Napindan Lighthouse: A Historic Insight Towards Recognition and Preservation

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Abstract – This research entitled, "Napindan Lighthouse: A Historic Insight towards Recognition and Preservation" on which it aims to recognize and preserve the history of Napindan lighthouse. The researchers believe that this work will be valuable to the academic aspects in terms of local history. This study used the historical research through analysis of printed documents, interviews and site observations. In this study, the researchers utilized historical research, which provides useful information for the study. Especially, the researchers used the documentary sources of information contain in publish documents. The researchers read many articles related to the study, recorded an onsite visit, and interviewed reliable sources.

I. INTRODUCTION

As right on time as the 1500's, when boats relied on upon wind for force, sailors figured out how to exploit sea streams. Beacons mark perilous coastlines, dangerous shores, reefs, safe passages to harbors, and can likewise help with aeronautical route. Once broadly utilized, the quantity of operational beacons has declined because of the cost of upkeep and substitution by cutting edge electronic navigational frameworks, for example, strobes. With the Philippine Archipelago involving more than 7,100 islands pressed in a range of 300,000 km2 (120,000 sq mi), the nation has the fifth-longest coastline on the planet. The Philippine coast has an aggregate length of 36,289 km (22,549 mi) and is extremely sporadic, with various coves, inlets, and islets.

Vast worldwide boats depend on beacons to guide them securely out from the untamed ocean and into Philippine waters. Once inside Philippine waters, beacons help them move through its restricted straits and channels, calling attention to safe sections and driving vessels to their destination ports. Notwithstanding the headway in innovation and the utilization of satellite-guided situating gadgets, sailors still depend on these light stations as visual affirmations of their electronic readings.

As an archipelago, the future and advancement of the islands has and will dependably rely on upon oceanic travel. Indeed, even with the approach of flight, the water courses keep on being the fundamental parkways for travel and trade, with the beacons of the Philippines securely controlling the vessels that utilize its courses.

Ancient Lighthouses

At the point when the U.S. caught the Philippines from Spain in 1898, the Americans acquired near 60 lighthouses and minor lights worked by the Spanish pioneer powers. A significant number of the real Spanish beacons make due;

truth be told, large portions of them are still in administration. Others have gone to demolish in the tropical atmosphere of the islands.

Faros Españoles de Ultramar was the table of contents of a book published in Spain, listing lighthouses built in the Spanish colonies of Cuba, Puerto Rico, and the Philippines. For the Philippines it listed 27 major light stations, 17 luces locales (local lights), and 14 additional lighthouses built on the more remote islets of the archipleago, a total of 58. But the Napindan lighthouse was not mentioned in this book. This goes to show how neglected it was since then.

The Philippines Lighthouses was a web site posted by Edmund Tan So, who was trying to launch a lighthouse preservation society in the Philippines. The site included technical descriptions of many of the major Spanish lighthouses contributed by Manuel L. Noche, who also visited the sites to assess their current condition.

Napindan lighthouse

Napindan lighthouse was implicit seventeenth century. It stands to protect the mouth of Napindan Channel where the Pasig River crosses with Laguna Lake. Its area, at the navel of Laguna de Bay close to the mouth of the Pasig River, flanked by the mountains of Rizal, the territory of Laguna and a few urban communities of Metro Manila, guaranteed its critical part amid the 1896 Philippine Revolution. This hundreds of years old beacon turned into the mystery rendezvous purpose of the Katipunan as it arranged its transformation for Philippine Independence. The Parola was picked by KKK Supremo Gat Andres Bonifacio as a meeting place since it was the most open channel from Tondo, Manila and from the Municipios along the Pasig River and the Province of Laguna.

Today, its mouth is the main piece that can be seen in light of the fact that whatever is left of its divider is absorb water. The inside is additionally overwhelmed with vandalism. Changes in ocean level, among different elements influence the beacon. Reacting to the steadily rising ocean level of the previous a few hundred years and driven by winning water and wind streams, the structure has demonstrated the capacity to withstand the burdens on the grounds that as of not long ago it stays standing where it was manufactured.

