

A HOLISTIC APPROACH FOR SUSTAINABILITY: ASSESSING THE IMPACTS OF SPANISH COLONIZATION IN THE MODERN CULTURE OF COLOMBIA AND THE PHILIPPINES.

Un enfoque holístico para la sostenibilidad: evaluación de los impactos de la colonización española en la cultura moderna de Colombia y Filipinas.

Layne Carla C. Caballero, María Krista L. Castillo, María Camila Cortés Cutiva, Katrina Alexis E. Eudela, Ellaine Joy G. Hernández, Juliane P. Ramírez, Kevin David Sánchez Pinzón, Dan Vincent Valenzuela, Royce Lyssah Malabonga & Paula Hormaza.

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Keywords: Colonization; Culture; Folklore; Languages; Sustainable development.

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Palabras claves: Colonización; Cultura; Folklore; Idiomas; Desarrollo sostenible.

Resumo

Este artigo analisa os efeitos pós-coloniais da colonização espanhola nas Filipinas e na Colômbia em aspectos como comunidades, arquitetura, arte popular e linguagem. A herança cultural de ambos os países mostra uma forte influência espanhola, especialmente na língua e na arquitetura. Também examina a atual preservação do patrimônio cultural e os desafios enfrentados. A colonização espanhola alterou as hierarquias sociais, deixando um impacto duradouro, e a sua arquitetura ainda se reflete em edifícios históricos. Nas artes populares, a música e a dança também apresentam influências espanholas. Embora o uso do espanhol ainda esteja presente na fala cotidiana, seu uso está em declínio nos dois países. O artigo sugere que o Objetivo de Desenvolvimento Sustentável 11 pode apoiar a preservação de edifícios históricos, incentivar o turismo cultural e envolver as comunidades locais. Propõe medidas para proteger o patrimônio cultural, tais como práticas de turismo sustentável, participação comunitária e tecnologias de conservação inovadoras face aos desafios atuais.

Palavras-chave: Colonização; Cultura; Folklore; Idiomas; Desenvolvimento sustentável.

Problematic variables

- Consequences of Spanish colonization on Colombian and Filipino culture
- The challenges of preserving cultural heritage for both countries
- Impacts of Spanish-influenced culture on sustainability

Objectives

- To examine the postcolonial impacts of the Spanish colonization for both Philippines and Colombia in the aspects of:
 - a. Communities
 - b. Architecture
 - c. Folk Arts (dance and music)
 - d. Language
- To assess the role of Sustainable Development Goal 11 (Sustainable Cities and Communities) in helping both countries protect and preserve cultural heritage.
- To identify the modern challenges of sustainable development of cultural heritage.

1. Introduction

Spanish colonization and its implications have been indispensable factors in the growth and development of the Philippines and Colombia. From religion to language, the common colonial backgrounds of these countries have produced postcolonial impacts that have been apparent in the countries' economic, political, and social systems. Expressively, postcolonial effects of the Spanish Colonization have also manifested in the cultural heritage of both countries. Repercussions affected the status and condition of the Philippines and Colombia's cultural heritage. To be specific, the circumstances that surround cultural heritage have been facing challenges in terms of its preservation and sustainability. All things considered, the paper will explore the postcolonial implications of Spanish Colonization in the communities, architecture, folk arts, and language of the Philippines and Colombia. Likewise, it will also analyse the role of Sustainable Development Goal 11 (Sustainable Cities and Communities) in developing a holistic approach to sustainability, alongside the findings that would provide solutions to the modern struggles of preservation and sustainability.

To start off, the concept of communities has been greatly anchored on the sense of identity and consciousness. For the Philippines and Colombia, identity formation was influenced by postcolonial factors, which have created gaps within communities regarding the true essence of national identity and achieving consciousness. It was explained by Constantino (1976), that there is an evident disparity between national identity and consciousness for Filipinos. This disparity creates uncertainty on what a Filipino is. In particular, Constantino (1976) reiterated that this ambiguous perception of identity and consciousness is correlated with the country's colonial experience. In regard to colonial experience, Colombia and the Americas endured the distortion of individual and communal ways of identification under the Spanish colonization. It was pointed out by Díaz (2017) that the Spanish colonization has imposed "social, legal, and cultural categories" for the population to follow. This exploitation of identity produced new forms and implications in identification that are deeply oriented to colonial standards.

