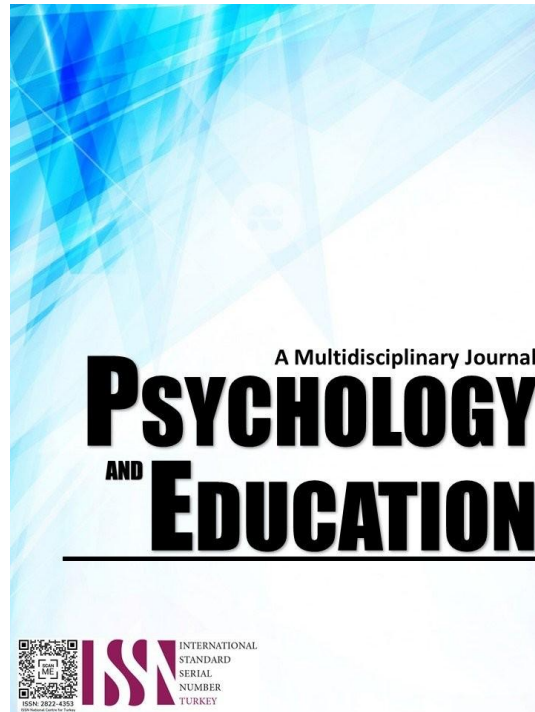


THE HISTORICAL AND CULTURAL PRESERVATION OF THE JESUIT HOUSE 1730 OF CEBU CITY PHILIPPINES



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The Historical and Cultural Preservation of the Jesuit House 1730 of Cebu City Philippines

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Abstract

Cultural heritage is a resemblance of the past carrying stories that are significant in today's time hence, its preservation is paramount. This research aimed to determine the local perspectives on the preservation of the Jesuit House of 1730 in Cebu's Parian District, focusing on its historical and cultural significance, as well as the challenges and opportunities surrounding its conservation. To elicit pertinent data regarding the topic of inquiry, a qualitative research design grounded in descriptive narrative inquiry was employed. The data was collected through semi-structured interviews with fifteen local settlers divided into two age groups (50–65 years old and 25 years old and below) and two key stakeholders from the site's management and the local government unit (LGU). Purposive sampling was used to ensure participants represented the community's diverse cultural experiences linked to the Jesuit House. Findings reveal a shared recognition of the Jesuit House's cultural value but also highlight its limited visibility and awareness among locals, particularly the younger generation. Older residents recall fragments of its historical narrative, whereas many younger participants, despite being digitally active, remain largely unfamiliar with the site due to its concealed location behind a hardware store and lack of robust promotion. This gap underscores the need for a holistic, community-centered preservation strategy that goes beyond maintaining the physical structure to include educational programs, enhanced signage, digital storytelling, and increased local involvement. Challenges identified include inconsistent funding, delayed implementation of heritage policies, outdated exhibits, and insufficient communication between stakeholders, which collectively hinder the site's full cultural potential. Meanwhile, opportunities exist in expanding educational outreach, leveraging social media platforms, modernizing exhibits, and improving the museum's spatial organization through future expansion initiatives. The research concludes that the Jesuit House's sustainable preservation depends on a balanced approach combining community participation, innovative public-private partnerships, and integration of traditional heritage values with modern engagement techniques. Such efforts can transform the Jesuit House from a concealed relic into a dynamic cultural landmark that embodies and celebrates Cebu's rich history for present and future generations.

Keywords: *heritage preservation, jesuit house, local perspectives, cultural education, historical awareness, heritage tourism*

Introduction

Cultural heritage serves as a vital link between the past, present, and future, encompassing the traditions, values, artifacts, monuments, and practices that define the identity and legacy of a community or nation. It reflects the historical experiences, artistic expressions, and social developments that shape a society's collective memory. In an increasingly globalized world, the preservation of cultural heritage has become a critical concern, as many traditional practices and historical sites face threats from urbanization, modernization, neglect, and even conflict. This discussion explores the significance of cultural heritage in enriching human experience and identity, while also examining the various challenges and strategies involved in its preservation. By fostering awareness and encouraging inclusive efforts, societies can ensure that cultural heritage remains a source of inspiration, knowledge, and continuity for generations to come. A key example is the Jesuit House of 1730, situated in the city of Cebu, serves as a silent testament to centuries of history and cultural evolution. As one of the oldest colonial structures in the Philippines, it embodies a profound heritage that intertwines religious, architectural, and societal narratives.

The Jesuit House of 1730, named for its role as the first Jesuit establishment in Cebu during the Spanish colonial period, initially served as a residence and later as the Jesuit provincial headquarters. This ended in 1768 with the Jesuits' expulsion under the Bourbon Reforms. Over time, ownership passed to the Alvarez family, with Don Jose Alvarez even leasing it to Cebu Governor Sergio Osmeña. Eventually, it was acquired by Sy's father, who helped preserve it amid urban development (Javellana, 1987). Today, the house stands as a historical treasure, offering insights into colonial life, religious influence, and architecture. It provides future generations with a meaningful connection to Cebu's rich past (Flores, 2018). Researchers emphasize the importance of preserving such heritage sites, not only for historical understanding but also for economic and cultural benefits (Maksimovic & Cosovic, 2019; Chong & Balasingam, 2019). Historic houses and museums serve as essential links to the past, helping communities connect with their heritage. Jennifer Pustz (2018) stresses the value of including marginalized voices and interpreting even small artifacts to uncover broader societal meanings. She also highlights how reimagining historic spaces—like the Paul Revere House—can make history more inclusive and relatable (Pustz, 2018). Further, Kreps (2010) critiques Western museological practices, advocating for the inclusion of indigenous preservation methods. She argues that these approaches are more authentic and sustainable, calling for a decolonized, community-centered model of heritage conservation. Together, these studies reinforce the idea that sites like the Jesuit House are not static relics, but living institutions that contribute to cultural identity, education, and sustainability.

This research aimed to explore the historical and cultural significance of the Jesuit House of 1730 in Parian, Cebu City. Specifically, it sought to examine the following: What is the historical record from the management of the Jesuit House of 1730? How do local settlers perceive the historical and cultural significance of the Jesuit House of 1730 in Cebu's heritage, considering its unique location within a hardware warehouse? What are the challenges and opportunities identified by local stakeholders in preserving and promoting the Jesuit House as a heritage site?

Despite its historical significance, there is a growing need to explore local perspectives in the preservation of historical and cultural significance of the Jesuit House of 1730 in Cebu's rich cultural identity amidst rapid urbanization and modernization. In order to fill this gap, this research explored into these perspectives, offering an understanding of how local settlers in Parian District perceive and value the preservation of this historic landmark.

The purpose of this research was to underscore the importance of preserving such heritage sites, not merely as relics of the past but as symbols of shared identity and continuity for future generations. Furthermore, the research was deemed significant in providing insights into heritage conservation efforts by highlighting the local community's role in sustaining the cultural and historical integrity of the Jesuit House of 1730 amidst ongoing urban transformation.

Research Questions

This research aimed to explore the historical and cultural significance of the Jesuit House of 1730 in Parian, Cebu City. Specifically, it sought to examine the following:

1. What is the historical record from the management of the Jesuit House of 1730?
2. How do local settlers perceive the historical and cultural significance of the Jesuit House of 1730 in Cebu's heritage, considering its unique location within a hardware warehouse?
3. What are the challenges and opportunities identified by local stakeholders in preserving and promoting the Jesuit House as a heritage site?

Methodology

Research Design

A qualitative research methodology grounded in descriptive narrative inquiry was employed in this research. Descriptive Narrative focused on understanding the stories and perspectives based on the experiences of individuals, aiming to uncover the meaning and significance they assigned to these experiences. According to Williams (2024), this approach allowed for the exploration of personal narratives, capturing the nuances of how individuals perceived and made sense of the different phenomena.

In this research, the focus was on the perspectives of local settlers and key stakeholders in relation to preserving and promoting the Jesuit House of 1730. By delving into their personal accounts, the goal was to uncover the deep-rooted meanings they attributed to the historical and cultural significance of the site. According to Yuan (2021), through descriptive narrative inquiry, the research provided a platform for participants to express their perspectives and cultural meanings in their own voices. This had offered a rich understanding of the Jesuit House. Rather than imposing pre-existing theories, descriptive narrative inquiry allowed the experiences of the participants to emerge organically, with a focus on the stories they told and the meanings they derived from them (Yu and De Catalina, 2022). The researcher engaged in active listening, ensured a non-judgmental stance, and recognized the value of each narrative as it related to the broader understanding of Cebu's heritage. This approach ensured that the research remained rooted in the lived experiences of participants, allowing for the discovery of insights and themes that informed the understanding of the Jesuit House's role in Cebu's cultural history.