Conceptual Approach

Presidential Decree No. 260 is hereby amended by inserting another section after Section 4 to read as follows:

"Sec. 5. It shall be unlawful for any person to modify, alter, repair or destroy the original features of any national shrine, monument, landmark and other important historic edifices declared and classified by the National Historical Institute as such without the prior written permission from the Chairman of the said Institute. Any person who shall violate this Decree shall, upon conviction, be punished by imprisonment for not less than one year nor more than five years or a fine of not less than one thousand pesos nor more than ten thousand pesos or both, at the discretion of the court or tribunal concerned".

Also under Sec 2. Declaration of Policy. It is hereby declared to be the policy of the State to conserve, promote and popularize the nation's historical and cultural heritage and resources. Pursuant to the Constitution, all the country's artistic and historic wealth constitutes the cultural treasure of the nation and shall be under the protection of the State which may regulate its disposition. Towards this end, the State shall provide the means to strengthen people's nationalism, love of country, respect for its heroes and pride for the people's accomplishments by reinforcing the importance of Philippine national and local history in daily life with the end in view of raising social consciousness; reinvigorating government support for historical research; and sustaining and enhancing programs for the protection, preservation and conservation of historical relics and memorabilia, monuments, sites and other historical resources.

The State shall likewise give utmost priority not only to the research on history but also to the popularization of history. In this way, the State will be able to build a Philippine national identity based on unity and pride in diversity held together by a common history.

Statement of the Problem

The aim of this research is to recognize and preserve the history of Napindan lighthouse. Specifically, the research seeks to answer the following sub-questions:

What is the present condition of Napindan lighthouse in Taguig?

What important role did the Napindan lighthouse play in Philippine history?

What are the measures being taken by the community and the government to spare Napindan lighthouse from being abandoned?

II. LITERATURE REVIEW

In the 1880's, the Spanish Colonial government embraced enormous development free for all. Its primary objective: to secure the perpetually expanding oceanic exchange the Philippines was then encountering. With the end of the renowned worldwide Manila-Acapulco Galleon Trade, the Philippines was opened to a more extensive system of universal exchange. This required all the more sending courses to and from the islands, and in addition more association amongst Manila and past. Without present day satellite or radar innovation, pilots around then depended vigorously on space science; on stars to guide and outline their courses. In spite of the fact that medieval, this demonstrated satisfactory, considering that travelers could discover their way around the world with nary an episode. In any case, to promote guarantee the security of

the vessels – by these time coal-smoldering transport ships loaded down with valuable items – further aides were expected to bring the boats securely into harbor or vast waters. This achieved the development of faros (beacons) all through the archipelago.

Lighthouses in the Philippines (del Castillo, 1998) are just the same old thing new. The most established beacon in the nation was raised route back in the sixteenth century, just about at the onset of Philippine colonization. This beacon, situated at the mouth of the Pasig, guided pilots to the banks of the stream, which served as the primary port of Manila, the capital of pioneer Spain in the Orient. Hundreds of years would advance with the Philippines alright with the riches that the Galleon exchange would bring, however not a solitary beacon aside from the one situated in the mouth of the Pasig and additionally fires lit on top of Corrigedor Island was constructed.

By the nineteenth century, towards the end of Spanish colonization, the Spanish Colonial Government attempted an enormous lighting of our oceans. The Plan General de Alumbrado de Maritimo de las costas del Archipelago de Filipino or the "Masterplan for the lighting of the Maritime Coasts of the Philippine Archipelago" was attempted by the Inteligencia del Cuerpo de Ingenieros de Caminos, Canales y Puertos or the "Corp of Engineers for Roads, Canals and Ports. The errand to light the oceans and channels of the nation to guide ships in and through the most imperative ocean channels to the Ports of Manila, Ilo-ilo and Cebu. This arrangement, which was drafted in 1857, was promptly set without hesitation with the readiness and consequent development of approximately 70 beacons everywhere throughout the archipelago. Of these 22 are of significant development works while the rest were of lower order lights.

Spanish Engineers were tasked in the readiness and supervision of these beacons. Architects, for example, Guillermo Brockman, Magin Pers, Eduardo Lopez Navarro, Ramon Ros, Enrique Trompet Vinci, Alejandro Olano planned structures that were utilitarian, agreeable and wonderful also. These structures situated in the most excellent and terrific locales, forlorn disengaged islets, precipices, fruitless rock outcrops, feigns, capes and focuses, are demonstration of the dedication the Spanish Colonial government had on the Philippines to modernize it and make it aggressive at the beginning of the nineteenth century.