Correspondingly, forms of art, specifically architecture and folk arts, have echoed the characteristics of cultural heritage. The shared colonial background of the Philippines and Colombia affected the emergence of various cultural imprints in its society.

For architecture, one example that exhibits colonial influence is the existence of various Spanish-era landmarks such as Intramural and Calle Crisologo in the Philippines. It was stated by Estonanto et al. (2019) that these are manifestations of Spanish architectural influences in the Philippines that reflected the practice of Spanish urban planning in the 19th to the early 20th century. Conversely, Spanish influence in folk arts have been mostly remarked in musical traditions of Filipino liturgical music. According to Kendall (2010), liturgical music stemming from Spanish influences have been reworked to adapt and serve nationalist purposes.

Expressively, language has been a significant factor in determining the level of postcolonial impacts. In the case of Colombia, Spanish as a language became its own form that continues to adapt in the lives and culture of the Colombian people. It was stated by Lipski (2012), that the development of the Spanish language in Latin America is "roughly divided" into geographical dialect zones. Colombia's use of the language has adapted from the immigrant and indigenous languages. Meanwhile, the Philippines still uphold some elements of the Spanish language through Chabacano. Notably, Chabacano has been recognized as a Spanish based Philippine creole language. According to Lipski and Santoro (2007), the development of

Chabacano still holds a geographical aspect in its use, wherein Chabacano in Zamboanga possess elements from Cebuano while Chabacano in Cavite and Ternate have influences from Tagalog.

For these reasons, various forms and implications have been evident for both the Philippines and Colombia. Common colonial background and experiences of these countries have undeniably influenced their overall conceptualization of cultural heritage. At the same time, the intersection of identity formation and consciousness creates a bearing on their progress and how their culture and heritage is perceived and defined. Given that, the inevitable growth and development of the Philippines and Colombia have produced modern challenges and struggles in preserving cultural heritage. It must be noted that recognizing these predicaments is not enough to distinguish the overall importance of preserving and sustaining cultural heritage. As such, an allinclusive approach must be prioritized to achieve sustainable cultural heritage preservation efforts and initiatives. And for the most part, economic, political, and social aspects continue to evolve and adapt to the differences within similarities observed in cultural heritage.

2. Problem Statement

The following are the modern cultural implications of Spanish colonization in the Philippines and Colombia in the context of:

2.1. Communities

One of the detrimental consequences of Spanish colonization is deep-rooted colorism, racism, and xenophobia. This is brought about by the Spaniards' imposition on the colonies that Spanish culture is superior to the natives' culture and that colonization is needed to civilize the natives and abandon pre-colonial culture as it was deemed barbaric (Eckler, 2020; Ruiseco & Slunecko, 2006). In Colombia, this ingrained colonial mindset resulted in the dismissal of indigenous rights, the recognition of indigenous groups and communities, and discrimination against natives, especially those of Afro descent. This disregard for indigenous communities exacerbates poverty and degradation of their environment, forcing them to migrate in an attempt to seek better opportunities. However, as indigenous groups continue to migrate, they also struggle to maintain their culture as the new generations are more dispersed and acculturated to the predominant culture of nearby communities (Camargo & Lawo-Sukam, 2015). Similarly, the indigenous groups in the Philippines experience discrimination and little

political representation, which leads to their exploitation and the disappearance of their culture. The idea of ranking cultures was also imposed by the Spanish colonizers, therefore, instilling in Filipinos that the European culture is superior to the pre-colonial culture (Bustos-Choy, 2009). This inferior perception of ethnic culture caused the colonial mentality, which is an internalized oppression of Filipino culture and a preference for Western culture. Accordingly, the high regard of Colombians and Filipinos for the former colonizer's culture remains in the modern approach to the protection of indigenous groups and communities in the two countries.

2.2. Architecture

Generally, the common challenge for the preservation of architectural heritage is the "age value" of a period. Buildings and sites are part of the collective heritage of a country. They may represent the cultural history which helps people recognize, connect, and remember the events in the past. However, many of these could not endure the test of lasting generation, which contradicts the idea of preservation. The environment from which a building is structured plays a significant role in determining its longevity (Prudon, 2017, p.28). Furthermore, in the context of Spanish colonial influence in Colombia and Philippine architecture, the styles developed into simple and

heavy baroque architecture made of wood and solid stones that were designed for earthquakes (Cartagena, n.d.). It is evident today how professional architects reformed and modernized Spanish architecture in order to preserve the historical image of the past. Yet some of these architectural heritages could not be preserved due to materials used during the earlier period construction.