Participants

In this research, the participants consisted of two key groups: fifteen (15) local settlers or residents of the Parian District, divided into two age groups (50 to 65 years old and 25 years old and below), representing the community's perspectives and cultural experiences tied to the Jesuit House of 1730. Additionally, one (1) key stakeholder associated with the Jesuit House were included from its current management and one (1) from the Local Government Unit (LGU). These participants were selected to provide a comprehensive understanding of the historical and cultural significance of the Jesuit House from both community and institutional viewpoints.

The research utilized purposive sampling, a non-probability sampling method in which were deliberately selected based on specific characteristics relevant to the research question. In this research, participants qualified under the following inclusion criteria: (1) resident of Parian District for at least 15 years, (2) had visited the Jesuit House of 1730, and (3) were between 50 to 65 and 25 years old below. Moreover, the researcher gathered sufficient information to comprehensively understand the phenomenon until no new themes emerged. The research initially intended to have 15 participants; however, the final number of participants was determined using the principle of data saturation.

Instrument

The researcher obtained historical records from the management of the Jesuit House and conducted one-on-one interviews using a

semi-structured interview guide. This semi-structured interview went through validation process especially content validity to make sure that the questions can elicit data pertinent to answer the research questions. Through semi-structured qualitative interviews, the researcher's unique attributes practically influenced the collection of empirical data, often prompting scholars to advocate for interviewer reflexivity (Pillow, 2003). The data were sourced from participants' firsthand experiences, personal narratives, and insights regarding the historical and cultural significance of the Jesuit House of 1730.

The semi-structured interview guide encouraged participants to share their perspectives on preserving the historical and cultural significance of the site despite its current location. Additionally, it was used to gather insights from key stakeholders, allowing them to freely communicate their ideas, feelings, and viewpoints about the challenges and opportunities involved in preserving the site.

Procedure

Pre-Data Gathering. In the pre-data gathering phase, the researcher initiated the formal process by submitting three title proposals to the University of the Visayas Office of Graduate School of Education. Upon receiving title approval, the next step involved preparing for the research research by developing the research proposal. This included undergoing a design hearing proposal with the adviser, chairperson, and three members of the research study team. During this stage, valuable input and suggestions were incorporated to enhance the overall quality of the research. The researcher diligently complied with all recommendations to ensure the research met high standards. Subsequently, the manuscript underwent review by the Institutional Review Board (IRB), which provided feedback and proposed changes. The researcher addressed these suggestions until the Notice to Proceed (NTP) was granted, signifying approval to proceed with data collection.

Actual Data Gathering. During the data collection phase, certain prerequisites were observed. The interview protocol included a greeting, a description of the purpose of the research, interview questions, follow-up questions for each key research question, transitional questions between key research questions, a section for follow-up questions for the researcher's personal notes, and a space for reflective notes as well (Creswell, 2003).

Before officially conducting the research, the researcher sought permission from key officials of the University of the Visayas, such as the Vice President for Academic Affairs and the Dean of the Graduate School of Education. Simultaneously, a communication plan was established with the selected participants based on inclusion criteria. Participants received transmittal letters outlining the purpose of the research and requesting their cooperation for face-to-face interviews at their convenience. They also signed the informed consent. The date, place, and time for the interview were agreed upon by both parties. The interview session lasted about an hour or less. The activity did not disrupt any work or plans of the interviewees. The researcher asked permission to record the interview sessions. No compensation was given; however, snacks were served.

Post-Data Gathering. In the post-data gathering phase, the researcher compiled the gathered information and submitted the comprehensive research to the Institutional Review Board (IRB) for a final review. This stage involved addressing any additional feedback and ensuring that the research adhered to ethical standards and guidelines. Once all requirements were met and the research was deemed satisfactory, the research concluded with the submission of the finalized manuscript. This thorough process, encompassing the pre-data, data collection, and post-data collection phases, reflected the researcher's commitment to academic rigor and ethical research practices. Furthermore, Sugiyono (2014) defined population as the generalization domain that consists of objects or subjects with specific qualities and characteristics set by researchers to study and draw conclusions. In qualitative research, a relatively small and purposively selected sample may be employed (Miles & Huberman, 1994). Additionally, the researcher's competencies in conducting narrative inquiry interviews were considered throughout the process. Given that coaching is a personal experience, the thoughts and reflections of the coaches were influenced by narrative meaning-making, which helps create a sense of coherence, unity, and purpose in life (McAdams & McLean, 2013).

Data Analysis

In analyzing the qualitative data, this research employed Thematic Analysis to systematically examine patterns, meanings within the participants' narratives (Lasswell, 1968). The responses were coded and categorized to identify recurring ideas and significant insights related to the preservation of the Jesuit House of 1730. Through this method, the researcher interpreted the underlying messages within the data, ensuring a structured and objective analysis of community and stakeholder perspectives.

The data were systematically categorized into themes, such as perceptions of the Jesuit House's historical and cultural significance, as well as the challenges and opportunities associated with its preservation, particularly given its current location inside a hardware warehouse. The final stage involved a validation process, where the researcher conducted member-checking by presenting the narratives and interpretations to the participants and key stakeholders. This step enhanced the credibility of the findings by ensuring that the analysis accurately represented their perspectives, thereby maintaining the reliability and integrity of the data.

Ethical Considerations

The research was conducted according to the guidelines of the Declaration of Helsinki. It has been approved following the protocol of the Research and Ethics Committee of the University of the Visayas with Reference No. 1234567 dated January 24, 2024. The research involved adults participating voluntarily in a semi – structured interview. Before completion of the questionnaires, an accompanying

cover letter explained the confidentiality and purpose of the research, the potential objectives, and the voluntary participation. No financial incentives were provided for participating in the research. The authors declare no conflict of interest.

Results and Discussion

The results of this research encompass several key areas: the documented historical records of the Jesuit House of 1730, the perspectives of local settlers regarding its preservation and promotion, the challenges and opportunities identified by key stakeholders, and the development of instructional material derived from these findings. Together, these insights provide a comprehensive understanding of the Jesuit House's significance and inform strategies for its continued conservation and community engagement.

Table 1. *Profile of Informants (50-65 years old)*

Informant	Pseudonym	Age	Gender	Years of Residency	Position
1	Rogellio	55	Male	55	Barangay Worker
2	Edgar	52	Male	52	Barangay Worker
3	Erlinda	54	Female	54	Barangay Worker
4	Josie	59	Female	59	Barangay Worker
5	Rey	61	Male	61	Barangay Worker
6	Armando	59	Male	59	Barangay Worker
7	Roger	60	Male	60	Barangay Worker
8	Pedro	61	Male	61	Barangay Worker

Table 2. *Profile of Informants (25 years old below)*

Informant	Pseudonym	Age	Gender	Years of Residency	Position
1	Faith	24	Female	24	DepEd Teacher
2	Kenneth	25	Male	25	DepEd Teacher
3	Delaila	20	Female	20	College Student
4	Dorothy	19	Female	19	College Student
5	Brian	19	Male	19	College Student
6	Vince	20	Male	20	College Student
7	Mitch	19	Female	19	College Student

The Historical Record of The Jesuit House of 1730

Source Overview

This document by Rene Javellana, S.J., (1987) provides a detailed historical and architectural account of the Jesuit House located in Cebu. It explores the house's physical features, original Jesuit function, subsequent ownerships, and the transformations it underwent through the centuries. It draws on scholarly sources, including Fr. William Repetti's pictorial archives, and contextualizes the building within the framework of Jesuit mission structures in the Philippines.