We went to the library of City of Taguig and searched for materials and review about the lightouse however just a couple of depictions were given to us. As we looked to their local history, just little portrayal that was mentioned about Napindan lighthouse on which same desription can be found on their website.

Under National Historical Commission of the Philippines who deals with the National Registry of Historic Sites and Structures in the Philippines, there are around 157 noteworthy places and structures proclaimed in lists in Metro Manila under Level 1, 2 and 3. Considering the chronicled pride brought by Taguig beacon, it was excluded on the rundown of beacons yet it is almost overlooked by such a large number of. Among the 157 notable places and structures just 3 has a place with Taguig

City and on Index by Metro Manila Cities recorded just three (3) notable locales of Taguig City proclaimed by NHCP yet that does exclude the beacon of Taguig.

Situated at Napindan, Taguig (taguig.gov.ph), Parola was implicit seventeenth century. It stands to protect at the mouth of Napindan Channel where the Pasig River crosses with Laguna Lake. Its area, at the navel of Laguna de Bay close to the mouth of the Pasig River, flanked by the mountains of Rizal, the territory of Laguna and a few urban areas of Metro Manila, guaranteed its critical part amid the 1896 Philippine Revolution. This hundreds of years old beacon turned into the mystery rendezvous purpose of the Katipunan as it arranged its upset for Philippine Independence. The Parola was picked by KKK Supremo Gat Andres Bonifacio as a meeting place since it was the most open channel from Tondo, Manila and from the Municipios along the Pasig River and the Province of Laguna.

Referred to nearby students of history as the "Parola ng Napindan," the structure used to stand where Barangay Napindan of Taguig now is. The beacon remained until after the ejection of the Philippine-American War when it was wrecked by the American military to stop all imperative war interchanges between Filipino units that utilized the structure as a charge and control office.

Neighborhood student of history Velasquez (2013) said the lighthouse was the first site where the Katipunan drove by Bonifacio met on the night of May 29, 1896 to dispatch the outfitted rebellion against the abusive Spanish frontier government. The meeting, as per Jose Eduardo Velasquez, Pasig City student of history and official chief of the gathering Kampanya para sa Kamalayan sa Kasaysayan (Campaign for Consciousness of History) Kamalaysayan, happened before the notable "Cry of Pugad Lawin" in Balintawak, Quezon City, which is prominently known as the begin of the rebellion against Spanish standard. The Cry of Pugad Lawin happened either on Aug. 24 or Aug. 25, 1896. He included, it was in the Napindan beacon where Bonifacio, Emilio Aguinaldo (who ordered the Cavite group of the Katipunan) and a few highpositioning commandants of the Katipunan listened to the report of Dr. Pio Valenzuela. Valenzuela was before sent by the Katipunan to converse with Dr. Jose Rizal - who was then in a state of banishment in Dapitan, Zamboanga to get Rizal's contemplations on the arranged rebellion, as requested by the Katipunan's Asamblea Magna held at the place of Katipunan general Valentin Cruz in San Nicolas, Pasig. Valenzuela, as indicated by Velasquez, reported that Rizal prompted that for the rebellion to succeed, the Katipunan expected to secure the help of the well off dealers and the "known indios," set up the general population to join the rebellion, try to tap the backing of remote governments, and finally, to enroll the help of Antonio Luna, who was educated in strategies at a military school in Spain.

Familiar area

Andres Bonifacio chose the Napindan lighthouse as the venue for the Katipunan's critical meeting as he was acquainted with the zone. His dad, Santiago, was from Barangay Tipas in Taguig and Bonifacio had invested some energy in Taguig as a kid. The security of the

meeting in the lighthouse was additionally ensured for the Katipuneros as the lightkeeper then was an individual from the Katipunan."Bonifacio as a kid figured out how to cover up among the thick bamboo that even now develop in Tipas. That helped him later sharpen his guerilla strategies," he said. Velasquez said the Katipuneros figured out how to shroud the meeting at the beacon in full perspective of the watching Guardia Civil. "The meeting occurred amid the journey month and that range is frequented by pioneers. The Katipuneros imagined that they were having a cookout. There were ladies with sustenance and the men were singing. The Guardia Civil didn't know," he said. Velasquez said that for the span of the rebellion against Spain, the "Parola ng Napindan" would serve as the Katipunan's operational hub for correspondence and control.