2.3. Folk Arts (dance and music)

In the Philippines, the three hundred thirty-three years of Spanish colonization left a lasting legacy in Filipino Festival music which included rituals, vocal, and instrumental performances. These influences shaped the lives of the Filipinos up until the contemporary times. Although the primary goal of the Spaniards was to introduce Christianity to the country, the Filipinos also learned how to sing liturgical phrases in Spanish. From this, the foreign influence began to infiltrate the musical expressions of the Filipinos. The challenge now is how would the musical forms be sustained in the modern day? (Divinagracia, 2019, p.46). Furthermore, Filipinos were also exposed to Spanish dances and eventually assimilated their own versions.

The elegance of movements fascinated the Filipinos, but the sharp and fast movements were modified according to the

majority of Filipino dances (University of California, Riverside, n.d.). The struggle remained in the preservation of authentic Philippine folk dances as part of the lasting cultural tradition (Santos, n.d.). Like many challenges in the preservation of folk arts, Colombia also struggles with preserving the original form of dance and music due to changes from modernization and globalization. Traditional dances and music may be influenced by popular culture, and younger generations may not appreciate the traditional form of arts. The reflexive modernization affected both countries as modern technologies inflicted social changes towards the intangible heritage. Folkloric adaptation could be one of the threats in preserving the authenticity of traditional dances and music. It changes the way they perceive and practice their own culture. The popularity of folk arts could also be a danger for intangible heritage because the circulation of culture in the outside exotic heritage for consumption, and it changes its representations to suit the taste of the audience (Hafstein, 2018).

2.4. Language

Language, both in Colombia and the Philippines, remains a controversial issue. The language policy for the two countries seems to have a bias towards the elite and the majority spoken language. Since the Spanish colonization of Colombia, Spanish

was correlated with modernization and progress, which then was adopted as the official language of the country, and indigenous languages and dialects were neglected that caused extinction to some. Even in modern times, Colombia has neglected its various languages by passing bilingual policies in favour of teaching languages focused only on Spanish and English at schools (Guerrero, 2009). In the case of the Philippines, various Philippine languages have loanwords from the Spanish language and a creole language called Chavacano. The national language, Filipino, based on Tagalog, was also controversial prior to its declaration. Tagalog was the former official language and was contested in the Senate in the 1960s by Cebuano Bisayan-speaking representatives as there are also major languages aside from Tagalog (Ila, Guevara, Llenares, Narvaez, & Peregrino, 2011). The languages taught in Philippine schools have progressed in the past years. The compulsory teaching of the Spanish language was enacted in 1952 but was later abolished as a result of student demonstrations (Rodao, 1997). Presently, Tagalog and English are the compulsory language subjects taught in school. Moreover, a recent multilingual education policy was enacted in 2013 acknowledging the diverse language and dialects in the country. The 'Mother Tongue-Based Multilingual Education' requires

using the mother tongue as the primary medium of instruction from kindergarten until 3rd year of elementary school (Tupas & Martin, 2016).

3. Conceptual Referents

3.1. Colonization in Colombia

The Spanish colonization of Colombia began in 1499 and continued until 1550, it was a process in which the Spaniards invaded the American lands in search of enrichment. Although it is said that the name Colombia was given by Christopher Columbus, this is not entirely true, because Columbus never set foot on Colombian lands, much less discovered Colombia. On the contrary, it was his partner Alonso de Ojeda who discovered Colombia in a brief visit he made to those lands. (Caballero, 2014).

3.1.1. Communities

This discovery was not exactly something totally positive, because in order to consolidate power in these new lands, the Spaniards resorted to violence and slavery. The main victims of this type of treatment were the indigenous communities who were stripped off of their lands and their freedom in addition to

their tradition, culture, and even their own language being violated. According to Caballero (2014):

It was an unprecedented cataclysm, in no way comparable to the countless invasions and wars of conquest recorded in history. It was a genocide that depopulated to the bone a continent inhabited by tens of millions of people: in part because of the blinding violence of the invaders (...), and in even greater part because of the appearance of deadly epidemics of new and unknown diseases, coming from the Old World or arising from the clash of peoples that had been separated for three hundred centuries: since the Stone Age. (pp. 1-2).

