

## Preserving the Past: an Investigation into the Status and Conservation Efforts of Tangible Cultural Properties in Mariveles, Bataan, Philippines

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### ABSTRACT

The purpose of this study is to investigate the status and conservation efforts on the tangible cultural properties of Mariveles, Bataan, Philippines. Following the participatory cultural mapping approach, this research utilized the Cultural Mapping Toolkit and semi-structured interview questionnaire in gathering the data. As a result, this study identified tangible cultural properties which are categorized in movable and immovable. Moreover, the status and conservation efforts of the identified cultural properties were investigated. Based on the results, it is strongly recommended that the municipal administration of Mariveles, in collaboration with the BPSU and non-governmental organizations, develop a set of policies for the conservation of the identified tangible heritage. Additionally, the identified tangible cultural properties must be included in teaching in basic education.

## **INTRODUCTION**

The Municipality of Mariveles is believed to have derived its name from the term "maraming dilis," which refers to the abundance of anchovies caught in the sea surrounding the area. Over time, "maraming dilis" was shortened to "mara-dilis," eventually evolving into the name Mariveles (Alamil et al, 1987; Reyes, 2010). Historical records indicate that Mariveles served as a refueling station for commercial ships prior to entering Manila Bay. The town also played a significant role during the revolution against Spain, with a small group of Katipuneros besieging a Spanish camp at the onset of the insurrection. Additionally, during World War II, Mariveles served as a temporary camp for Filipino and American soldiers captured after defending Corregidor and Bataan (Bascarra, 2010; Huber, 1992; Ross, 2000).

According to the National Commission for Culture and the Arts (NCCA), there are six significant cultural properties in Mariveles listed in the Philippine Registry of Cultural Property (PRECUP). These properties include markers such as Palatandaan ng Pinagsimulan ng Death March, Pagpapaunlad sa Proyekong Pabahay para sa Landoil Alas-asin, Ala - ala sa Ikalawang Digmaang Pandaigdig sa Cabcaben, Palatandaan ng Corregidor, Dalampasigan ng Sisiman, and Dambana Pangalala sa Death March noong Ikalawang Digmaang Pandaigdig. However, these identified cultural properties are still pending validation. The NCCA also notes that historical markers are well-documented in Mariveles, although there may be additional tangible cultural properties yet to be discovered.

Cultural properties, as defined by Kutut (2017), encompass the material signs passed down by past cultures to humanity. These properties reflect a community's identity through their architectural, historical, and cultural significance. There are two kinds of cultural properties, tangible and intangible. For this study, only tangible cultural properties will be explored. Tangible cultural properties are all that people can touch and clearly see. It can be divided into other two kinds such as movable and immovable. In the present time, cultural properties are inextricably linked to humanity's most pressing challenges, which range from climate - related disasters such as biodiversity loss or access to clean drinking water and food to social conflicts, education, general wellbeing, migration, urbanization, marginalization, and socioeconomic disparities (Suswandari & Armiyati, 2018). As a result, cultural properties are regarded as critical for promoting peace and long-term sustainability, sociocultural, economic, and environmental growth (Bowen et al, 2018).

Despite the importance of cultural properties in preserving history and culture, they are often undervalued in urban development processes. In many cases, cultural sites in the Philippines have been demolished or repurposed for modernization efforts, indicating a perception that traditional practices hinder progress. According to modernization theory practitioners, culture is a barrier to development, something that stifles growth and progress. One example is the Metropolitan Theatre in Manila. It was once the center of international performances, but it was abandoned until the National Commission for Culture and the Arts assumed control of the site in 2015 to aid its rehabilitation.

However, in every province of the Philippines, there are even more cultural properties that have not yet be recorded or discovered through cultural mapping.