Destroyed

The lighthouse would keep on serving the same reason for Filipinos when they battled the Americans until March 19, 1899, when the American gunboat, USS Laguna de Bay, totally devastated it amid the Battle of Taguig. Velasquez said the Americans planned to decimate the beacon to deny the progressive armed force of summon and control over the region. The Katipunan meeting at the Napindan lighthouse, said Velasquez, was chronicled in a diary by Katipunan general Cruz, whose powers worked in Pasig. Cruz had his diary legally approved before his demise in 1957. The Philippine Coast Guard later assembled a solid structure with a sun oriented controlled reference point to guide freight boats, tankers and little vessels that go from Laguna de Bay to the Pasig River.

As per Velasquez, there is no photo or representation of the first beacon that exists. He said there are conceivable records on the beacon kept at the US Library of Congress yet access to these records turned out to be entirely troublesome for his nearby gathering of students of history, whose individuals originate from the urban communities of Pasig and Taguig. A photo holds tight a mass of the Taguig City Public Library that is distinguished as "Parola-Napindan, Taguig, Photo Taken Early 1900." But as indicated by Velasquez, the photograph is not of the Taguig beacon but rather of the first Pasig River beacon in Tondo, Manila, which was supposedly implicit 1642 and was the main beacon in the Philippines. The three-layered beacon was wrecked by the Philippine Coast Guard in 1992 and was supplanted by a less complex beacon.

Twin lights

The Napindan lighthouse and the Tondo lighthouse give off an impression of being "twins" as one gatekeepers one end of the Pasig River at the Laguna de Bay while alternate stands at the flip side. Be that as it may, Velasquez concedes that this hypothesis would be difficult to demonstrate as the site of the first Napindan lighthouse keeps on breaking down as the little island it was based on is rapidly being gulped by the lake. Velasquez said that despite the fact that the siege by the USS Laguna de Bay leveled the beacon, its establishment stays in place submerged. Velasquez trusts that an archeological investigation of the site could open its riddle and give a photo of its appearance. He said that in light of the records

his gathering has, the Napindan lighthouse is comparable in scale and outline to alternate beacons worked by the Spaniards, for example, the Tondo beacon and the Cabra beacon in Mindoro. The Cabra beacon is situated around 75 kilometers from Manila. The first beacon was worked by the Spaniards in 1889, to stamp the entry from the South China Sea, to the Verde section through the focal point of the Philippines archipelago. Velasquez said the site of the first Napindan lighthouse ought be concentrated on as well as be protected for future eras to appreciate. The Taguig City government will finance a reclamation venture for the beacon. Be that as it may, the arrangement couldn't push through on the grounds that a plan of the first beacon has yet to be found. "The Napindan lighthouse could some time or another be modified by unique outline and materials and have the capacity to re-compose Philippine history as the first site where the choice to revolt from Spanish pioneer principle was made by Andres Bonifacio and his Katipuneros.

III. METHODOLOGY

3.1 Method

This study made used of historical research involved a systematic collection and a critical evaluation of data relating to past occurrences of as particular phenomenon. Its purpose is to gain a clear understanding of the impact of the past up to the present and future events related to the life processes (Weirsma 1986).

Historical analysis is a method that seeks to make sense of the past through the disciplined and systematic analysis of the 'traces' it leaves behind. Such traces may be of many different kinds, ranging from everyday ephemera, artifacts and visual images, to old buildings, archaeological sites or entire landscapes. The most widely used historical traces, however, are written documents, whether of public or private origin. Historical analysis is commonly used in social research as an introductory strategy for establishing a context or background against which a substantive contemporary study may be set. A stronger conception of historical analysis sees it as a pervasive and necessary technique in its own right, without which no account of phenomena in the present may be properly understood. In this more substantial form, historical analysis is often combined with other methods to engage social research questions.