Although the date is not exact because this happened thousands of years ago, with archaeological studies that have been done on this, it is estimated that 95 percent of the indigenous population of Colombia died in the first hundred years of colonization, this as a result of the plagues, the killings by Spaniards and the mistreatment and inhumane conditions with which people were treated; all this caused that of one hundred million people

estimated in the precolonization period, only about three million survived. (Caballero, 2014).

3.1.2. Architecture

The infrastructure in Colombia has been divided into four main periods: The first is the “Pre-Hispanic” period of the conquest, in that time the constructions made by the indigenous people were based on materials such as guadua bamboo or round wood, covered with mud in very specific cases and thatched with straw. (Roa, 2017).

The second period, is the “colonial” which covers the three centuries of total control of the Spanish, at this time a force in the urban and architectural features was evidenced, these urban conceptions implanted by the Spaniards gave way to understanding the public and private life, religion, and most important thing, the organization of the city. Cities began to be reflected in grid streets and streets with a spatial center, and also began to see architectural works of housing, religious, military and civil; the houses, convents, and civil buildings were characterized by central or side courtyards. Stone, brick, wood, and clay tiles began to be used as the main construction elements. It ended in 1819 with the constitution of the Republic of Colombia. (Roa, 2017).

Then follows the third period, called “republican” which ends in 1930 to give beginning to the fourth and last period, the “modern”, modernity introduced significant changes, architecture expanded and from it evolved Colombia's activities such as living, education, health, culture, among others. On the other hand, small urban areas became large cities and others preserved their traditional and historical state. (Roa, 2017).

3.1.3. Folk Arts (dance and music)

The arrival of African slaves to Colombia after the colonization of the Spaniards brought with them contributions in music, reflected in colourful musical characteristics with special and different rhythms. This new event that combined the European and the African, generated a process of acculturation of the indigenous (inhabitants of the Colombian territory), their culture was affected and for this reason in the years after colonization, the musical references, dance and singing, became scarce; only until the nineteenth century these changes in the indigenous culture began to be evident.

At that time, the music that began to be seen in Magdalena, Cauca and the Pacific Coast, areas to which some African slaves were taken, was related to “European courtly dance with rhythms of dances, contradances, mazurkas, polkas, jotas and

some romances by illustrious ladies fond of singing” (Zambrano, 2003, p. 6).

On the other hand, the African slaves who were brought to the western region of Colombia were much more sensitive to Spanish culture, which is why “festivities such as St. John's Day or Christmas influenced the religious singing of these groups, who gradually replaced African divinities and rituals with salves to the mother of God, lullabies to the saints, river balsadas, among others.” (Zambrano, 2003, p. 6).

Times continued to evolve and today is possible to see that musical repertoire contributed by Africans, according to Zambrano (2003):

Is formed by different dance expressions, such as the currulao or the juga, considered as the strongest African contribution in the Pacific coast. In the same way, the wide range of percussion instruments that accompany such expressions, such as the bombos and cununos, also the marimbas and guasás (African tubular maraca) are considered. (p. 6).

3.1.4. Language

The Spanish conquistadors found multilingualism, which negatively made an impression on the indigenous people in Colombia. The languages spoken by the indigenous people were referred to as “illness”, a complete disregard for their native languages. The negative encounters of indigenous people with the colonizers paved the way for subjugation, from which the Spanish religious ideology prevailed. However, there was a challenge for the religious conquest: Colombian linguistic diversity. At first, the Church promoted the learning of some indigenous languages among the missionaries to help them understand the meaning of the reciting prayers but the missionaries wanted to do the evangelization process through Spanish language only. So this became the advent for changing the policy on language. Indigenous languages were forbidden, and Castilian was mandated as the sole permissible language. Throughout the remaining duration of the colonization era, the government of Charles III required the speaking of Spanish for obtaining citizenship in the newly established colonies (Guerrero, 2009, p. 13).

Years after independence from the Spanish colonizers, the “La Gran Colombia”, the new republic during 1886, wrote the first Constitution that established Spanish as the official and only

language. It did not recognize multiculturalism or multilingualism in the country. The indigenous people were forced to drop their languages and instead use the Spanish language. This policy remained effective for over a century and was reinforced by the fact that Catholic missionaries, who were responsible for the education of indigenous groups, conducted it exclusively in Spanish (Guerrero, 2009, p.14).

