepomuceno Center for Kapampangan Studies (CKS) (*of Holy Angel University*), and the Mangyan Heritage Center (MHC) (*of Calapan City, Mindoro*).

Qualitative - descriptive type of research method was employed in this study. Semi-structured interviews with the management group (directors, administrators, librarians, archivists, curator, information specialists, local history coordinators, local cultural coordinators, events coordinators, programs / services staff, etc.) of the local studies centers, and ocular visits were conducted., Historical documents and records, including websites, brochures and publications of these local studies centers were examined.

Findings and Discussions

Characteristics

The findings of the study revealed the common characteristics of the selected local studies centers in Central Luzon, CALABARZON and MIMAROPA regions. The following characteristics may serve as pointers to consider in establishment and / or management of local studies centers in the Philippines.

- a. These local studies centers have mandates from the universities or colleges (or any institutions) that house them.
- b. They have budget allocation which usually comes from the university or college (or any institution) that houses them. Most of them also experience budgetary problems due to insufficient budget allocation.
- c. They have many linkages with different institutions, organizations, universities, etc. They all have linkages with the *National Commission for Culture and the Arts* (NCCA) of the Philippines.
- d. They have their own programs / services. Usually these programs / services include having library materials / collection, conducting researches, conducting seminars and conferences, and having publications (books, magazine, newsletters, etc.) of their own.
- e. Their actual users are mostly students.
- f. The common purpose of these local studies centers is supporting research and information needs of their users.
- g. One of the usual marketing techniques they applied for utilization is having a website.

Contributions of Local Studies Centers

This study identified some of the recent and ongoing programs, projects and services of the selected local studies centers as their contributions to the history, culture and heritage in the Philippines. Total of 65 programs, projects and services were identified, in which 42 of them were categorized under history, 54 under culture, and 46 under heritage (see Table 1).

Table 1. Contributions of selected local studies centers in the Philippines with corresponding category.

Local Studies Center	Programs, Projects and Services	Category		
		History	Culture	Heritage
Batangas Heritage	carries out researches and studies about <i>anting-anting</i> in		X	X

Center (BHC)	Batangas			
	acquires library materials for reference and research service	X	X	X
	publishes book and conducts book launching	X	X	X
	conducts an exhibit with the theme: <i>“Lumingon sa Lumipas: isang Sulyaap sa Uri ng Pamumuhay ng mga Batangueño Noon,”</i> wherein different artifacts about Batangueños lifestyle are exhibited in the UB Museum	X	X	X
	conducts a lecture-conference in cooperation with a university about discovering the unity of human experience		X	
	exhibits the photos of colonial churches in the Batangas province and paintings done by Batangueño artists	X		X
	conducts heritage tours, specifically in Taal and San Juan, Batangas	X	X	X
	creates the University of Batangas (UB) Philosophical Society, the working arm of the Batangas Heritage Center			
	conducts poetry-writing workshops		X	
	conducts lecture series and conferences on Batangueño history, culture and heritage, and even the UB’s history, core values and culture	X	X	X
	develops linkages with the other local studies centers and institutions in the Philippines			
	initiates a comprehensive research program for tourism development in Mataas na Kahoy, Batangas		X	X
Center for Bulacan Studies (CBS)	spearheads historical and cultural celebrations in Bulacan such as the month-long Flag Day, Philippine Independence	X	X	X

	Day, etc.			
	conducts lecture series, seminars, workshops and conferences on history, culture and heritage of Bulacan	X	X	X
	conducts commissioned and non-commissioned researches about Bulacan	X	X	X
	publishes DB Magazine and several books in a year	X	X	X
	provides reference services through the Filipiniana, Rizaliana and Bulacaniana collections and archives housed in CBS	X	X	X
	conducts <i>Talakasaysayan</i> , a quiz bee for high school students in Bulacan	X	X	
	develops linkages with the other local studies centers and institutions in the Philippines			
Center for Central Luzon Studies (CCLS)	caters research projects and data gathering projects, about history and other aspects of the locality	X	X	
	conducts film-showing	X	X	X
	exhibits through the Central Luzon Agricultural Museum	X	X	X
	conducts museum tour	X	X	X
	participates in different historical and cultural celebrations in the university and in Nueva Ecija	X	X	
	conducts seminars and conferences	X	X	X
	produces instructional materials for schools and colleges especially for CLSU			
	develops linkages with the other institutions			
Juan D. Nepomuceno Center for Kapampangan Studies (CKS)	preserves, studies, and promotes the Kapampangan culture and language	X	X	X
	maintains and acquires library materials and archives about Kapampangans	X	X	X
	exhibits in the museum permanent gallery, which	X	X	X