In the Philippines, Local Government Units are mandated to conduct cultural mapping projects to document and protect cultural properties. The conservation and documentation of cultural properties are essential for heritage preservation, policy-making, tourism development, and education. Thus, the present researcher partnered with the Local Government Unit of Mariveles to map and document the tangible cultural properties of the town. The result of this exploration is significant not only in the field of heritage conservation but also in policymaking, tourism development and in education. For policymaking, the municipal government of Mariveles, together with BPSU, and NGOs can create a set of policies in preserving the identified tangible properties. They can also plan follow-up projects to map out other cultural properties within the municipality such as intangible and natural heritage. For tourism development, the results of this cultural mapping project are essential in promoting tourism in the municipality of Mariveles. The well-identified and preserved tangible cultural properties of the municipality will attract tourists and heritage conservation enthusiasts in knowing the history of Mariveles through its tangible properties such as infrastructures, objects, and artifacts. Last is for education, as an expression of long-time ways of living of people in Mariveles, the knowledge of history of the identified tangible heritage can be transferred to young Mariveleño and Bataeños. This can be done by integrating, localizing, and contextualizing the historical and social significance of the identified tangible cultural properties in teaching Social Studies in basic education through the collaborative effort and support of the Department of Education-Division of Bataan, Bataan Peninsula State University, the National Commission of the Culture and Arts, and the Municipal Government of Mariveles.

### *Objectives Of The Study*

This study aims to investigate the status and conservation efforts on the tangible cultural properties of Mariveles, Bataan, Philippines. Specifically, it seeks to:

1. Identify the tangible cultural properties of Mariveles;
2. Describe the identified tangible cultural properties in terms of history, year constructed, ownership, status, condition and integrity of the structure, declaration, and significant stories;
3. Describe the present status of the cultural properties; and
4. Identify the conservation efforts used to maintain the identified cultural properties.

## **THEORETICAL REVIEW**

Tangible heritage, whether movable or immovable, is a product of culture and history that is essential to the identity and development of society. This study is grounded in the Functionalist theory of sociology, which views society as a complex system in which various components function together to promote solidarity and stability (Gomez-Diego, 2020). Through the functionalist perspective, cultural heritage is regarded as an integral part of society that plays a vital role in fostering identity, unity, and stability among individuals.

Furthermore, Chan, et al (2024) asserts that cultural heritage, as a form of invaluable legacy, should acquire new values and functions that contribute to economic and social transformation. This perspective aligns with the belief that all individuals have a crucial role to play in the preservation and safeguarding of cultural heritage.

From a functionalist standpoint, the conservation of cultural heritage is a shared responsibility at the local, national, and international levels. At the local level, community members, including those without expertise in heritage conservation, can actively engage in identifying, understanding, and safeguarding their heritage within their communities. On a broader scale, at the local or national level, governments are expected to allocate resources towards the promotion and protection of their cultural heritage. They may also establish regulations or guidelines to ensure the preservation of cultural assets. Lastly, on an international level, countries worldwide can collaborate to safeguard each other's heritage by establishing standards, principles, or implementing charters.

Moreover, another relevant theory in studying tangible cultural heritage is the Theory of Cultural Conservation which is a multidisciplinary approach that focuses on the preservation, protection, and management of cultural heritage for future generations (Kosciejew, 2024; Bandarin & van Oers, 2012). It emphasizes the importance of maintaining and safeguarding tangible and intangible cultural artifacts, traditions, and practices to ensure their continuity and significance in society. This theory recognizes that cultural heritage is a valuable resource that reflects the identity, history, and values of communities and plays a crucial role in promoting understanding, appreciation, and social cohesion.

In the context of Mariveles, Bataan, Philippines, the Theory of Cultural Conservation can be particularly relevant in studying the tangible cultural heritage of the area. Mariveles, located in the province of Bataan, has a rich history and cultural heritage dating back to the Spanish colonial period and World War II. The town is known for its historical sites, fortresses, churches, and war memorials that bear witness to its past.

By applying the Theory of Cultural Conservation in studying the tangible cultural heritage of Mariveles, researchers and experts can focus on documenting, preserving, and promoting these cultural assets to raise awareness and appreciation among local communities and visitors. This can involve conducting heritage assessments, conservation plans, and community engagement initiatives to ensure the sustainability and protection of cultural sites and artifacts in Mariveles.

Furthermore, collaborative efforts involving government agencies, heritage organizations, academics, local communities, and other stakeholders can be vital in implementing conservation projects and promoting cultural tourism in Mariveles. By integrating the Theory of Cultural Conservation into heritage management strategies, Mariveles can harness its cultural heritage as a driver for sustainable development, heritage tourism, and cultural revitalization.

