



Rediscovering History, Heritage and Identity: Sorsoganons' Testimonies and Stories

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ABSTRACT

Republic Act 10066 is an act that provides the production and conservation of the National Heritage, as well as strengthens the National Commission for Culture and the Arts (NCAA), hence this study determines the understanding and rediscovery of Sorsoganons' history, heritage, and identity, utilizes a qualitative method of research with adult constituents, professionals, and the young group as the participants in the FGD. Also, there were 50 selected high school and college students who represented their barangays, 50 professionals who represented their workplaces, and 24 adults comprising mid-lifer and senior citizens as respondents to the survey questionnaire. The salient findings revealed that Sorsoganons have different deep thoughts on rediscovering their history, heritage, and identity. As they rediscovered their history, identity, and they were also able to understand their own identity as they mentioned characteristics that are attributed to them.

Keywords: *Rediscovery, heritage, and identity*



INTRODUCTION

The concepts of heritage and identity of a place's relationship are in peril as a result of globalization which threatens the local culture and the original civilization. Besides, there is an impact of the incessant changes of globalization on society's perception, ideas, and opinions, despite their background diversity. On the other hand, rediscovery is an eclectic concept that means "a knowledge which we already have and which we want to rekindle". This captures the concepts of history, heritage, and identity. In that sense, culture can be defined also as a "living identity" (Jelinčić, 2009). History and traditions are important elements for the development of affective bonds with places, as are myths and rituals that strengthen attachments – indeed, even bind people – to place (Relph, 1976; Tuan, 1977). The focus is on local heritage and history; the local is experienced and lived in and, as Ingold (2000: p216); emphasis in original) claims, that the local can be an 'experiential center' from which 'the attention of those who live there is drawn ever deeper *into* the world, in the quest for knowledge and understanding'. Lawrence (2019:p14) suggests that in 20th-century Great Britain, 'social networks were more tightly bound to place', particularly for working-class children and the parents of young children.

According to Jelinčić (2009), establishing and identifying differences and identities depend on the culture, heritage and the history that the locals belong to. There were possibilities and threats for identity-forming as a result of globalization; where complexity creates diversity (Jensen et al, 2011). Emphasized by UNESCO (2006), that culture is a combination of distinguishing spiritual, material as well as intellectual, and emotional assets; regarding creative expressions, community practices, and built form in terms of society or social groups. Miles and Paddison, (2005) stated that prosperity, cosmopolitanism, business services growth, propagation of social and human capital improved life skills and transformed organizational capacity all are meant to increase the contribution of cultural heritage tourism.

In this endeavor, every activity conducted is a cultural mapping that crosses the history, heritage, and identity of the place. Mises (1954) argued that history looks backward into the past, but the lesson it teaches concerns things to come. It further opens the mind of humans to an understanding, increases wis-

dom, and distinguishes civilized man from the barbarian. This develops decision-making which can lead to healing and building, and development and reconstruction are possible for humanity. It can recall and refresh experiences and emotions. However, just as many histories have passed, people as the stakeholders of history still find no real solutions to the problems they encounter. Instead, they continue struggling with the same obstacles. This is further proven by Schwalbach, (1996) as he claims that history continues to be complex since events produced multiple causes; societies involve a mix of good and bad, and changes depend on continuity.

The need to rediscover one's history, heritage, and identity is enshrined in Republic Act # 10066: an act providing for the Production and Conservation of the National Heritage, strengthening the National Commission for Culture and the Arts (NCAA) and its affiliated cultural agencies and for other purposes. Although, This Republic Act is also known as the National Cultural Heritage Law Of 2009. Section 4.1 the Declaration of Policies mandates the State to foster the preservation, enrichment, and dynamic evolution of a Filipino National Culture. Likewise, section 4.2 indicates that the State shall conserve, promote, and popularize the Nation's historical and cultural heritage and resources, as well as artistic creations.

This mandate is drawn from the 1987 Philippine Constitution, Sections 14 and 15 of Article XIV. The Sorsogon State College, being a government agency owned and recognized by the State, wishes to rise up to this challenge by promoting extension programs that will allow the faculty and staff to engage in local cultural heritage projects. However, there is a prevailing need to extend the project beyond the confines of the academic and the limited domain of SSC's four (4) campuses. There is a need to reach out to the government officials at the barangay level as the smallest unit of National and Local government. These officials are the front-liners of the implementation of government projects because they are in direct contact with the communities and their inhabitants.