3.2. Colonization in the Philippines

In 1521 was the first approach of the Spaniards with the Philippine Islands, in this period of time Fernando de Magallanes arrived to the island of Cebu and in the name of King Carlos I of Spain took the power of the archipelago. Later, in 1542, the islands were visited by Ruy Lopez de Villalobos, who was in charge of giving them the current name of the Philippines in honour of Philip II, heir to the throne at that time. Although this was the first approach to the Philippine Islands, the conquest of the islands occurred years later, in 1565 and was led by Mexico; this conquest had the objective of colonizing and evangelizing the islands. And it was in this way that the Philippine government came under the control of the viceroyalty of New Spain. (Elizalde, 1998).

3.2.1. Communities

Manila was founded in 1571 by Miguel López de Legazpi and became the capital of the Spanish colony of the Philippines. The founding of Manila in 1571 was a key event in the Spanish colonization of the Philippines and established a permanent Spanish presence on the island of Luzon. Thereafter, Manila became an important center of commerce and culture in the region, attracting merchants, missionaries, and other Spanish settlers. (García, 1982).

According to García (1982) between 1570 and 1580 Legazpi was extended to Panay because of the need to find food and hostility for the communities of the Philippines, then moved to Manila because it was presenting maintenance problems due to the fact that Panay was so scarce of resources that it could not solve this problem. Some time later, what would become the capital of the archipelago was established in Manila and the first houses for Spaniards and a monastery for the religious were built.

Later, 1821 marked the official incorporation of the Philippines into the Spanish Crown. Prior to 1821, the Philippines was a Spanish colony under the control of the Royal Audience of Mexico. However, in 1821, Mexico gained independence from Spain and the Philippines became a province directly under the

control of the Spanish Crown, this change in administration had a significant impact on the Philippine economy and society.

3.2.2. Architecture

Finally, 1898 marks the end of Spanish colonization in the Philippines and the beginning of the American colonial era. In that year, the Philippines was sold to the United States as part of the Treaty of Paris, which ended the Spanish-American War. This sale had significant political, economic, and cultural consequences for the Philippines and its people. The American-style Spanish colonization is then understood to have affected the material culture of the Philippines, particularly with regard to the production of luxury items and the trade in consumer goods.

According to Russell (1998) the most representative Spanish architecture in the Philippines is shown below:

- 1583, date of Construction of San Agustin Church in Manila, the oldest standing stone church in the Philippines.
- 1595, date of construction of the San Pablo Church in Valladolid, now known as San Pablo City, which is one of the oldest churches in the Philippines.

- San Fernando Cathedral: Built in 1755 in the city of Vigan, it is one of the largest cathedrals in the Philippines and features a mix of Baroque and Neoclassical architectural styles.
- 1590, date of the construction of Fort Santiago in the city of Manila, it is a fort that was used as a prison during the Japanese occupation of the Philippines in World War II. Today it is a popular tourist site.
- Finally the Intramural, the walled city of Manila was built in the 16th century and is an example of Spanish urban planning in the Philippines.

3.2.3. Folk Arts (dance and music)

The Spanish influence in music and dance can be seen in the local dances and popular songs played at festivals and celebrations. During the time of Spanish colonization in the Philippines, popular music and dance played an important role in the daily life of the Filipinos. The Spanish introduced European instruments and dance forms, but there was also a fusion with local traditions and styles. Some instruments introduced by the Spanish include the guitar, violin, and accordion, which were part of Philippine popular music. Traditional Philippine music is also played on local instruments

such as the kulintang and the Tambol, which is a two-headed drum. The dance was also influenced by the Spanish, with the introduction of European dances such as the fandango and the jota. However, local dances such as Tinikling, which jumps and dances between two bamboos that beat each other rhythmically, are also performed.

3.2.4. Language

The arrival of the Spanish in the Philippines and their colonization of the country, describing how Spanish became the official language of the government and the church in the Philippines, “an example being that Spanish was the language in which the Act of Independence was written on June 12, 1898 in Cavite” (Moussa, 2020, p. 7).

The Spanish language has influenced Tagalog and other Filipino languages, and how it has left its mark on the lexicon and grammar of these languages, for example, "if we ask a young Filipino what greeting he uses when meeting his friends would tell us that it says something like: "Oy, Kumusta?", in Spanish it would be: "¿Hola, como estas?" (Moussa, 2020, p. 8). It also describes how literature, music, and other art forms in Spanish influenced Filipino culture, and how Filipino literature in Spanish has evolved over time. The role of Spanish in education

and culture in the Philippines, arguing that Spanish has been an important part of Filipino identity and has influenced the way Filipinos view themselves and their culture. In addition, how the relationship between Spain and the Philippines has influenced Philippine culture and language up to the present.