## **METHODOLOGY**

This study employed Participatory Cultural Mapping as an approach to gathering and analyzing the data. This approach is inclusive where the researcher and the locals build maps together. The concerns regarding what is to be mapped and how to be mapped are defined collectively (Currie & Miranda, 2021). Hence, the researcher, together with the locals such as barangay officials and caretakers, and municipal tourism officers, were worked together in identifying, analyzing, and reporting the tangible movable and immovable cultural properties of the town using the Cultural Mapping Toolkit of the NCCA. Following this approach, the Cultural Mapping System of the National Commission for Culture and the Arts' Cultural Mapping Toolkit (2019) was used as a procedure in conducting this study. This procedure includes six (6) phases Scoping and Negotiation Phase, Social Preparation Phase, Training of the Local Team Phase, Data Gathering Phase and Data Validation Phase, and Finalization of Local Culture Phase.

Moreover, in collecting data necessary for this study, two research instruments were used such as the NCCA Cultural Mapping Form and the semi-structured interview questionnaire. First is the NCCA Cultural Mapping Form. This mapping form was the primary data collection tool for it documents information of the tangible cultural properties such as history, year constructed or created, dimensions, estimated age, ownership or jurisdiction, significance, common usage, people using the property, and stories associated. It is also used to assess the current conditions, problems and constraints, and conservation efforts. The second instrument used in this study was the semi-structured interview questionnaire. This is the most widely employed way of questioning individuals and are also commonly helpful in exploring phenomenon (Conradin & Keller, 2019). Semi-structured interviews provide for two-way dialogue in a concentrated manner thus allowing open spaces for discussion. They are widely used to convey material, as well as to extract it. According to Doyle (2020), before performing the interview, the interviewer has planned a series of questions that they would use however, the interview is intended to be conversational. Therefore, the moderator is free to record the questions or phrase them differently. The content of this questionnaire was derived from the Cultural Mapping Toolkit of the National Commission for Culture and the Arts (2019), which ensures there is no need for confirmation.

Furthermore, the participants of this study are the locals, especially those caretakers who preserved the tangible cultural properties, as well as barangay officials and municipal tourism officers who possessed the qualifications set by

the researcher such as (1) must be born and raised in the town of Mariveles, and (2) must be knowledgeable of the town's cultural properties. They were chosen using purposive sampling. Purposive sampling, as stated by Campbell, et al (2020), is often referred to as judgmental or specialist samples in which the aim is to obtain a sample that is believed to be representative of the population. On the other hand, to determine whether the identified tangible cultural property is important cultural or not, the researcher used the seven criteria set in Article V section 4 of the Republic Act 10066 or the National Heritage Act of 2009 in which one of these seven criteria must be met: (1) works of Manlilikha ng Bayan; (2) works of National Artists (unless declared by the Commission); (3) archeological and traditional ethnographic materials (unless declared by the National Museum); (4) works of national heroes; (5) marked structures (unless declared by the NHCP); (6) Structures dating at least 50 years old; and (7) archival materials or old documents dating at least 50 years old (unless declared by the National Archives). Moreover, the parameters adopted from the study of Noor et al (2019), as cited in Besmonte (2020), were used for analyzing the condition of both movable and immovable cultural heritage.

Finally, triangulation was used as a technique for analyzing the results from different methods of data collection. Triangulation, according to Heale & Noble (2019), is a way to improve the credibility and legitimacy of results. Triangulation is an attempt to help analyze and describe complicated human actions utilizing a combination of approaches to provide a more balanced interpretation to readers. It also includes a collection of datasets that clarify several various facets of a phenomenon of concern. In this research, the researcher triangulated the results of the semi-structured interview and the documentation using the NCCA Mapping form. Furthermore, the results were categorized into two groups; tangible movable and tangible immovable cultural heritage. The status and conservation efforts of the identified cultural properties had emerged after employing the thematic analysis procedure of Delahunt & Maguire (2017).

## **RESULTS AND DISCUSSIONS**

The municipality of Mariveles is a source of pride for the province of Bataan because of its significant contribution to the grand narrative of Philippine history. The town served as a temporary camp for captured Filipino and American soldiers defending Corregidor and Bataan. The cultural properties of the town reflect the long struggle of Filipinos and Americans against Japanese soldiers. As a result, the researcher identified nine (9) immovable and five (5) movable tangible cultural properties that tell the rich history of the town.