Aware of this need, SorSU embarked on cultural heritage-awareness projects that aim to involve the Barangay officials of the province of Sorsogon. With the expertise of its faculty and staff in the area of Social Science and the Arts, it can reach out to the ba-



rangays in partnership with like-minded institutions such as NGOs and the Sorsogon Museum and Heritage Center. Through these efforts, SorSU can contribute from the micro level to a larger scale to the macro level in preserving and promoting our National Cultural Heritage. This project can serve as a building block in framing the National Cultural Heritage.

People learn and are influenced by the place and the people around them. In a country like South Africa, many people have learned from stories told to them. These stories carry information and ideas about life and living and shared customs, traditions, and memories passed on from parents to children. (SAHO's Online History classroom,2005). It is from these historical entries that we can make or unmake people.

This study specifies the researchers' point of view of their study. This determines the understanding of Sorsogonans on their history, heritage, and identity with the intention of conducting seminar workshops for the establishment of mini-museums in each barangay. The following are the inputs of this study: the profile of the barangay officials as to position, gender, civil status, and educational attainment; Sorsogonans' method of rediscovering their local history; Sorsogonans' understanding of the local heritages; and Sorsogonans identity. The processes used in this study in order to answer all the objectives include survey questionnaires and unstructured interviews. The results of the study guided the researchers to come up with the idea of instituting a mini-museum in every barangay.

OBJECTIVES

The purpose of this study is to determine the perception of the Sorsogonans on the rediscovery of their history, heritage, and identity.

Specifically, it seeks to answer the following: determine Sorsogonans' deep thoughts on the rediscovery of their history, heritage, and identity; determine Sorsogonans' preferred identity for Sorsogon City; and propose a program based on the result of the study.

MATERIALS AND METHODS

This study presented the qualitative research design in determining the perception and deep thoughts of the constituents on the rediscovery of

their history, heritage, and identity. This has been founded on the Republic Act # 10066: an act providing for the Production and Conservation of the National Heritage, Strengthening the National Commission for Culture and the Arts (NCAA) and its affiliated cultural agencies, and for other purposes. On the other hand, quantitative research was used to determine the preferred identity of Sorsogon City.

Under the qualitative design, FGD and a set of guide questions were used in the conduct of interviews with the 13 participants who were classified as three (3) old constituents, five (5) professionals, and five (5) young groups on their perceptions and deep thoughts on concepts of history, identity, and heritage. They were grouped randomly according to the convenience and familiarity of the researchers.

Also, other identified groups comprised 124 respondents such as 50 high school and college students who represented their barangays, 25 professionals, 25 vendors, and 24 middle lifers and senior citizens. They answered the survey questionnaire for the preferred character city.

The descriptions of participants and respondents currently residing in Sorsogon City who were adult constituents or the officials of the barangays, the professionals or those who belong to the working class who were born in Sorsogon, and the high school students referring to the young group, respectively. The instrument used in gathering the data is FGD/a set of guide questions for the participants and a survey questionnaire for the respondents. Also, the gathered data from the FGD and survey aided with an unstructured interview. The set of questions underwent validation which was conducted on some faculty members who were also residents of Sorsogon City.

RESULTS AND DISCUSSIONS

Sorsogonans' Deep Thoughts on the Rediscovery of their History, Heritage, and Identity

Sorsogonans History

"Solsogon" was the first word that came out from the written historical accounts of Sorsogon and became widely known to Sorsogonans. However, when we asked the participants about Sorsogon's History, they mentioned many words as a starting point of



their story. The common word that is highlighted from those is "Sorsogon". According to one of the eldest constituents, Sorsogon came from the word "Sosogon" where it got its name. This means that Sorsogonans' understanding of the story of Sorsogon was passed on to them from their ancestors. The word Sosogon in English means "to trudge or have "a long journey".

When we asked them if they find retelling the story of Sorsogon important to them, the oldest group of participants responded, "*Syempre sa pag-ulit ulit san istorya magkakaigwa nin saysay an kahulugan an Sorsogon.*" ("Yes, since it is only in retelling that we can feel the significance of the meaning.") "*Dida lang sa paggirumdom san mga nakaagi maaapre-syar an estorya san Sorsogon,* added the participant. ("It is through retelling where we can appreciate the past events"). While the professional group expressed their sentiments over the question like "*Mga basihan san pagmukna kan mga desisyon para sa ikakapro-greso san mga siyudadanos.*" ("Those are the bases in arriving at decisions for the progress of Sorsogon.") They added that "*An pagpag ulit ulit san istorya san Sorsogon nakakatabang na makilala an mga pag-uugali, ngan giya sa pagbuskad kan saindang ekonomya, ngan iba pang aspeto sa buhay kan mga Sorsoganon* (Retelling the story of Sorsogon helps them know about their place by reiterating their customs and tradition through their festivals and other celebrations and other aspects of Sorsogon City).