3.2 Data Gathering Procedures

Documents are written or printed materials that have been produced in some form or another annual reports, books, circular, court records, diaries, newspaper, magazines, yearbooks, memos, tests and so on. They may be handwritten, printed, type written, drawn sketched, published or unpublished.

Oral statements refer to the statements of people make orally stories, myths, tales, legends, songs, and other forms. Oral expression has been used by people drawn through the age to leave a record for future generation. But historians can also conduct oral interviews with people who were part of or witnessed part events. There are special forms of historical accounts called 'oral history'.

Primary or secondary (Fox, 1969) is regarded as the source of the 'best evidence. This is because the data comes from a testimony of able eye and ear witnesses to past events. They also consists of actual objects in thepast which you can directly scrutinize or examine.

Secondary sources, on the other hand are information's supply, which was not direct by observed or participated of the event, object, or condition.

3.3 Description of the Respondents

The local government of Taguig has a big role to play in identifying such important structure according to NHCP. The historical pride it brought the city has led it to where it is now.

While conducting the site visit in parola last year, the researchers also conducted an interview among the elderly and some whose residency has reached more than a decade. The respondents were asked based on the length of their residency on the area irregardless of their status. The researchers chose each of the individual that represents different tasks in the community of Barangay Napindan in Taguig City.

IV. RESULTS AND DISCUSSION

What is the present condition of Napindan lighthouse in Taguig?

Napindan is a barangay of the Philippine exceptionally urbanized city Taguig City in the area Fourth District in National Capital Region which is a piece of the Luzon gathering of islands. The exceedingly urbanized Taguig City with a populace of around 613,343 and its 28 barangays has a place with the urban territories in the Philippines. Napindan had 11,623 inhabitants before the end of 2007.

Today, the mouth of Napindan lighthoue is the last piece that can be seen in light of the fact that whatever remains of its divider is absorb water. The inside is likewise overwhelmed with vandalism. Changes in ocean level, among different components influence the beacon. Reacting to the step by step rising ocean level of the previous a few hundred years and driven by winning water and wind streams, the structure has demonstrated the capacity to withstand the hassles on the grounds that as of not long ago it stays standing where it was constructed. The tower is developed of inside and outside block dividers with interstitial dividers taking after the spokes of a wheel run of the mill for brick work beacon development of this period. The Philippine Coast Guard later manufactured a solid structure with a sun oriented controlled reference point to guide flatboats, tankers and little vessels that go from Laguna de Bay to the Pasig River. The beacon establishment can't be seen in light of the fact that it is absorb water, unless one will jump underneath the grayish water of the lake.

Additionally, the floodway of the Napindan Channel goes about as a catch bowl where aggregated water from Metro Manila spills down, while the Manggahan conduit lessens flooding along Pasig River as it flushes water out of the Marikina River to Laguna de Bay. At the tallness of Ondoy last Sept. 26, 2009, water in both channels flooded, flooding Metro Manila.

What important role did the Napindan lighthouse play in *Philippine history?*

Napindan lighthouse was implicit seventeenth century. It stands protect at the mouth of Napindan Channel where the Pasig River crosses with Laguna Lake. Its area, at the navel of Laguna de Bay close to the mouth of the Pasig River, flanked by the mountains of Rizal, the territory of Laguna and a few urban communities of Metro Manila, guaranteed its urgent part amid the 1896 Philippine Revolution. This hundreds of years old beacon turned into the mystery rendezvous purpose of the Katipunan as it arranged its upset for Philippine Independence. The Parola was picked by KKK Supremo Gat Andres Bonifacio as a meeting place since it was the most open channel from Tondo, Manila and from the Municipios along the Pasig River and the Province of Laguna.

What are the measures being taken by the community and the government to spare Napindan lighthouse from being abandoned?

Based on the interview done by the researchers in The Taguig City government is willing to fund a restoration project for the lighthouse. However, the plan could not push through because a blueprint of the original lighthouse has yet to be found (*Velasquez*, 2013). The same response we got when we visited the Taguig engineering officer Ms. Vidal, a recorded interview was made and she told us that they could not produce the blueprint because it's missing and that's the reason they could not make any assessment on the estate of the lighthouse.