	includes religious articles and altar pieces, materials relating to Kapampangan history, culture, heritage etc			
	has a gallery that holds seasonal exhibits with varying themes	X	X	X
	produces documentaries about Kapampangan history, culture and heritage, that can be shown in the CKS theater	X	X	X
	translates old documents pertaining to the Kapampangans	X	X	X
	documents the vanishing practices of the Kapampangans		X	X
	preserves old documents and artifacts pertaining to the Kapampangans		X	X
	supports cultural initiatives in Pampanga		X	X
	revives old Kapampangan traditions		X	X
	preserves and promotes church heritage in Pampanga	X	X	X
	carries out advocacy campaigns, and promotes advocacies through legislative agenda such as mandatory airing of Kapampangan music / songs in the different AM and FM radio stations in Pampanga		X	X
	establishes municipal cultural and arts councils		X	
	has “Kapampangan Center on Wheels,” a traveling exhibit	X	X	X
	produces music albums, documentaries, and audio-visual presentations as materials contributing to their cause		X	
	conducts seminars and conferences related to the promotion and preservation of Kapampangan heritage, history, culture, language and related aspects	X	X	X
	develops linkages with the other local studies centers and institutions in the Philippines			

Cavite Studies Center (CSC)	gathers data from parish, municipal and/or provincial archives, and collects available memoirs and other writings about local revolutionaries, heroes and outstanding citizens	X	X	
	photoduplicates documents found about Cavite in institutions housing them especially the rare collection	X	X	X
	records, using a video camera the local customs, traditions and even folklore		X	X
	records oral histories, interviews recounted by elderly citizens or those who have intimate knowledge and experiences about certain aspect of local history, culture and heritage	X	X	X
	identifies and videotapes local historical spots,	X		X
	acquires materials in any format about Cavite and what environs it	X	X	X
	conducts tribute to local historians	X		
	conducts annual seminars and workshops on local history and culture, regional and national conferences	X	X	X
	publishes newsletter, Galeon, and books about Cavite	X	X	X
	conducts book launchings which are held in different locations in Cavite	X	X	
	holds exhibits about Cavite	X	X	X
	participates in historical events commemoration and cultural activities in DLSU-D and in Cavite, such as the proclamation of the Philippine independence and Flores de Mayo	X	X	X
	has reference and research assistance	X	X	X
organizes personal collections				

	loaned to CSC			
	has consultancy services for local studies and local studies centers			
Mangyan Heritage Center (MHC)	acquires and maintains materials about the Mangyans	X	X	X
	conducts workshops, festivals, and lectures that tackles Mangyan-relevant issues and concerns	X	X	X
	focuses on Mangyan awareness program, including mobile exhibits and lectures throughout the country and cultural festivals in Mindoro		X	X
	conducts research, documentation and publication of Mangyan history, customary laws, traditional practices and reference material	X	X	X
	has community-based culture and development program, (includes scholarship grant, culture training workshops for Mangyan youth, technical support to Mangyan peoples organizations and inter-cultural exchange between Mangyan tribes)		X	
	conducts institution building, including orientations and consultations with Mangyan communities, volunteer coordination and networking with allied institutions and individuals		X	X

Impacts of local studies centers to history, culture and heritage studies in the Philippines

In order to identify the impact of local studies centers to history, culture and heritage in the Philippines, their contributions, primarily their programs, projects and services, were identified and grouped together. After which, they were analyzed to which extent their impact on the said fields had reached (see Table 2). The findings revealed that these local studies centers' impact fall greatly under the “*promotion and increase in awareness and appreciation of history, culture, heritage and local studies.*” This

implies that local studies centers' programs, projects and services are anchored towards the promotion, awareness and appreciation of history, culture, heritage and local studies.

Table 2. Selected contributions of local studies centers and their impact on history, culture and heritage studies in the Philippines.