4. Methodology

4.1. Research Design

The researchers decided to conduct a qualitative study designed to investigate the impacts of the Spanish colonization on the behaviour of Colombia and the Philippines and evaluate how this major historical event reformed the societal practices of both countries. The research is focused on SDG Goal 11: Sustainable Cities and Communities. With that, the research intends to provide perceptions on the impact of Spanish colonization and perceive how the two countries correlate with each other as victims of the Spanish Empire. In addition to this, the study is aimed at justifying the need for sustainability in terms of maintaining both the countries' art, architecture, language, and communities.

4.2. Data Collection and Instruments

In supplying this research with appropriate and accurate information on the chosen topic, the researchers decided to collect their data through the use of journal articles, case studies, and available online references. The researchers will utilize the stated references through the following: (1) case studies will center on the behavioural instances of communities in the Philippines and Colombia before and during the Spanish colonization period, (2) journal articles will be used to collate all necessary information on major historical events that occurred during the said period in both countries, and (3) available online references (such as research papers and articles) will be used to gather other additional information and provide the researchers with exemplary actions done by other countries that relate to the chosen topic. Additionally, the researchers will be able to gain access to these sources through the use of tools such as internet access, research databases (e.g. JSTOR and Google Scholar), and their respective campus libraries.

Relatively, the collected data and information will be studied through the use of content analysis, which will analyse and review the themes and concepts, garnered from the various qualitative data, related to how the Philippines and Colombia were impacted by the colonization of the Spaniards. The priority

of the researchers in supplying themselves with appropriate information and background on the topic is to determine the most effective way to properly sustain and maintain cultural heritage sites, communities, and the field of arts in both countries.

The qualitative method along with the use of references such as journal articles, case studies, and research papers was used because it allows the researchers to have a thorough examination and comparison of the result of the Spanish colonization of Colombia and the Philippines. Additionally, the qualitative method will produce a more detailed analysis of the impact of historical events on societies, their cultures, and their behaviour. This is needed in order to discuss the sustainability of maintaining cultural heritage communities, infrastructure, and fields of art for countries that were previously colonized. The qualitative method is appropriate for this research as it best explains the societal changes the two countries underwent and how their culture can be prolonged.

5. Findings and Analysis

5.1. SDG 11 (Sustainable Cities and Communities)

Sustainable Cities and Communities, also known as SDG 11, is a crucial component of the United Nations' 2030 Agenda for

Sustainable Development, which aims to address various social, economic, and environmental challenges around the world. One of the targets of SDG 11 is to strengthen the protection of the world's cultural and natural heritage (The Global Goals, n.d.). As countries like Colombia and the Philippines grapple with the impacts of Spanish colonization on their modern cultures, it is essential to promote, preserve, and sustain their rich cultural heritage. This can be achieved through a holistic approach that encompasses policies and recommendations focused on communities, architecture, folk arts, and language.

In Colombia, promoting and sustaining cultural heritage can begin with recognizing and supporting local communities. Indigenous communities, Afro-Colombian communities, and other marginalized groups often have deep-rooted cultural practices and traditions that are at risk of being lost. The government should prioritize the inclusion and empowerment of these communities, providing them with opportunities to actively participate in decision-making processes related to cultural preservation and development.

Architecture also plays a significant role in cultural heritage. Many cities in Colombia, such as Cartagena and Bogotá, boast historical buildings and structures that are an integral part of the country's culture. There should be a focus on preserving and

restoring these structures, while also incorporating sustainable practices to ensure their longevity. Also, activities should be encouraged for citizens, which are related to the importance and conservation of these historical sites, as they are very important for society and have a fundamental role in Colombian culture. On the other hand, it is vital that government entities show interest in the care of housing, especially for the poor in some vulnerable zones in Colombia, because the infrastructure of their homes is not the most stable and this causes deficiency in the quality of life of them.