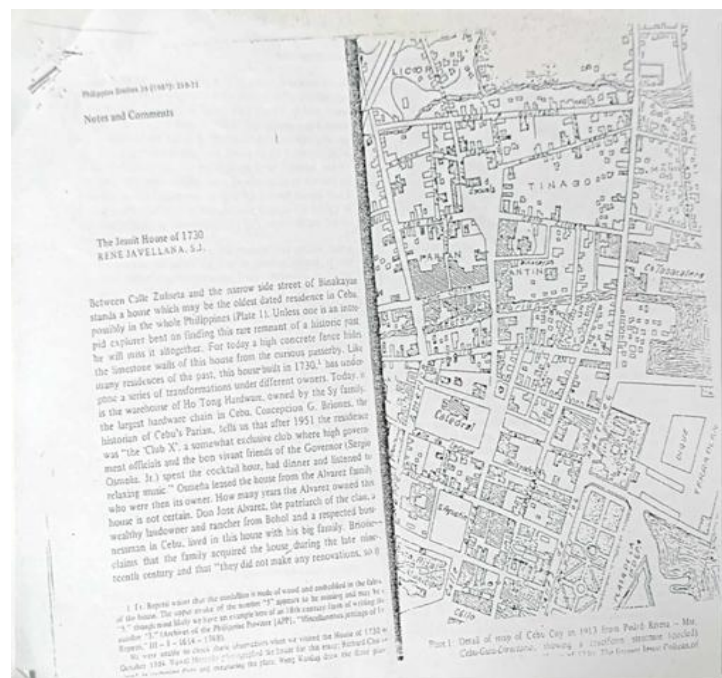


Figure 1. *Historical Identity and Function*

Historical Identity and Function

The Jesuit House is described as a *residencia* or Jesuit residence, which was part of the Jesuit mission system in the Philippines. This classification means it was not merely a residence but served broader religious and logistical purposes.

“Repetti has identified this house as the ‘Jesuit house of 1730.’”

“Mojares has identified the house correctly as ‘The Jesuit Residence.’”

The text supports the claim that this building was part of the Jesuit ecclesiastical and administrative infrastructure, housing missionaries and storing supplies for nearby mission posts.

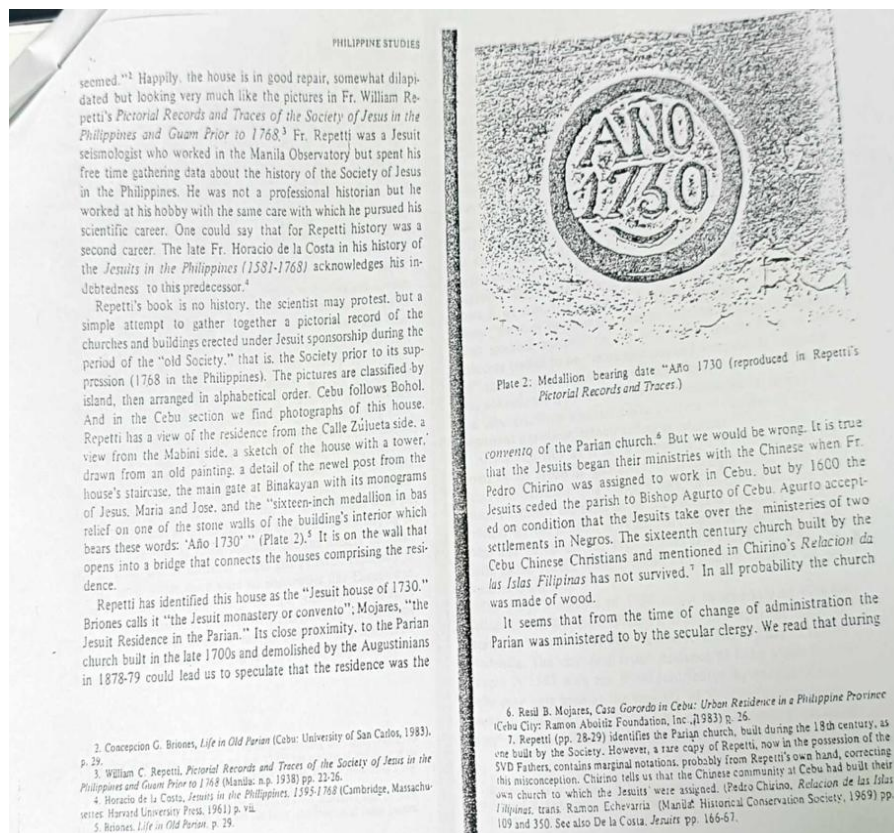


Figure 2. Architectural Documentation and Transition

Architectural and Visual Documentation

Javellana draws on Fr. William Repetti’s visual records to support the historical existence and architectural consistency of the structure.

“Repetti has a view of the residence from the Calle Zulueta side... a sketch of the house with a tower... and the ‘sixteen-inch medallion... which bears these words: Año 1730.’”

This concrete inscription (“Año 1730”) offers a fixed date of construction, lending significant credibility to claims that it is the oldest dated house in Cebu—and perhaps in the entire Philippines.

Transition and Transformation Over Time

The document traces how the Jesuit House evolved in use and ownership—from a religious residence to a private home, elite club, and finally a hardware warehouse.

“After 1951 the residence was ‘the Club X’... leased from the Alvarez family...”

“Today, it is the warehouse of Ho Tong Hardware, owned by the Sy family...”

This transformation highlights both the resilience and vulnerability of heritage structures—resilience in its physical survival, vulnerability in its detachment from historical identity.

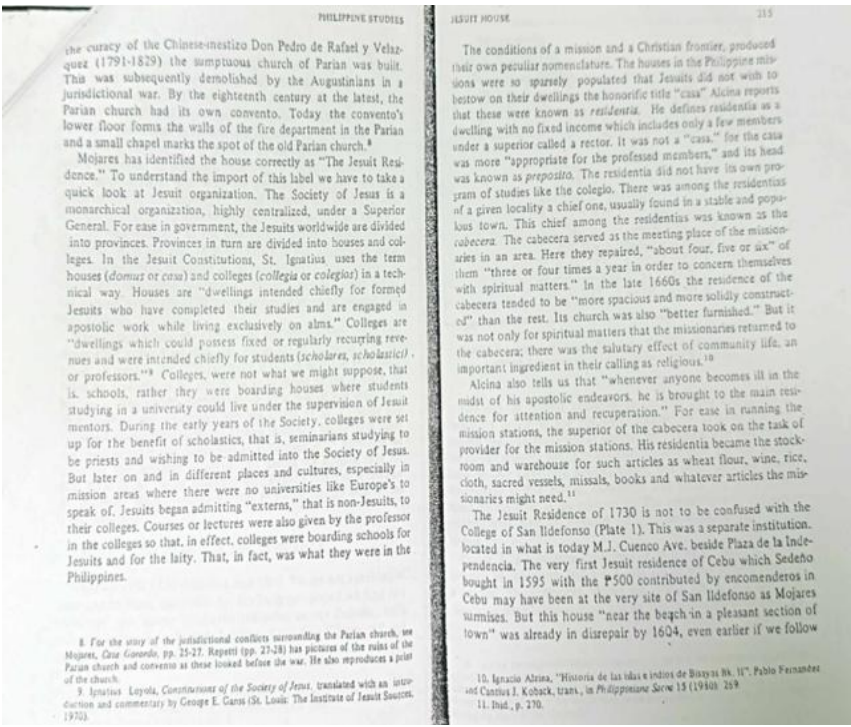


Figure 3. Jesuit Mission its Cultural Significance and Symbol

Jesuit Mission Structure and Cultural Role

The Jesuit House is placed within the context of Jesuit organization and terminology. In the missionary context of the Philippines, the residence served as a cabecera—the main post where missionaries retreated and gathered.

“The cabecera served as the meeting place of the missionaries... the stockroom and warehouse... where they repaired, ‘three or four times a year’...”

This adds depth to the building’s historical role, not only as a residence but as a central hub for spiritual, medical, and logistical support within the broader Jesuit mission network.

Cultural Significance and Symbol

Despite its importance, the Jesuit House is physically and symbolically hidden from public view, a fact lamented by the author.

“Unless one is an intrepid explorer... he will miss it altogether.”

“A high concrete fence hides the limestone walls of this house...”

This reflects a larger issue of heritage neglect and the tension between modern urban development and historical preservation.

Perception of the Local Settlers on the historical and cultural significance of the Jesuit House of 1730 in Cebu’s Heritage

Question 1: Can you share any experiences you recall about the Jesuit House?