The participants' affirmation of their realizations fosters a support to their developing sense of history. Their understanding was manifested by saying "*Amo ini an halawig na pagsosog san mga inagihan*" (Yes, this is a long way to trace the history). The historical stories paved the way to launch the very essence of their understanding of Sorsogon's history and identity. This is confirmed by one of the oldest constituents revealed their gratefulness towards the story of the history of Sorsogon by saying "*Maogma ako na igwa ako nin aram san estorya san inagihan kun pan o nagkaiwa nin pangaran an Sorsogon.*" (I am happy and grateful because at least I know that there was a story of Sorsogon).

This means that the Sorsogonans have a sense of history because they found a way of preserving their stories through retelling. It led Sorsogonans to be more inspired, motivated, and owned as their own. On the other hand, the young group believed that

the story of Sorsogon was very significant to them since "*sa pagpagirumdom sa akon na parte ako kan sakuyang salud bilang Sorsoganon.*" ("It reminds me that I myself is a Sorsoganon.") Also, they require themselves the sense of obligation and shared responsibility since they were part of every development of their place. Under these concepts Sorsogonans were able to rediscover that it is not only retelling their origin but require them to be more responsible in embracing or living out their identity as Sorsoganon.

Sorsogonans Identity

As they continue retelling their history, one from the group of professional citizens said; "*Urgolyo sa akon bilang siyudadano an magin parte ano man an dapat igwa an Sorsogon.*" ("It is really an honor for me as Sorsoganon since it requires me to be part of the development of Sorsogon.") Another expressed his pride with; "*An pamati na urgolyo an magin Sorsoganon, saro na motibasyon na makakontribuar sa ikakatalobo san Sorsogon.*" Another thought is added in the conversation about tracing Sorsogon "*Bilang kaparte san ano man na marhay na storya san Sorsogon naghihinguha man ako makaambag sin mga bagay na magdadanay san kauswagan san Sorsogon lalo na magin modelo kami kan mga kabataan na puturo san Sorsogon,* "na padaba on an Sorsogon". (As part of the history or the story of Sorsogon, I am trying my best to contribute to the development of Sorsogon as a model to the young to love Sorsogon since they are the future of Sorsogon).

The above declarations such as "*Urgolyo yon sa akon bilang siyudadano an magin parte ano man an dapat igwa an Sorsogon;* "*An pamati na urgolyo an magin Sorsoganon, saro na motibasyon na makakontribuar sa ikakatalobo san Sorsogon* shows a positive mindset among Sorsogonans since they look at each other as potentials for the development of Sorsogon while "*Bilang kaparte san ano man na marhay na storya san Sorsogon naghihinguha man ako makaambag sin mga bagay na magdadanay san kauswagan san Sorsogon lalo na magin modelo kami kan mga kabataan na puturo san Sorsogon,* "na padaba on an Sorsogon" illustrates their desires to be part of the growth and expansion of Sorsogon.

The young group related the same story of the origin of Sorsogon. But as the storytelling progressed, Sts. Peter and Paul Cathedral came into the scene and eventually connected to the Rompeolas. As the story goes on, the young participants elaborated on



the other facets of the identity of Sorsogon which was represented by the church because it was the seat of religiosity of the people. According to the young participants, this information was part of the school learning that the Rompeolas was a port built as the fortress of the Catholic Church. Eventually, they saw the significance of the port since it was used for docking the products transported from other towns. They further mentioned Jane's Restaurant as a part of the business area in Sorsogon City. According to them "An Sorsogon dili magiging Sorsogon kun wara nin Jane's restaurant, dakul san mga Pamilyang Sorsoganon an nagkakaon nin Lomi ngan pansit" ("Sorsogon will never be Sorsogon without Jean's restaurant since Sorsogonons consider their signature Lomi and Pancit as favorite comfort food for them).