Meanwhile, under National Historical Commission of the Philippines who takes care of the National Registry of Historic Sites and Structures in the Philippines, there are about 157 historic places and structures declared in indexes in Metro Manila under Level 1, 2 and 3. Considering the historical pride brought by Taguig lighthouse, it was not included on the list below of lighthouses yet it is nearly forgotten by so many.

Likewise, among the 157 historic places and structures only 3 belongs to Taguig City and on Index by Metro Manila Cities below listed the three (3) historic sites of Taguig City declared by NHCP:

STRUCTURE/SITE	Libingan ng Mga Bayani National Shrine	Birthplace of Felix Y. Manalo	Simbahan ng Tagig
LOCATION	Taguig City (Region NCR)	Taguig City (Region NCR)	Tipas, Taguig, Metro Manila (NCR)
CATEGORY	Site	Building	Site
TYPE	Cemetery	House of Worship	Site
STATUS	National Shrine	Level II - With Marker Marker Date: July 25, 1987	National Historical Landmark Marker Date: 2007

The NCHP believes that it's a collaborative effort between them, the city of Taguig, and the Philippine Coast Guard. Questions will be raised on the jurisdiction and ownership of some of the lighthouses. But firstly, the city itself has to acknowledge the lighthouse and the historical pride it brought them and provide some measures on identifying it.

In 2007, the Philippine Coast Guard has dispatched its "Ilaw Mo, Buhay Ko" . pays tribute to the country's pleased sea legacy while in the meantime advances to accomplish cutting edge update and support of the archipelago's guides to route. The PCG, which is commanded to work the beacons, employed regular citizen faculty to man the beacons, however hoodlums and vandals sneak inside the towers when the beacon guardians go home. They are searching for promoters who have some individual association with the zones where the beacons that they pick are found –, for example, on the off chance that they have property in the zone so there would be a long haul duty to the undertaking.

The Philippine Coast Guard (PCG) is welcoming private people, enterprises and non-government associations to embrace one of the nation's 558 beacons. What's more, of 558 beacons arranged everywhere throughout the nation, just 471 of them are working. The remaining 87 units, which have been vandalized or burglarized, their knobs and batteries stolen, are in dire need of reception so these could be repaired and renovated.

While the beacons may never again be useful enormous boats, they are still useful to little angling vessels on the grounds that the light originating from the beacons help them find the shore and discover their direction home. Aside from capacity, beacons are additionally important for their history, since a large portion of them were worked amid the Spanish or American times. In that capacity, they build tourism. They trust that beacons are fortunes and a wellspring of national pride. Revamping these extremely old beacons and guides back to their flawless brilliance reviews the prime of the distinguished Spanish ship exchange between the Philippines and Mexico. The PCG follows its beginnings to the beacon benefit that was kept an eye on by early Coast Guard light managers.

While PCG says that the individuals who might receive a beacon would just be worried with the upkeep of the structures, as the PCG would handle the operation.

V. CONCLUSION

After the result had been studied and interpreted, we concluded that the only living witnesses on the deteriorating condition of the lighthouse are residents of Napindan. Likewise, the only tangible piece of the lighthouse is its mouth and the rest of the structure is soaked in water for several decades now.

Based on the findings, the researchers forwarded the following conclusions:

As years passed by, the residents of Napindan had witnessed the deteriorating condition of the lighthouse and they believe that an abrupt measure by the local government must be done right away.

Local historian claimed that there is no photograph or sketch of the original lighthouse that exists and possible records on the lighthouse kept at the US Library of Congress but access to these records proved to be quite difficult for local group of historians, whose members come from the cities of Pasig and Taguig. A photograph hangs on a wall of the Taguig City Public Library that is identified as "Parola-Napindan, Taguig is not of the Taguig lighthouse but of the original Pasig River lighthouse in Tondo, Manila, which was reportedly built in 1642 and was the first lighthouse in the Philippines. The three-tiered lighthouse was demolished by the Philippine Coast Guard in 1992 and was replaced by a simpler lighthouse.

Local historian Velasquez and Taguig city engineer officer Vidal says that the blueprint of Napindan lighthouse is nowhere to be found. Few literatures are being written about Taguig lighthouse and the historic pride it brought the city.