Table 3. Key Excerpts for theme 1 Question 1

Theme	Key Excerpts	Narrative Code
The Jesuit House as a Layered Palimpsest: A Hidden Landmark of Disconnection.	“Since I was little until I got old... what I witnessed was that the owners had it open... it was made into a warehouse.” (Informant 1: 50 to 65 years old)	Commercial Overshadowing of Heritage.
	“It became a hardware store, that’s what we came to know.” (Informant 5: 50 to 65 years old)	
	“I didn’t notice that there was already a museum underneath.” (Informant 2: 50 to 65 years old)	
	“Maybe that’s the museum... the one inside the hardware store.” (Informant 2: 25 years old below)	
	“So the Jesuit House is actually inside the hardware store...” (Informant 5: 25 years old below)	
	“I really can’t answer you because I’ve never been inside.” (Informant 8: 50 to 65 years old)	Informational and Physical Inaccessibility

Interpretation:

Informants who lived in the area for decades often recalled the Jesuit House as a bodega or hardware store, not as a museum or heritage site. This indicates that for many locals, the building's historical identity was obscured by its commercial use over time. The community saw the structure not as a cultural property, but as part of their everyday landscape. Several respondents acknowledged that they have never entered the Jesuit House or did not know it was a museum. This reveals a disconnect between the formal heritage value of the site and the local population's engagement with it. Accessibility (both physical and informational) appears to be a barrier to local appreciation of the site's cultural significance. There's a recurring association of the Jesuit House as being "hidden inside a hardware store," a curious paradox for a heritage site. While some are aware of its existence, the information they have is uncertain or secondhand, suggesting a gap between the physical visibility of the site and the cultural awareness around it.

Table 4. *Key Excerpt for Theme 2 Question 1*

Theme	Key Excerpts	Narrative Code
Mediated Discovery: Reclaiming the Jesuit House Through Fragments of Experience.	<p>"If it weren't for Gabii sa Kabilin, we really wouldn't have known that the Jesuit House was there." (Informant 5: 50 to 65 years old)</p> <p>"Because only the visitors really get to know about it." (Informant 3: 50 to 65 years old)</p> <p>"I discovered the Jesuit House through social media, through TikTok..." (Informant 7: 25 years old below)</p> <p>"They said it's one of the oldest houses in Cebu..." (Informant 3: 25 years old below)</p>	<p>Public Cultural Initiatives as Catalysts for Awareness</p> <p>Pre-Event Unawareness and Informational Gaps</p> <p>Mediated and Indirect Knowledge Sources</p> <p>Second Hand Information</p>

Interpretation:

Cultural programs like Gabii sa Kabilin played a key role in revealing the site's importance to locals. Prior to such events, residents had limited awareness of the site's historical identity. This suggests the potential of public cultural initiatives to bridge knowledge gaps between heritage professionals and the public. Many respondents learned about the Jesuit House not through personal visits but via hearsay or digital platforms. These stories often lack detail or confirmation, making their understanding tentative and indirect. Social media platforms like TikTok play a growing role in heritage awareness, showing a shift in how cultural knowledge is circulated. Many respondents learned about the Jesuit House not through personal visits but via hearsay or digital platforms. These stories often lack detail or confirmation, making their understanding tentative and indirect. Social media platforms like TikTok play a growing role in heritage awareness, showing a shift in how cultural knowledge is circulated.

Table 5. *Key Excerpts for Theme 3 Question 1*

Theme	Key Excerpts	Narrative Code
The Pursuit of Hidden Histories Through Signs and Stories.	<p>"I'm really curious about what's inside. What I know is just what my mother told me before..." (Informant 4: 50 to 65 years old)</p> <p>"It's the elders who say that it really is the Jesuit House there." (Informant 5: 50 to 65 years old)</p> <p>"Every time I pass by, I get surprised because there's this old wall... It makes me curious..." (Informant 6: 25 years old below)</p>	<p>Oral Histories and Generational Storytelling.</p> <p>Curiosity Sparked by Architectural Presence</p>

Interpretation:

Oral histories, especially those passed on by older generations, provide fragmented and sometimes conflicting memories of the Jesuit House. Some respondents heard ghost stories or remembered vague stories about the Spanish era. These informal narratives coexist with curiosity, pointing to the lack of clear storytelling or official interpretation for the community. The informant's curiosity was piqued not by signage or promotion but by visual observation of old architecture. This underscores the potential of the site's physical features to attract interest, suggesting that enhancing visual storytelling or outdoor interpretation could help locals make the connection more clearly.

Table 6. *Key Excerpts for Theme 4 Question 1.*

Theme	Key Excerpts	Narrative Code
The Tension Between Presence and Access in Confronting the Past.	<p>"I really live in Parian... I thought it was just a house. But when you go inside, you'll be amazed... it's like being taken back to the 18th century." (Informant 1: 25 years old below)</p> <p>"I'm from Cebu, just from the neighborhood next to Parian. But I've never been there..." (Informant 3: 25 years old below)</p> <p>"I was born and raised in Parian, but I've never heard [of] the Jesuit House Museum..." (Informant 4: 25 years old below)</p> <p>"I've lived in Parian since birth but I haven't been to the Jesuit House." (Informant 7: 25 years old below)</p>	<p>Heritage as a Sensory and Immersive Experience</p> <p>Community Unawareness Despite Proximity</p>

Interpretation:

These informants provide a vivid, personal memory. They associate the Jesuit House with time travel, describing a sensory experience marked by antique items and a historical atmosphere. For them, the structure isn’t just a building—it becomes an immersive historical encounter, reinforcing its value as a living heritage site. Despite being long-time or life-long residents of Parian, several informants have never visited or even heard of the Jesuit House. This highlights a critical disconnect between heritage sites and their host communities, particularly when community engagement or outreach is lacking.

Analysis:

The thematic analysis reveals a clear generational divide in awareness and engagement with the Jesuit House of 1730. Respondents aged 50 and above displayed a spectrum of understanding—from unfamiliarity to modest historical awareness shaped by oral tradition and occasional events like Gabii sa Kabilin. Meanwhile, younger respondents (25 and below) showed varying levels of knowledge, with some expressing emotional connections and others complete unfamiliarity. For both age groups, the Jesuit House remains largely hidden—physically obscured behind a hardware store and symbolically absent from daily community narratives. Social media and informal storytelling have become primary, yet inconsistent, sources of cultural transmission among the youth. This disconnect underscores the need for community-driven heritage education, enhanced interpretive strategies, and increased visibility through school programs and digital platforms.

These findings align with Tunbridge and Ashworth’s (1996) concept of dissonant heritage, where symbolic meaning is neglected or misaligned with local lived experiences. Similarly, Graham, Ashworth, and Tunbridge (2000) argue that heritage must be socially constructed through active interpretation and engagement to maintain relevance—affirming the need for inclusive, multigenerational approaches to heritage preservation and promotion.

Perspective on the Promotion & Preservation of Cebuano Culture despite being located in a Hardware Warehouse

Question 2: How does the Jesuit House, despite being located inside a hardware warehouse, contribute to the promotion and preservation of Cebuano culture?

Table 7. Key Excerpts for Theme 1 Question 2

Theme	Key Excerpts	Narrative Code
Cultural Preservation Amid Physical Obscurity.	“It’s the old structure of the building that makes it appealing to visitors.” (Informant 1: 50 to 65 years old)	Architectural Charm as Cultural Trigger.
	“Our culture can still be remembered even if it’s located inside a hardware store.” (Informant 3: 50 to 65 years old)	
	“It still contributes [to heritage awareness] even though it’s inside a warehouse.” (Informant 2: 50 to 65 years old)	Cultural Value Amid Obscurity.
	“I found out very late that there was a museum there.” (Informant 4: 50 to 65 years old)	Delayed Awareness and Institutional Dependence.
	“It really helped because it was included in Gabii sa Kabilin.” (Informant 5: 50 to 65 years old)	Role of Cultural Programs in Visibility and Engagement.
	“You can see what it was like in the old days.” (Informant 6: 50 to 65 years old)	The Site as a Temporal Bridge.
	“They accommodate guests... they can entertain tourists.” (Informant 6: 50 to 65 years old)	Educational Activation through Human Interaction.

Interpretation:

Despite the Jesuit House being housed within a hardware structure, its visual antiquity remains a cultural asset. The informant’s points to the potential of its architectural charm to evoke historical interest. However, the statement also reflects resigned dependence on the private owner and city government for any active cultural role.