This means that Sorsogonons' understanding of their history by retelling is anchored on the concept of identity which is flaunted as they continue retelling the places that are familiar to them like St Peter and Paul Cathedral, Rompeolas, and Jane's Restaurant since these are some of the places where they were rampantly seen in their daily activities. Like going to church every Sunday for masses, celebration of birthdays, and leisure. On the other hand, as Sorsogonons thought the significance of the meaning of history, they found themselves thinking of their shared identity:

"An Sorsogon dili magiging Sorsogon kun wara nin Jane's restaurant, dakul san mga Pamilyang Sorsoganon an nagkakaon nin Lomi ngan pansit" ("Sorsogon will never be Sorsogon without Jane's restaurant since Sorsogonons consider their Lomi and Pancit as their favorite comfort food.)"

This is also a way of rediscovering their capacity, particularly in establishing business not only locally but globally. This is a very valuable discovery that can help Sorsogon to get out of the list of Philippine's Poorest Provinces. At the same time, they consider that these form part of their cultural practices: "Kada taon na pigseselebrar an sarong kapistahan an mgatawo nagkaakagwa nin pagkakataon na magkaag nin bago na paagi nin pagselebrar" ("Every year as a festival is celebrated, many people have the time and chance to employ a little new way of celebrating it"). Their deep thoughts of Sorsogonons about the rediscovery of their history, identity, and heritage lead them to the development

of their desires to have clarity in the story of their history; solidify their identity, and toughen their heritage.

Sorsogonons' Heritage

One of the variables of this study is heritage something that can be passed from one generation to the next, something that can be conserved or inherited, and something that has historical or cultural value. In this study, Sorsogon Heritage is used to be experienced by the participants while they were kids, teenagers, and even during their prime age. One of them is Bibincahan, the biggest barangay in Sorsogon City. It was known before as a place where Bibingkas were made and sold. "It became a familiar business in Bibincahan, Sorsogon" as the older participant testified to it. Another participant, a female, continued relating stories about Sorsogon, she was able to mention the oldest and existing schools at present like "Sorsogon Trades and Arts which is presently Sorsogon State University, Colegio de la Milagrosa, as the oldest private school now as St Louise de Marillac, Our Lady of Fatima Chapel as the oldest chapel and church" now Our Lady of Fatima Church. Also, she mentioned the oldest barrack which was known then as "Kampo" now the Camp Escudero.

Sorsogonons' testimonies and stories about their places led them to rediscover their history, identity, as well as their heritage. They felt the feeling of belongingness as they described and retold their own memories with a feeling of pride and enthusiasm. With the stories, the process of the rediscovery of their history sprang into the introduction of a new way of commemorating the festivals in Sorsogon. Also, it is at this point, that the rediscovering of history paved the way to expressing their way of preserving their heritage and identity.

Evidently, as they were saying that "Kada taon na pigseselebrar an sarong kapistahan an mga tawo kan Sorsogon nagkaagwa nin pagkakataon o oras na magkaigwa man nin bag-o na paagi nin pagselebrar kan mga iyan." (Every year as a festival is celebrated, many people have the time and chance to employ little new ways of celebrating it.") In this sense, analyzing their answers, Sorsogonons have a positive outlook in life since they consider the opportunity for them to modify themselves gradually from what they were used to. For instance, costumes used by dancers of the Pantomina sa Tinampo, a native dance that is



done every year, used to be limited only to earthly colors. But as time went by and as people witnessed the dances annually, the colors were changed to become livelier and even more attractive to the eye. Even the steps of this prominent dance happened also to be enhanced to a more graceful swing and sway to emphasize elegance and style. These changes in colors and steps signify signs of time and change. Sorsoganons consistently improvises and enhances the festivals with new themes each year.

When we draw out meanings from their reasons for modifying their practices, they have confirmed by saying that "*Yon an saro na paagi para mapakusog an saindang pagmangno sa pag-mantenar san mga inagihan*" ("*It is a way for them to strengthen their awareness on upholding and sustaining their history*"). This means that Sorsoganons are taking responsibility for preserving those practices by defining their purposes and values of modification. Because they believed that once preserved these may enrich their heritage in the sense that these may reinforce their identity as people of Sorsogon.

Another story is the preservation of Sts. Peter and Paul Cathedral. Its modification defines Sorsogon's development as a city that led to the establishment of a strong identity as a seat of Catholicism in Sorsogon. Since it is the third oldest church situated within the city of Sorsogon. There were reasons why this has happened. First, it is a dictate of time; second, people themselves are the push factor that has the power to influence and eventually change the dominant ways of their culture. This is possible when people themselves are ready for the kind of change. Although there were changes that had been exemplified above, Sorsoganons maintained the usual tradition of the *Pantomina sa Tinampo*.