Folk arts, such as music, dance, and crafts, are essential elements of Colombia's cultural heritage. There should be institutional support for the preservation and promotion of folk arts through education, funding, and cultural events. Additionally, efforts should be made to safeguard traditional knowledge related to folk arts, such as indigenous weaving techniques or AfroColombian music traditions. It should be noted that the Colombian government has made many efforts to preserve the essence of art, entities such as The District Institute of Arts or Idartes, kept art alive in Colombia and also financially, technically and administratively support the artistic field to position it as a social and sustainable sector. It is important that

this type of initiative is maintained because art is a way of expressing culture and this would be contributing to the SDG 11.

Language is another crucial aspect of cultural heritage. In Colombia, there are over 68 indigenous languages spoken, along with Spanish as the official language. The implementing policies should prioritize the preservation and revitalization of indigenous languages, recognizing their significance in maintaining cultural diversity and identity. Not doing so brings consequences such as the loss of the cultural aspect of the native language of indigenous people, generating vulnerability and inequality. This is a very big challenge for Colombia, but working on it give indigenous communities the opportunity to live in inclusion and diversity, and it is significant to mention that the colonization left the mark of cultural variety, it is necessary to maintain it and this is a way to contribute.

Similarly, in the Philippines, promoting, preserving, and sustaining cultural heritage can begin with recognizing and supporting local communities. Indigenous communities, as well as cultural minorities, have unique cultural practices and traditions that should be preserved and celebrated. The national government should prioritize the protection of their land rights, cultural rights, and livelihoods.

Architecture also plays a significant role in the cultural heritage of the Philippines. Historical structures, such as the Spanish-era churches in Manila or the traditional houses in the Cordillera region, are iconic symbols of the country's culture. The local and national government should focus on preserving and restoring these structures, while incorporating sustainable practices to ensure their preservation for future generations. Additionally, the establishment of cultural infrastructures in the regions should also be prioritized as venues for cultural performances. This creates opportunities for Filipino artists to showcase their creative excellence.

Folk arts, such as traditional dances, music, and crafts, are integral to the cultural heritage of the Philippines. The Department of Education and the National Commission for Culture and Arts should have an enduring collaboration to support the preservation and promotion of folk arts through education, funding, and cultural events. Efforts should also be made to safeguard traditional knowledge related to folk arts, such as weaving techniques or traditional musical instruments. Also, there should be advocacy efforts in tertiary education to strengthen the arts programs and regional art academies must be established to streamline the creative industry. Furthermore, the national government should increase their support for the

top performing artists in the field of music, dance, and other performing arts.

Language is another crucial aspect of cultural heritage in the Philippines. With over 170 languages spoken across the country, policies and recommendations should prioritize the preservation and revitalization of indigenous languages, recognizing their significance in maintaining cultural diversity and identity. Inclusion of a multilingual education is one way to help the preservation of languages in the Philippines, however, the government should also consider other factors such as migration in language policies to fast disappearances of Philippine languages.

A holistic approach that encompasses policies and recommendations focused on communities, architecture, folk arts, and language is essential for promoting, preserving, and sustaining the cultural heritage of Colombia and the Philippines. By recognizing and supporting local communities, preserving historical architecture, promoting folk arts, and safeguarding indigenous languages, efforts can be made to ensure that the rich cultural heritage of these countries is cherished and passed on to future generations. Further, collaborating and partnering with international organizations and non-government institutions for cultural preservation (e.g. the United Nations

Educational, Scientific and Cultural Organization) could support the governments of Colombia and the Philippines in improving their cultural heritage policies and monitoring the progress of the countries' heritage.

6. Conclusion

The impacts of Spanish colonization have left deep imprints on the communities, architecture, folk arts, and language of both the Philippines and Colombia. Despite the devastating effects of colonialism, both countries have managed to preserve their cultural heritage through their resilience and determination. Through Sustainable Development Goal 11, both nations are committed to protecting and preserving their cultural heritage, promoting sustainable cities, and supporting their communities. It is essential to recognize the role of cultural heritage in sustainable development and how it can contribute to the growth and progress of a nation.

However, modern challenges of sustainable development, such as globalization, climate change, and urbanization, threaten the cultural heritage of both countries. As a global community, we must work together to overcome these challenges and ensure the preservation and protection of our diverse cultural heritage for future generations. As we look towards the future, let us

remember the richness of our cultural heritage and the vital role it plays in shaping our identities and communities. Let us celebrate our differences and come together to preserve our unique histories and traditions. Together, we can ensure a brighter and more sustainable future for all.

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