This underscores the idea that cultural value persists even when physically obscured. The location within Parian— district with strong historical identity—seems to lend the Jesuit House residual cultural credibility by association. It reflects a nostalgic perception—that the Jesuit House still serves as a cultural reminder despite its unusual setting. The physical context does not erase its symbolic role in evoking collective memory. This response reveals a significant awareness gap. The respondent had not been informed of the Jesuit House’s Museum function until much later in life, pointing to ineffective community engagement and promotion. Here, the informant credits the cultural program Gabii sa Kabilin for the Jesuit House’s visibility and role in heritage preservation.

It suggests that institutional programming plays a critical role in reviving hidden heritage. This suggests the site provides a temporal bridge—a window into the past—highlighting how artifacts and architecture allow visitors to reconstruct or imagine pre-colonial and colonial narratives. The informant’s notes that guided tours and personal interactions with guests activate the museum’s educational role, even within a commercial setting. However, they also critique the invisibility on digital maps, emphasizing a gap between virtual representation and physical experience.

Table 8. *Key Excerpts for Theme 2 Question 2*

Theme	Key Excerpts	Narrative Code
Preserved in Obscurity – Hidden Heritage and Cultural Continuity.	“The surroundings are hardware’s and somewhat it diminishes the beauty... tourists actually have a hard time finding a place to park.” (Informant 1: 25 years old and below)	Urban Encroachment and Cultural Displacement.
	“It’s hard to promote it... but it can really be preserved because it’s not visible from the outside.” (Informant 1: 25 years old and below)	Preservation-through-Isolation Effect.
	“Even if it’s inside a hardware store... there are supposedly old artifacts there, and the structure is really historical.” (Informant 3: 25 years old below)	Material Heritage as Enduring Cultural Memory.
	“It provides educational tours and exhibit that connect visitor with rich cultural and historical narrative.” (Informant 4: 25 years old below)	Educational Role Amid Physical Constraints.
	“Even though it’s not that well known, it still has history... its structure is still standing even after so many years.” (Informant 5: 25 years old below)	Authenticity as Passive Cultural Transmission.
	“It’s like it’s hidden, but... it still contributes to the history of Cebu.” (Informant 6: 25 years old)	Invisibility in Plain Sight

Interpretation:

This highlights how urban encroachment negatively affects the cultural aesthetic and tourist accessibility of the Jesuit House. Despite its historical charm, the surrounding environment detracts from the immersive experience of visiting a heritage site. The respondent identifies a preservation-through-isolation effect—limited visitor access reduces wear and tear but also hampers promotional efforts. This creates a double-edged situation where the site is well-preserved but underappreciated. Despite being hidden, the physical structure and artifacts still embody cultural significance. This affirms that material heritage can still transmit cultural memory, regardless of its setting. This offers a positive institutional perspective, emphasizing the active educational role of the Jesuit House. Despite location constraints, structured programming helps contextualize the heritage for visitors. The site’s physical endurance is seen as a strength. Even with minimal publicity, its historic authenticity and survival through time contribute to passive cultural transmission. The phrase “mura siyag natago” (it seems hidden) conveys invisibility in plain sight. Nevertheless, its hidden status does not eliminate its historical role, particularly among curious locals or informed visitors. A strong critique of lack of spatial coherence for heritage presentation. Yet the respondent introduces a metaphor of preservation like the Ice Age—suggesting that being “frozen in time” due to seclusion ironically helps protect the site’s authenticity and cultural essence.

Analysis:

The Jesuit House of 1730 exemplifies the tension between physical preservation and public obscurity. Despite being well-preserved within a hardware warehouse, its limited signage, low digital visibility, and minimal community outreach hinder widespread awareness—particularly among locals. Older respondents (50–65) acknowledge its cultural value through events like Gabii sa Kabilin and informal exchanges with tourists, while younger respondents (25 and below) recognize its paradoxical status as a hidden yet culturally rich site. Their awareness is often shaped by hearsay or indirect exposure rather than direct engagement. Both age groups highlight the urgent need for improved visibility, educational programming, digital promotion, and urban integration to prevent the site from remaining an overlooked artifact.

These insights align with Smith’s (2006) concept of the “authorized heritage discourse,” where heritage is curated by institutions but disconnected from everyday experience. Logan (2012) calls for participatory heritage practices that empower local communities as active custodians, while UNESCO (2017) advocates for “living heritage” that is continuously used and interpreted within society. Together, these frameworks support the idea that physical conservation must be coupled with strategic, inclusive engagement to ensure the Jesuit House’s continued relevance in Cebu’s cultural landscape.

Perspective whether the location of the Jesuit House promotes or diminishes its historical and cultural Significance.**Question 3: Do you think the current location of the Jesuit House promotes or diminishes its historical and cultural significance?**Table 9. *Key Excerpts for Theme 1 Question 3*

Theme	Key Excerpts	Narrative Code
A Heritage Site in Disguise.	It seems to have added to its cultural value... because people see it every time they pass by.” (Informant 1: 50 to 65 years old)	Historical Awareness Through Visual Continuity.

Interpretation:

The informant appreciates that despite modern surroundings, the visible presence of the structure contributes to historical awareness, especially for those passing by. There’s a sense of public memory embedded in place, particularly for those who have seen the area change over decades.

Table 10. *Key Excerpts for Theme 2 Question 3*

Theme	Key Excerpts	Narrative Code
Perceptions of Place and Cultural Value.	<p>“Those old structures shouldn’t really be altered... just renovate them and restore them to their original form.” (Informant 2: 50 to 65 years old)</p> <p>“The culture there can also be affected... but we really didn’t know there was a museum there.” (Informant 3: 50 to 65 years old)</p> <p>“It seems like a shortcoming because museums like that should really be well-organized.” (Informant 4: 50 to 65 years old)</p> <p>“It was recognized and included in Gabii sa Kabilin... but without a QR code placed outside, it really won’t be identified.” (Informant 5: 50 to 65 years old)</p> <p>“Advertising should really be the top priority so people will become aware of it.” (Informant 6: 50 to 65 years old)</p> <p>“Even if it’s inside a hardware store... they still have something to be proud of.” (Informant 7: 50 to 65 years old)</p> <p>“It really depends on the person entering... only they know about it, and they’re also the ones who spread the word to others.” (Informant 8: 50 to 65 years old)</p>	<p>Authenticity Over Modernization.</p> <p>Community-Driven Heritage Dissemination.</p> <p>Inadequate Heritage Presentation.</p> <p>Strategic Use of Digital and Experiential Tools.</p> <p>The Role of Promotion and Public Education.</p> <p>Pride Sparked by Cultural Participation.</p> <p>Community-Driven Heritage Dissemination</p>

Interpretation:

There’s a disconnect between locals and the site, largely due to lack of information or visibility. This shows that while the site may be historically rich, it is not effectively embedded in the public’s everyday cultural consciousness. This reflects the value of authentic restoration. Rather than modernizing heritage, the focus should be on preserving its original form, implying that heritage loses meaning when altered. A concern that the museum lacks proper presentation. There is a shared belief that heritage must be showcased in dignified, accessible ways to achieve its purpose. This points to digital and experiential interventions like Gabii sa Kabilin and QR codes as ways to bridge the visibility gap. Despite location challenges, strategic engagement can amplify awareness. The need for promotion and public education is clearly stated. Awareness is essential for cultural appreciation and support, especially among locals. The Jesuit House still evokes pride among those who know about it, particularly during events. This underscores that participation in collective cultural moments keeps the site's relevance alive. Word-of-mouth promotion is seen as important. This highlights a community-driven model of heritage dissemination, where personal experience fuels collective interest.

Table 11. *Key Excerpts for Theme 3 Question 3*

Theme	Key Excerpts	Narrative Code
Hidden in Plain Sight.	<p>“It somewhat diminishes the beauty, as it is nestled among modern industrial structures.” (Informant 1: 25 years old below)</p>	Spatial Neglect and Heritage Devaluation

Interpretation:

This highlights the visual and symbolic dilution caused by the warehouse surroundings. The lack of contrast between the historical Jesuit House and the old, unmaintained warehouses makes it hard to distinguish as a heritage site, reducing its impact.