Selected Contributions of Local Studies Centers to History, Culture and Heritage	Impact on History, Culture and Heritage in the Philippines
Publications (books, newsletters, journals, etc.) about history, culture, heritage and local studies	Increase in the available literature and resources on the field of history, culture and heritage in the Philippines, particularly emphasizing the local studies
Seminars, conferences, lecture series and workshops about history, culture, heritage and local studies	Promotion and increase in awareness and appreciation of history, culture, heritage and local studies, thus opening opportunities and interests for research on the said fields
Exhibits of artifacts, etc. about the locality in museums and galleries	Promotion and increase and in awareness and appreciation of history, culture, heritage and local studies
Researches and studies on history, culture, heritage and local studies	Increase in the interest for research on the fields of history, culture, heritage and local studies, thus enriching and widening the views and understanding of the said fields
Acquisition and maintenance of library materials, special collections, archives and materials in any format relating to the locality for reference and research services	Availability of centrally and scholarly diverse choices of materials for research and study of history, culture, heritage and even local studies
Traveling exhibits	Promotion and increase in awareness and appreciation of history, culture, heritage and local studies
Cultural and heritage tours	Promotion and increase in awareness and appreciation of history, culture, heritage, tourism and local studies
Community-based culture and development program for indigenous people / locality	Preservation of indigenous history, culture and heritage, and at the same time helping the indigenous members of the community
Tribute to local historians	Promotion and increase in awareness and appreciation of the importance of local studies and the

	local people contributing them
Spearheading of historical and cultural activities as well as commemoration of significant events in history	Promotion and increase in awareness and appreciation of history, culture, heritage and local studies
Revival of old traditions and vanishing practices of a locality	Preservation of cultural heritage, promotion and increase in awareness and appreciation of this culture and heritage
Creation and production of documentaries about history, culture, heritage and local studies	Promotion and increase in awareness, appreciation, and available resources of history, culture, heritage and local studies
Spearheading of the preservation and promotion of significant historical, cultural and heritage landmarks, monuments, etc.	Promotion and increase in awareness and appreciation of history, culture, heritage and local studies

Case Studies

To further illustrate these impacts, the following individual case studies for Mangyan Heritage Center and Juan D. Nepomuceno Center for Kapampangan Studies are presented here.

Mangyan Heritage Center: Case Study



Figure 2: The Mangyan Heritage Center.

Mindoro Island, seventh largest in the Philippines, is inhabited by an indigenous group called Mangyans. They are the original inhabitants of Mindoro, and they live in the island's interior that even up to now are still hardly accessible. Due to the influx of migrants and land grabbers, they have retreated into the interior (Schult, 1991). This unfortunate event didn't stop the desire of Mindoreños and outsiders to revive and preserve the Mangyan culture, so local studies centers were put up for the purpose of collecting and preserving works related to Mindoro and the Mangyans.

The Mangyan Heritage Center was built with the thrust of promoting the island of Mindoro and, study and preserve the history, culture and heritage of the Mangyan people, its original inhabitants. Mangyan Heritage Center maintains their collection on the cultural heritage of Mindoro in line with their goals and objectives. Available documentations of the Mangyan heritage were composed of books about the Mangyan culture, Ambahan books, Ambahan poems in audio format, photographs of Mangyans and their activities from 1900s up to the present, and theses and dissertations pertaining to the island of Mindoro. One of its valuable contributions is its MHC catalogue that can be accessed through <http://mangyan.org/catalogue/> and contains more than 2,000 Mangyan-related documents spanning from the 1570s up to the present. This includes material from world-renowned anthropologists who conducted extensive studies on the Mangyans in the 20th century, such as: Yale University Professor Emeritus Harold Conklin (USA), Dr. Masaru Miyamoto and Yasushi Kikuchi (Japan), and Antoon Postma (The Netherlands) (Mangyan Heritage Center, 2012).



Figure 3: Mangyan Heritage Center's collections.

This program of the MHC indeed provides a rich variety of literature and scholarly resources about the Mangyans, in understanding their culture and heritage as well as the

history of Mindoro. The availability of the catalogue online contributes to the promotion and increase in awareness of Mangyan / indigenous studies, making it easily available to a wide range of people.