These are the so-called "signs of time" Changing needs is a part of the realities that Sorsoganons need to face and accept. Indeed, the concept of history has the capacity to be modified by people themselves. However, in the modification process, one thing that needs to be carefully considered is the identification of essential things that should be retained and the inconsequential ones that can be disregarded.

When we asked them this question, "Where do you think this understanding led Sorsogon?" They re-

plied "Today and onward, these different festivals celebrated by Sorsoganons give them all the opportunities to invite people to witness the heritage that they were proud of. So, the practices that are sound and are not acceptable can be subjected to the modification process. In its history, the concept "Sorsogon" as it is trudging a direction is related to the improvements found in the City of Sorsogon along cultural practices. On the other hand, as they tried to grasp the question about their understanding of the rediscovery of their history, Sorsoganons somehow provided a very historical definition but when they continued relating history with the celebrations that are happening in the city, they tended to do away with the historical definition. Instead, their understanding of the rediscovery of history led to the enumeration of examples of Sorsogon heritage such as the Sorsogon Provincial Capitol, Sorsogon Museum & Heritage Center, and the old Rompeolas.

According to their observation, all heritage is refined and improved when people continue to commemorate these festivals. Some of them mentioned that all they celebrated are rooted in their religious belief. Also, as festivals are celebrated every year, these coincide with the city government's political marks of celebration. Since, according to them, at every celebration, people tend to start making life. Some are making fun; others are too religious since they have all attended mass celebrations and others are becoming entrepreneurs. Moreover, it is very obvious, based on their observations that Sorsoganons are used to a very festive celebration. Some of them find opportunities to get into business by selling things that make the city's celebration more festive because through this people flock while the celebration is ongoing. At this point, they mentioned that the city government has the opportunity to earn more revenues. In contrast, the study by Severcan (2018) found that in some areas, the heritage of mining is present in the renovation or conservation of mining works and buildings. He focused on incisive discussion of children's enjoyment of heritage sites and does not, however, consider the meanings children attach to this heritage or how it relates to their understanding of history.

However, when they were asked about their understanding about heritage, some of them simply defined it as "*yaman ng bansa*". They enumerated examples such as people, architecture, literature, and



collections from the past. When they were asked if the products that are sold during the celebration are part of their heritages, some of them responded "maybe" and others said "no". This means that Sorsogonans' understanding of the rediscovery of history is connected with their religious belief and is something that goes beyond looking at past events and relating their ideas to what they are facing in their everyday lives. In this sense, Sorsogonans unconsciously understood that rediscovery of history leans toward a more historical definition. For instance, when *Kasanggayahan* is to be celebrated, some enjoy by displaying their works of hand and mind through business while some still prefer the traditional way of celebration. Both pertain to the Sorsogonans' unique way of creating their own heritage through the fiesta.

As Sorsogon City celebrates many festivals it led them to rediscover their heritage by means of commemorating and reenacting the past that began with the *Kasanggayahan*, a province-wide celebration every last week of October. This is followed by the Pili Festival which is done to celebrate and recognize the city's number one product and at the same time delicacy of the city. At this point, people tend to understand a celebration of a festival as part of their cultural practice and it's a natural course of life that they need to work on in order for them to continue believing that these are all part of their history. Realizing that as they commemorate the past, they contin-

ue discovering those events by displaying new enhancements of edifices found in the city of Sorsogon such as the Sorsogon Provincial Capitol, Sorsogon Cathedral Church, Sorsogon Museum & Heritage Center, and the Rompeolas. As to their observation, all these heritages are refined and improved when people continue commemorating these festivals.