Table 12. *Key Excerpts for Theme 4 Question 3*

Theme	Key Excerpts	Narrative Code
The Jesuit House as a Site of Contradiction.	<p>“It’s still there... unless, maybe sir, it gets destroyed.” (Informant 2: 20 years old and below)</p> <p>“The location is really odd, but in a way it’s also unique... it might even attract more visitors.” (Informant 3: 25 years old below)</p> <p>“Both limits and delimits its significance... sparks curiosity and highlights how heritage can survive amidst moderation.” (Informant 4: 25 years old below)</p> <p>“People don’t really know about it... you wouldn’t know either if you don’t do some reading or research.” (Respondent 5: 25 years old and below)</p> <p>“It seems like it’s really not visible... what should really be done is to promote it so it won’t be forgotten.” (Informant 6: 25 years old and below)</p> <p>“It’s a bit enclosed but the location alone really contributes... to the promotion and the preservation of the Cebuano culture.” (Respondents 7: 25 years old and below)</p>	<p>Physical Survival as Core Cultural Value.</p> <p>Tourism Appeal through Contrast and Discovery.</p> <p>Curiosity Sparked by Hiddenness.</p> <p>The Double-Edged Nature of Seclusion.</p> <p>Active Promotion and Public Memory as Safeguards.</p> <p>Anchoring Through Historical Context</p>

Interpretation:

Physical survival is the main indicator of cultural value. Despite being hidden, the site retains its relevance as long as it exists and

remains open. The threat of closure or demolition is seen as the only real risk to its significance. Emphasizing novelty and surprise, this view suggests that being “hidden” can actually spark curiosity and interest, adding a layer of experiential value to the visit. The contrast becomes a marketing advantage, especially in a tourism context. This balanced view acknowledges the double-edged nature of the location. While solemnity and visibility are compromised, resilience and intrigue are elevated, which may broaden the meaning of heritage beyond grand presentations. The lack of visible, accessible signage or entry points is seen as a barrier to public awareness. Unlike other museums in Cebu, the Jesuit House’s invisibility causes missed opportunities for both locals and tourists to connect with the site. The informants accept that the location is fixed and grounded in history, but emphasizes active promotion and public memory as essential to ensure the Jesuit House is not forgotten or overlooked. Despite its enclosed nature, the site’s historical placement within Parian is seen as valuable in itself. The context of Parian as a culturally rich district anchors the Jesuit House within a broader heritage framework.

Analysis

Local narratives from settlers 50-65 years old, reveal a sense of latent pride and value in the Jesuit House’s heritage, tempered by concern over its hiddenness and presentation. The site is physically present but symbolically muted due to the lack of prominent signage, historical markers, and public promotion. However, involvement in cultural programs like Gabii sa Kabilin serves as a catalyst for rediscovery and pride, showing that event-based engagement can temporarily elevate its visibility and value.

A recurring motif is the contrast between what is known and what is seen—locals may pass by daily yet remain unaware of the Jesuit House’s significance, illustrating the urgent need for cultural mapping, education, and urban integration of heritage sites.

The respondents’ 25 years old and below, shared insights about the Jesuit House which survives historically but struggles symbolically. Its current location within a hardware warehouse evokes mixed feelings. On one hand, it shields the site from over-commercialization or drastic alteration, helping preserve authenticity. On the other hand, its invisibility reduces accessibility and educational impact, especially for passersby and uninformed locals. There’s a clear need for intentional design interventions—better signage, repainting adjacent structures, guided tours, or digital information platforms (like QR codes)—to visually and intellectually reconnect the site to the public sphere. The fact that several respondents feel “you wouldn’t know it’s a museum unless someone tells you” reveals a missed opportunity for everyday historical engagement. Still, many acknowledge the value of curiosity, where the unexpected setting becomes a unique tourist draw. This contrast could be leveraged more creatively to enhance cultural tourism while staying faithful to preservation goals.

Hence, both age groups express a shared understanding that the Jesuit Households deep historical and cultural value but suffers from inadequate visibility and symbolic recognition within the urban landscape. While older respondents emphasize the loss of cultural connection due to poor signage and integration, their engagement in events like Gabii sa Kabilin shows that heritage awareness can be revived through participatory programs. Meanwhile, the younger generation points out the irony of a well-preserved site being hidden in plain sight—physically intact yet largely invisible to the uninformed public. This suggests that preservation must go beyond physical upkeep to include intentional urban design, digital integration, and educational initiatives that can bring the site into public consciousness.

These findings align with heritage studies that underscore the importance of visibility, interpretation, and community engagement in conservation efforts. Tunbridge and Ashworth (1996) argue that heritage is a process of communication—sites must be made legible and meaningful to contemporary audiences.

Similarly, Graham, Ashworth, and Tunbridge (2000) emphasize the need for interpretive frameworks that make heritage accessible and engaging in everyday settings. The concept of “living heritage” proposed by UNESCO (2017) supports this as well, advocating for active, community-based approaches that keep heritage sites relevant through education, adaptive reuse, and creative public interfaces. In the case of the Jesuit House, bridging the gap between its physical preservation and symbolic relevance is not just necessary—it is foundational to sustaining its value for future generations.

Perspective of the best way to enhance the preservation of the Jesuit House

Question 4: From your perspective, what do you think is the best way to enhance the preservation of the Jesuit House as a historical site in Cebu?

Table 13. Key Excerpts for Theme 1 Question 4		
Theme	Key Excerpts	Narrative Code
Preserve with Purpose	“Ask the landowner for permission... the government and the owner should come to an agreement... and place something that tells its history.” (Informant 1: 50 to 65 years old)	Government Involvement as a Mediating Force.
	“It should really be protected... it should be declared as something that truly represents old culture.” (Informant 3: 50 to 65 years old)	Preservation and Tourism as Shared Outcomes.

Interpretation:

This reflects a desire for public-private cooperation. The informant underscores that the landowner's priorities (profit) often clash with heritage goals, and suggests that negotiation and government involvement can lead to improved preservation and tourism impact.

Table 14. *Key Excerpts for Theme 2 Question 4*

Theme	Key Excerpts	Narrative Code
Reclaiming Heritage Through Collaboration, Promotion, Restoration, Community Involvement and Public Awareness.	"Just renovate it and restore it to its original form." (Informant 2: 50 to 65 years old)	Restoration with Historical Integrity.
	"It can be restored... the problem is that workers nowadays no longer know the old style." (Informant 8: 50 to 65 years old)	
	"It really needs to be protected... it should be recognized as truly part of old culture." (Informant 3: 50 to 65 years old)	
	"Restoring the surrounding area is the best way to reflect the historical context..." (Informant 1: 25 years old below)	Disempowerment of Ordinary Citizens. Strategic Use of Media and Cultural Events.
	"That's really up to the government, son... because our role is just to give our opinion." (Informant 4: 50 to 65 years old)	
	"It really needs to be advertised... included in tourist promotions." (Informant 5: 50 to 65 years old)	
	"We can advertise it on social media, and we can also feature it on TV." (Informant 6: 25 years old below)	
	"It can be better preserved through advertisements." (Informant 7: 25 years old below)	International Exposure as a Path to Preservation. Visibility Equals Value; Value Leads to Preservation. Heritage as a Shared Responsibility
	"It would be good to have foreign tourists involved..." (Informant 6: 50 to 65 years old)	
	"Give it value... show people that this place has a meaningful background." (Informant 7: 50 to 65 years old)	
	"Involving the people or the community in Parian is a good way to encourage that we need to work as a team..." (Informant 1: 25 years old below)	
	"Stronger collaboration between the owner, local government and cultural agency..." (Informant 4: 25 years old below)	

Interpretation:

Highlights the value of restoration with historical accuracy. There's an appeal for structural integrity that honors the building's original design, preserving its visual and architectural authenticity. This reflects disempowerment; a belief that only the government or landowners can effect real change. There's a sense of powerlessness from ordinary citizens despite emotional investment in the site. Points to the importance of visibility through media and tourism. Promotion via cultural events like Gabii sa Kabilin and digital campaigns are seen as key tools in keeping the Jesuit House relevant to broader audiences. Suggests that international exposure could elevate the site's profile, leading to increased funding, attention, and perhaps even global recognition of its heritage value. The theme emphasizes the need to give cultural weight and context to the Jesuit House, allowing people to see it as more than a building—a vessel of Cebu's past. The informants also criticize the house's low visibility compared to other heritage sites. There is a shared belief among respondents that preserving the Jesuit House is not the responsibility of a single entity. Respondents suggest a multisectoral approach where community members, government agencies, and property owners must cooperate. This reflects a communal understanding of heritage as a shared cultural asset that requires joint stewardship. Several informants emphasize the importance of visibility and public engagement. They advocate for strategic use of media and educational programs to raise awareness and generate interest. This theme reflects a belief that awareness leads to value, and value leads to preservation.