Juan D. Nepomuceno Kapampangan Studies Center: Case Study

The Juan D. Nepomuceno Center for Kapampangan Studies (CKS) was established to preserve, study, and promote the Kapampangan cultural and historical heritage. Holy Angel University (HAU) established CKS as it felt that Pampanga's proximity to Metro Manila threatens the continuity of Kapampangan, its regional language. Also there was felt need to establish the CKS since the eruption of Mount Pinatubo in 1991 buried heritage places, destroyed historical artifacts and caused the discontinuance of some cultural practices (Center for Kapampangan Studies, 2008). Before the CKS was established, HAU had already integrated to its collegiate curriculum the teaching of Kapampangan history, culture and society.

The programs / services of CKS may fall in any of these categories: research, advocacy, museum, gallery, library and archives. Under the research and advocacy are programs / services that preserve, study, and promote the Kapampangan culture and language. Aside from these, the CKS has a theater, library, archives and museum devoted for its purpose. CKS also has its "Kapampangan Center on Wheels" which is a traveling exhibit. Researches of CKS are also being published. They also produce music albums, documentaries, and audio-visual presentations. CKS also conducts seminar and conferences. CKS is able to do these programs / services through the support of HAU and other partner institutions. (Center for Kapampangan Studies, 2012)



Figure 4: Juan D. Nepomuceno Center for Kapampangan Studies' library, and the research and reference area.



Figure 5: Juan D. Nepomuceno Center for Kapampangan Studies' archival collection display.



Figure 6: Juan D. Nepomuceno Center for Kapampangan Studies' museum.

As a result of all of these efforts, the preservation and promotion of Kapampangan history, culture and heritage was highlighted. A staff member of CKS, Mr. Alfonso illustrated this impact by mentioning that some visit CKS to get copies (sometimes in mp3 format) of music or songs in Kapampangan produced by CKS (Personal communication, February 10, 2011). He cited that CKS had become more famous than HAU, which actually is the university that houses CKS. He also mentioned that CKS has been featured and been known to the media and a lot of people from different origins. Mr. Alfonso said that the foreigners who visited CKS were amazed and that

they could not believe that such a center could exist in the country especially in the province of Pampanga. In this way, the increased appreciation of Kapampangan history, heritage and culture is clearly seen.

Conclusion

Local studies centers are specialized information centers combining features of a library, an archives and a museum. In the Philippines, the first local studies center was established in 1975 and since then, many followed. The premise of this study was based on the assumption that local studies center, through their programs, projects and services have caused significant impact on the history, culture and heritage studies in the Philippines. In this regard an investigation on the nature, programs, projects and services, and impact on history, culture and heritage studies in the Philippines of these local studies center was undertaken.

Evidently based on the qualitative analysis done, literatures and accounts emphasize the importance and value of these local studies centers in the Philippines, specifically in history, culture and heritage. There is a significant number of programs, projects and services identified which are considered as contributions of local studies centers to history, culture and heritage in the Philippines. This significant number of contributions identified had caused a considerable impact of the promotion, awareness and appreciation of history, culture, heritage and local studies in the Philippines. Specific case studies validate this impact on the said fields.

The findings of this study revealed that local studies centers in the Philippines, since its first establishment in 1975, truly play an innovative, transformative and important role in the field of history, culture and heritage in the Philippines.

Recommendations

The following are recommended based on the above findings:

1. Develop guidelines or pointers to consider in establishing and maintaining local studies centers;
2. Establish and sustain new local studies centers in the Philippines, which geographically and strategically well-planned;
3. Conceptualize and implement appropriate, effective and efficient marketing and promotion of the local studies centers, with emphasis on its programs / services;
4. Allocation and provision of sufficient resource (finance, manpower, facilities and support) for the local studies centers should be given priority; and
5. Further research should be done on the other aspects of local studies centers and also in an expanded geographical venue.

Acknowledgements

The authors would like to express their gratitude to the University of the Philippines Diliman, UP School of Library and Information Studies, Far Eastern University, Batangas Heritage Center, Cavite Studies Center, Center for Bulacan Studies, Center for Central Luzon Studies, Juan D. Nepomuceno Center for Kapampangan Studies, and, Mangyan Heritage Center for their cooperation and support for the completion of this paper.

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