Sorsogonans' Preferred Identity for Sorsogon City

Table A shows the Sorsogonans' preferred identity for Sorsogon City. The data revealed that Sorsogon City: a character City was ranked 1, An Sakuyang Syudad ranked 2, and a place Like No Other ranked 3. This means that Sorsogon City as a Character City is well recognized by Sorsogonans. This identity is known to them as the city addresses Pili festival as celebrated every 23rd of June and this coincides with the city fiesta celebration in honor of the Patron Saints Peter and Paul as well as the promotion of Pili. Another, significant feature of the city is the 24-character traits that are well-posted in every designated area around the city. In "An Sakuyang Syudad, and a Place Like No Other", respondents found them more personal and may have the tendency to develop in them a sense of ownership. The findings of the study imply that identity can be linked with heritage since Sorsogon City as a character city can be inherited by the next generation. They may have all the reasons to embrace them since all these character traits are worth emulating

Identity of Sorsogon city	f	Rank
A Character City	105	1
An Sakuyang Syudad	100	2
A place Like No Other	69	3
A Prolife City	61	4
An Organic life	59	5
An Centro kan Sorsogon	57	6

Table A: Sorsogonon's Identity for Sorsogon City



Purpose	Objectives	Topics
LECTURE PHASE		
Day 1		
Develop their sense of history that paves the way to understand themselves on the different dimensions of life like the reintegration of their history, heritage, and identity.	Determine the relationship between the understanding of the community on history, heritage, and their concepts on the rediscovery of history, heritage, and identity of Sorsogon City.	Common lectures on Sorsogon History, Heritage, and Identity.
Day 2		
Provide opportunities to establish their political, social, spiritual, and economic identity as a city.	Reconcile the deep thoughts and the preferred Identity for Sorsogon City.	Lectures and Training Work Shop on "Cultural Mapping" in our communities.
Day 3		
Inculcate the significance of education as an important tool in the rediscovery of these concepts through seminar-workshops.	Deeply appreciate the imprints of their history, heritage, and identity.	Visiting Heritage Sites in Sorsogon City (e.g., Sorsogon Museum, Bacon Cathedral, Heritage Center, Church and Museums, etc.).
MONITORING PHASE		
Purpose	Objectives	Schedule
Cultural Mapping Exercises in our Barangay (On-site visits by facilitators).	<ul style="list-style-type: none"> Discuss and visit the possible sites identified by the barangay constituents to establish their mini-museum Conduct evaluation 	All Sundays of the months. Starting this December 2017-2019.

Table B: Proposed Extension Program

Proposed Extension Program

I- Rationale

and living for. This finding was proposed by Gillman (2010), that "heritages are ways of thinking and talking about communities of people in space and time, related the shared practices, conventions, and norms," thus indicating the discursive, community-based and non-objective elements of heritage production.

This training workshop is composed of a 5-day module on "Rediscovering History, Heritage and Identity intended for Sorsogon City and Its constituents". These concepts will help people develop their sense of history that paves the way to understanding themselves on the different dimensions of life. These dimen-



sions include the reintegration of their heritage and knowing more about them. These also give them an opportunity to establish their political, social, spiritual, and economic identity as a city. Moreover, education is used as an important tool in the rediscovery of these concepts. Thus, SorSU as the main education provider has the authority to conduct this project to enlighten people about their history, heritage, and identity.

In the monitoring phase, the extensionists were able to continue collaborating with barangay beneficiaries through different activities like sending letters to inform them of the intention of the extensionists to map out the sites or locations where the mini-museum is planned to be built by regularly conducting an evaluation to determine the strengths and weaknesses. The Barangay Buhatan as the pilot mini-museum had identified their site and partially displayed their identified symbols for their barangay while others are still in the process of continuing their creativity in designing their mini-museum as a symbol of shared identity.

CONCLUSIONS

Sorsogonans' deep thoughts on rediscovery triangulate their perception of history, identity, and heritage which are anchored on their cultural practices and building new opportunities for the development of their livelihood, economy, and family. On the other hand, Sorsogonans preferred identity for Sorsogon City, a character city. Moreover, an extension program has to be established to make Sorsogonans aware of their history, identity, and heritage.

RECOMMENDATIONS

A well-understood rediscovery of the history, heritage, and identity of Sorsogon must be introduced to the barangay constituents through a series of seminar workshops. These must be conducted through an extension project under the general title of the study which is "Rediscovering History, Heritage, and Identity in Sorsogon City: Sorsogonans Testimonies and Stories" to serve as a reintroduction of the concept to the barangay constituents.

The identified heritage sites must be introduced to the constituents for them to be part of the development and growth of Sorsogon. On one hand, a mapped-out place for building the mini-museum

must be identified by the barangays of Sorsogon City.

The need to capacitate teachers to integrate lessons all about Sorsogon's history, identity, and heritage must be done. Likewise, the Local Government Units must be intentional in conducting local activities that may foster Sorsogon's history, identity, and heritage. Lastly, future researchers must look into and explore the documents containing the history, identity, and heritage of Sorsogon.

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