Table 15. *Key Excerpts for Theme 3 Question 4*

Theme	Key Excerpts	Narrative Code
Government Support and Policy Measures.	"If the government helps, they can provide funding." (Informant 2: 25 years old below)	Government as a Key Actor in Preservation.
	"Support from local government..." (Informant 3: 25 years old and below)	Reliance on Institutional Power

Interpretation:

Respondents highlight the crucial role of government in preservation efforts, particularly in funding and protecting heritage sites. There is concern that without public sector involvement, preservation may be compromised by negligence or commercial development. This reflects a dependency on institutional power to safeguard cultural assets.

Table 16. Key Excerpts for Theme 4 Question 4

Theme	Key Excerpts	Narrative Code
Education and Cultural Programming.	"Creating more educational and cultural programs to engage the community and tourists." (Informant 4: 25 years old below)	Learning Beyond the Classroom

Interpretation:

Education is seen as a pathway to long-term preservation. By informing visitors and locals alike of the Jesuit House’s historical significance, stakeholders can instill a sense of cultural pride and responsibility. This aligns with broader heritage conservation strategies emphasizing intergenerational transmission of knowledge. explores how learning extends beyond formal classrooms into community spaces, heritage sites, and artistic experiences. This theme highlights the role of curated events, performances, workshops, and exhibitions in shaping cultural understanding, fostering identity, and making knowledge accessible across generations and social groups. It underscores the belief that education is not only about information, but about immersion, dialogue, and critical reflection—often facilitated through cultural institutions and programs designed to engage diverse audiences. Through storytelling, creative expression, and participatory experiences, cultural programming becomes a powerful tool for preserving heritage, questioning dominant narratives, and building bridges between the past and present.

Analysis:

Across all responses from local settlers 50-65 years old, it reveals that the Jesuit House must be preserved, but this preservation must go beyond merely physical upkeep. It should involve restoration in a historically accurate manner, protection through policy and legal frameworks, promotion via tourism, cultural events, and media, as well as public engagement to cultivate awareness and pride. Additionally, skilled training or strategic partnerships are needed to address the growing lack of traditional craftsmanship. There is also a recurring frustration with the limitations imposed by private ownership—respondents recognize that without cooperation between the landowners and the government, preservation efforts may fall short. Yet, even within those constraints, there is a sense of optimism: community pride, visibility campaigns, and international exposure are viewed as realistic and effective means to advance the cause of heritage conservation.

The responses from local settlers ages 25 and below reflect a strong, collective belief that the preservation of the Jesuit House must be a collaborative effort involving the community, the government, and cultural agencies. Participants emphasize that true preservation extends beyond physical restoration—it requires institutional support through funding and policy, increased public awareness via social media and educational campaigns, and active engagement from both locals and tourists. There is a recurring call for visibility, suggesting that people are more likely to value and protect heritage if they understand its significance. Moreover, respondents advocate for adaptive yet respectful renovations and the creation of cultural programs that can foster historical appreciation among younger generations. Together, these insights reveal a community that sees heritage not just as a relic of the past but as a living narrative that must be protected, shared, and celebrated.

The findings from both older and younger generations converge on a shared understanding: the preservation of the Jesuit House requires more than structural restoration—it demands a holistic, community-centered approach that integrates policy, education, cultural promotion, and intergenerational collaboration. While the older settlers underscore the importance of protecting traditional craftsmanship and navigating the complexities of private ownership, the younger participants highlight the role of modern tools such as social media and youth engagement in cultural education. This generational alignment reinforces the idea that heritage preservation is both a shared responsibility and a dynamic process.

These findings are supported by scholarly literature. For instance, Smith (2006) in *Uses of Heritage* emphasizes that heritage is not just a physical asset but a social and cultural practice shaped by collective memory and identity. Likewise, Logan (2002) argues that community participation is essential in sustaining heritage sites, especially in contexts where government resources are limited. Additionally, study by UNESCO (2013) highlights the role of education and youth engagement in heritage conservation, noting that cultural sustainability depends on transmitting values and significance to younger generations. The case of the Jesuit House demonstrates how local voices—across generations—can guide inclusive and effective heritage preservation strategies that balance history, identity, and contemporary relevance.

Challenges and Opportunities Identified by Local Stakeholders in Preserving and Promoting The Jesuit House As A Heritage Site

Summary of the Challenges and Opportunities in Preserving and Promoting the Jesuit House (For the Raw Data {Excerpts} Orland James Romarate, Cebu City Cultural and Historical Affairs Office)

Table 17. Key Excerpts Theme 1

Theme	Key Excerpts	Challenges
Governance Structure & Ownership Challenges.	"The property is private—100% privately owned. So the government's role is just to support whatever the owner needs."	Ownership Constraints on Public Intervention.

“The owner is currently one part of the commission...” Balancing Autonomy and Public Interest.

Interpretation:

The Jesuit House is privately owned, limiting direct government control but allowing for support through policies and commissions. Ownership being private restricts the extent of direct government intervention, placing the burden of preservation largely on the owner. However, opportunities exist in the form of partnerships and indirect support via local heritage offices.

Table 18. *Key Excerpts Theme 2*

Theme	Key Excerpts	Challenges
Public Awareness & Tourism Engagement.	“It’s one of the heritage sites we promote because of how old and significant it is.” “Last year... the Jesuit House... did not participate [in Gabii sa Kabilin]... vandalism affected several museums...”	Inclusion in Local Promotional Efforts. Visitor Management and Preservation Tensions.

Interpretation:

The Jesuit House is featured in local promotional efforts and events but suffers from inconsistent participation and issues with visitor management.

Events like Gabii sa Kabilin can create significant opportunities for public engagement, but challenges arise when crowd control, site preservation, and communication between private owners and organizers are weak.

Table 19. *Key Excerpts Theme 3*

Theme	Key Excerpts	Challenges
Implementation Barriers, Administrative Delays and Operational Challenges.	“There were so many changes in the forms—lots of revisions.” “Until such time that the pandemic happened—that’s when it was officially declared...”	Lack of Standardized Preservation Tools. Impact of External Crises (e.g., COVID-19).

Interpretation:

Bureaucratic procedures, evolving guidelines, and pandemic interruptions hinder the timely preservation and promotion of the site.

The delay in standardizing heritage preservation tools (e.g., cultural mapping) and external factors like COVID-19 led to slow progress in formally protecting and promoting the Jesuit House.

Table 20. *Key Excerpts Theme 4*

Theme	Key Excerpts	Challenges
Financial Viability and Sustainability.	“If it relied only on entrance fees, it wouldn’t survive.” “So that’s why sustainability really disappears if you don’t have other sources of funding...”	Reliance on Private Funding for Survival. Absence of Sustainable Revenue Models.

Interpretation:

Preservation is hindered by financial constraints; the museum's survival relies on the owner's private business.

Lack of sustainable revenue sources poses a major threat. Opportunities for funding exist through national and local recognition, but consistent financial planning and public-private partnerships are lacking.

Summary of the Challenges and Opportunities in Preserving and Promoting the Jesuit House (For the Raw Data {Excerpts} Jesuit House Curator)Table 21. *Key Excerpts Theme 1*

Theme	Key Excerpts	Challenges
Audience Engagement and Community Building.	"Last 2022, we became members of a group called the Local Historical Committees Network... In Cebu, there’s like, I think there’s six of us who are members... we network... we do it for promotions." “Post-pandemic, I made it a point to upscale on networking... We do it for promotions, we network... Social media... you have to pay for somebody... branding, you have to pay for somebody... networking is free."	Collaborative Resource Sharing and Cultural Inclusion. Networking as a Tool for Strengthening Preservation and Promotion.

Interpretation:

Networking with other heritage organizations can help strengthen the preservation and promotion efforts of the Jesuit House. The use of social media and digital platforms plays a critical role in the Jesuit House's visibility and outreach, though it requires financial investment.