While the NCHP (National Historical Commission of the Philippines) believes that it's a collaborative effort between them, the city of Taguig, and the Philippine Coast Guard. Questions will be raised on the jurisdiction and ownership of some of the lighthouses. But firstly, the city itself has to acknowledge the lighthouse and the historical pride it brought them and provide some measures on identifying it. While PCG (Philippine Coast Guard) says that those who would adopt a lighthouse would only be concerned with the maintenance of the structures, as the PCG would handle the operation.

VI. RECOMMENDATIONS

The Napindan lighthouse is absorbed in profound mud and water for over a decade now and the tip of the tower is its last acknowledgment. Inside the tower's last piece are vandalism made by the individuals who pay their visit there. The essential risk to the beacon is lake water interruption prompting the decay of the undermining of the establishment as the neighboring shoreline dissolves. The lake water is as of now on the beacon. For whatever length of time that it stays there, the risk of lake water interruption expanded. Amid the Ondoy storm, water rises out of the blue and the beacon encounter a huge measure of water ever.

Changes in ocean level, among different components influence the beacon. Reacting to the step by step rising ocean level of the previous a few quite a few years and driven by winning water and wind streams, the structure has demonstrated the capacity to withstand the hassles in light of the fact that up to this point it stays standing where it was assembled.

Velasquez (2013) noticed that the site of the first Napindan lighhouse ought be examined as well as be safeguarded for future eras to appreciate. He said that the Taguig City government will subsidize a reclamation venture for the beacon. The Napindan lighhouse could some time or another be revamped by unique configuration and materials and have the capacity to re-compose Philippine history as the first site where the choice to revolt from Spanish pioneer standard was made by Andres Bonifacio and his Katipuneros.

With respect to its present condition and the national hugeness it has brought, the beacon is looking for consideration of the neighborhood government. It needs an exhaustive arranging and community oriented endeavors of those individuals concerned. A point by point appraisal of the beacon conditions must be led and proposals ought to be sent to the National Historical Commission of the Philippines and Coast Guard of the Philippines for their consequent rebuilding. Until further notice, the convention in saving the noteworthy is no not exactly a nearby government's obligation.

Local historian Velasquez and city engineer office staff Vidal says that blueprint is nowhere to be found. Basically, if it cannot be found then the local government must uphold to its commitment to looks for ways other than sticking to what the blueprint has to offer. The researchers believe that the great responsibility is in the shoulders of the local government because they have all the capability to execute plans and policy on how preservation must be done.

There is a requirement for neighborhood legislature of Taguig to assess and build up a few alternatives for safeguarding the Napindan lighthouse from its falling apart condition. The City Engineer Office of Taguig needs to concoct ways and choices. There are a few alternatives to be considered and these incorporates excessive expense; will neglect to ensure the beacon for any period; will neglect to give either long haul insurance or dependable transient assurance; violation of different waterfront arrangements; and inability to save the noteworthy beacon.

What's more, the other route in saving it is through migration of the lighthouse (in place). This choice will include making incremental moves of the beacon complex. These would move the complex toward higher ground. What's more, that higher ground is still to be arranged and the innovation for such operations ought to first be set up. Moreover, it must be endorsed by NHCP on which they ought to see to it that they are did not disregard the national natural laws and arrangements.

The essential structures shaping the Napindan Light Station stay from their unique development in the mid to late nineteenth century. However, have been adjusted and/or redesigned after some time, memorable changes speak to the notable movement of augmentation and modification of any light station and don't bring down their general noteworthy respectability. On the off chance that in time the neighborhood government chooses to move the light station, there ought to include exploratory examination, open inclusion and utilization of the systems giving the best chances to saving the structure. The instance of Napindan beacon symbolizes the requirement for the best basic leadership where the reactions to the danger from regular strengths were adjusted against social and normal asset needs.

Though it was mentioned by the city engineer office of Taguig that the blueprint of Napindan lighthouse cannot be found, then this study will be forwarded to them to enforce and push them to create alternative and ways on how to preserve the said lighthouse. As historians and academicians, this study is a proof that our exerted effort in making it possible to inform them about the hardships done by our heroes will soon be appreciated.

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