The Jesuit House's involvement in networking initiatives, such as joining the Local Historical Committees Network, enables it to collaborate with other heritage sites. This connection enhances promotional opportunities and ensures that the Jesuit House is included in larger cultural movements and activities.

Through these partnerships, the museum can share resources and reach a broader audience. The curator acknowledges the value of social media in reaching a wider audience, but also notes that leveraging these platforms effectively requires financial resources. The challenge lies in balancing the cost of digital marketing with the available funding, but networking remains a free and effective way to promote the Jesuit House's cultural offerings.

Table 22. *Key Excerpts Theme 2*

Theme	Key Excerpts	Challenges
Partnerships with Museums and Institutions.	"We are also a member of, uh, an active member of the CEVA Cebu Central Visayas Association of Museums... If we have any, NHCP has an event here, we, we co-host and about, we provide for the food... and then, at least, we post it on their platforms."	Active Membership in Cultural Networks (e.g., CEVA)

Interpretation:

Collaborations with other museums and cultural institutions expand the Jesuit House's promotional reach and resources. Active membership in organizations like CEVA allows the Jesuit House to take part in larger events, share resources, and gain visibility through partnerships. This collective effort helps strengthen the promotional capabilities of the Jesuit House, as it can collaborate on events and gain exposure via established platforms of other institutions.

Table 23. *Key Excerpts Theme 3*

Theme	Key Excerpts	Challenges
Tourism and Enhancing the Visitor Experience.	"The reason why they come here is because of the curiosity with the museum inside La Bodega... That's what they said. It's what makes it unique." "We hear a lot... that's why it's our policy to tour all the visitors... Because even if you tell... visitors would read, but they prefer a more interactive experience... there are trends... curatorial... interactive museums."	Hidden Elements as Cultural and Touristic Appeal. Need for Curatorial Modernization.

Interpretation:

The Jesuit House's unique features, particularly the "hidden" elements, make it an attractive cultural destination for tourists. Modernizing the curatorial process and incorporating interactive elements are crucial for increasing visitor engagement and relevance.

The uniqueness of the Jesuit House, especially its hidden aspects such as the La Bodega, draws tourists who seek something different from conventional museum experiences. This uniqueness enhances the cultural appeal and makes it a destination worth exploring, with visitors appreciating the museum's intriguing features and historical value.

The Jesuit House faces the challenge of updating its exhibits to keep up with modern trends, especially interactive features that engage visitors more effectively. The museum's current approach, while informative, is text-heavy, and there is a need to evolve toward a more dynamic and participatory experience for visitors, particularly younger generations.

Table 24. *Key Excerpts Theme 4*

Theme	Key Excerpts	Challenges
Physical Space Expansion.	"The grand plan... a long time ago was to remove the hardware... he already bought the property in front of us... that green building in Zulueta... but there was a disagreement among the residents... the grand plan is really for it to become like, you know, how Casa Gorordo looks."	Preservation Risks Due to Overlap with Commercial Use.

Interpretation:

Expanding the physical space of the Jesuit House would allow for better preservation and enhanced presentation of exhibits.

The future expansion of the Jesuit House's physical space, including the relocation of hardware and possible acquisitions of surrounding properties, is part of a broader plan to improve the museum's presentation and preservation. This would allow for better use of space to display artifacts and protect the site's historical integrity.

Table 25. Key Excerpts Theme 5

Theme	Key Excerpts	Challenges
Cultural and Educational Initiatives.	"We need to update the curatorial... add educational initiatives... workshops... provide tours... that highlight historical and architectural significance."	Missed Opportunity for Deeper Cultural Impact.

Interpretation:

The introduction of educational programs and workshops would enhance the Jesuit House’s cultural and community impact.

There is an opportunity to deepen the Jesuit House’s cultural impact by offering educational initiatives, including workshops and specialized tours. These would not only help visitors better understand the site’s historical and architectural significance but also foster a deeper connection with the community, making the museum a hub for learning and cultural exchange.

Conclusions

The Jesuit House of 1730 in Parian, Cebu City, is one of the oldest dated structures in the Philippines and was historically a residencia for Jesuit missionaries, as documented by Rene Javellana, S.J. and Fr. William Repetti. Despite its historical value, the site suffers from low visibility, limited public awareness, and a disconnection from its original purpose due to changes in ownership and usage. Interviews reveal that while older locals recall fragments of its history, younger generations remain largely unaware—mainly because the site is hidden behind a hardware store and lacks promotion. This underscores the need for community-based preservation efforts, which go beyond structural conservation to include education, digital engagement, improved signage, and public involvement. Though private ownership restricts government control, it allows for strategic partnerships with heritage networks and cultural programs like Gabii sa Kabilin. However, challenges such as insufficient funding, outdated exhibits, and weak coordination between stakeholders limit its full potential. There are clear opportunities to modernize the museum, expand physical space, and strengthen outreach through digital media and educational programs. By embracing innovation and fostering inclusive participation, the Jesuit House can transform into a dynamic cultural hub and vital part of Cebu’s living heritage.

Based on the findings of this research, it is recommended that future research focus on the development and implementation of community-based heritage education programs that incorporate the Jesuit House of 1730 into both formal and informal learning environments. These could include curriculum integration in local schools, interactive heritage tours, workshops, and digital storytelling efforts to raise awareness and appreciation, especially among younger generations. Future studies may also investigate sustainable funding models and best practices for privately owned heritage sites, including the role of public-private partnerships, to ensure the long-term preservation and promotion of cultural landmarks like the Jesuit House.

For the Local Government Unit (LGU) of Cebu City, it is recommended to: Strengthen collaboration with the Jesuit House management through regular consultations and joint planning of heritage-related programs and events. Provide technical and financial assistance for conservation, cultural mapping and site promotion. Enhance the Jesuit House’s visibility through improved urban signage, inclusion in tourism routes, and accessible transport connections. Institutionalize support for events like Gabii sa Kabilin through clearer coordination, budget allocation, and site protection strategies. Develop public awareness campaigns to promote local heritage, targeting both residents and visitors.

For the Management of the Jesuit House, the following are recommended: Continue expanding outreach through social media, partnerships, and community networks, while exploring cost-effective strategies for digital marketing. Consider enhancing visitor experience by updating exhibits with more interactive and participatory elements, particularly to engage younger audiences. Pursue physical expansion plans strategically to preserve historical integrity while improving space for displays and educational activities. Develop educational initiatives such as thematic workshops, school-based programs, and guided tours that promote a deeper understanding of the site's historical and cultural significance. Maintain active involvement in local and national heritage networks (e.g., CEVA, LHCM) to share resources and amplify the site's visibility.

Based on the findings of this research, it is recommended that future research focus on the development and implementation of community-based heritage education programs that incorporate the Jesuit House of 1730 into both formal and informal learning environments. These could include curriculum integration in local schools, interactive heritage tours, workshops, and digital storytelling efforts to raise awareness and appreciation, especially among younger generations.

Future studies may also investigate sustainable funding models and best practices for privately owned heritage sites, including the role of public-private partnerships, to ensure the long-term preservation and promotion of cultural landmarks like the Jesuit House.

Through collaborative efforts among researchers, the LGU, and the management of the Jesuit House of 1730, the site can transition from being a hidden treasure—tucked away inside a functioning hardware warehouse—into a well-preserved and widely celebrated symbol of Cebu’s rich cultural heritage. Despite its unconventional setting, the Jesuit House of 1730 holds immense historical and cultural value that deserves greater recognition. By combining conservation efforts with education, promotion, and inclusive community engagement, stakeholders can ensure that this unique landmark is not only physically protected but also meaningfully integrated into the cultural identity and everyday awareness of Cebuanos and visitors alike.

The journey of writing this research paper has been both intellectually enriching and personally transformative. What began as a curiosity about national history evolved into a structured inquiry marked by challenges in topic selection, methodological design, data collection, and analysis. Each stage tested my patience, adaptability, and critical thinking, ultimately strengthening my research and analytical skills. Writing the paper became a reflective exercise that deepened my understanding, refined my communication, and reinforced the values of clarity, coherence, and academic integrity. Beyond academic growth, the process taught me time management, resilience, and the collaborative nature of scholarship. Overall, this experience has been a pivotal milestone in my academic journey, instilling greater confidence in my ability to contribute meaningfully to the field of Social Science.

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