### ***Tangible Immovable Cultural Heritage***

As shown in Table 1, Mariveles, Bataan, has nine (9) documented tangible immovable cultural properties. The Copo de Mariveles Marker in Brgy. Poblacion is the first. It was built in the 1900s to commemorate the gallantry of Katipuneros of Mariveles. The marker is in front of the Bataan People's Park and serves as a tourist attraction for people to come and be reminded of this

historical event. Despite its antiquity, the Copo de Mariveles marker is in outstanding shape and is well maintained by the town and those who live nearby. It is now managed and maintained by the Mariveles Local Government Unit. The Corregidor Marker in Brgy. Poblacion is the second. This marker was built in 1949 to recognize Corregidor's historic role as part of Mariveles, Bataan. This marker is a counterpart of one found in Maragondon, Cavite. The National Historical Commission of the Philippines placed this marker, which is presently administered by the Local Government Unit of Mariveles. Mariveles Dam is the third. This was built in the 1970s when the late President Ferdinand E. Marcos rebuilt the dam to accommodate extra reserves. Because it has changed throughout the years, its condition is still superb. The dam is now administered and managed by the Authority of the Freeport Area of Bataan (AFAB) and provides water to its inhabitants. The fourth is the Bataan Freeport Area in Brgy. Maligaya and Brgy. Malaya. The FAB, originally known as the Bataan Export Processing Zone, was built in 1971 by a presidential decree issued by late President Marcos to offer jobs and opportunities to the community. Currently, the FAB, like the dam, is operated by the Authority of the Freeport Area of Bataan (AFAB). The fifth is the Lazareto de Mariveles, built by the Spaniards in 1882. This building served as a quarantine station for travelers before entering Manila Bay in the 1850s. The Americans called it the Mariveles Quarantine Station, and it was destroyed by Japanese forces during the liberation period in 1945. The Mariveles Mental Wellness and General Hospital Administration currently manage and own the Lazareto, and its ruins stand as silent witnesses to the past. The sixth marker is the Mariveles Quarantine Detention Station Marker, located in the Mariveles Mental Wellness and General Hospital. This marker was built in 1946 to commemorate the Americans' aid in providing the Philippines with an expanded quarantine facility, which was desperately required at the time. The facility has been occupied by patients in recent years under the supervision of the Department of Health. The seventh is the Mariveles municipal monument, first installed in 1947 near the former municipal hall, and now in the Mariveles People's Park. The marker was later relocated to a better location. It was built in 1947, under the administration of Mayor Sylvestre Yraola. This marker is classified as a welcome marker since it informs the public with a brief history of the Municipality of Mariveles. The General Edward P. King Surrender Site Marker in Brgy. Cabcaban is number eight. Constructed in 1942 at the original location of Silvestre Castillo's house, it was removed for rehabilitation but serves as a historic monument commemorating the period when Bataan was surrendered to the Japanese. Its historical importance has endured with the inhabitants of Cabcaban, Mariveles, who memorialize the location and manner in which General Wainwright surrendered Bataan to the Japanese. Finally, the Rizal statue in Mariveles People's Park was constructed in 1911. Originally installed beside Mariveles' Catholic church, it was relocated to the Mariveles People's Park or town square since Rizal was identified as a mason and an anti-priest.

Table 1. Tangible Immovable Cultural Heritage of Mariveles, Bataan

Name	Category	Year Constructed	Ownership	Status	Condition of the Structure	Integrity of the Structure	Declaration	Year Declared	Installed by
Copo de Mariveles	Monuments and Markers	1900s	Public	Occupied	Good	Unaltered/Original site	None	None	None
Corregidor Marker	Monuments and Markers	1949	Public	Occupied	Fair	Altered/Original site	None	None	None
Mariveles Dam	Government Structures, Private Built Structures and Commercial Establishments	1970	Private	Occupied	Good	Altered/Original site	None	None	None
Freeport Area of Bataan	Government Structures, Private Built Structures and Commercial Establishments	1970	Private	Occupied	Good	Altered/Original Site	None	None	None
Lazareto de Mariveles	Government Structures, Private Built Structures and Commercial Establishments	1882	Public	Unoccupied	Ruins	Altered/Original site	None	None	None
Mariveles Quarantine Detention Station Marker	Monuments and Markers	1946	Public	Occupied	Good	Unaltered/Original site	None	None	None
Municipal Marker	Monuments and Markers	1947	Public	Occupied	Good	Unaltered/Moved	National Historical Landmark	1950	Philippine Historical Committee (PHC)
General Edward P. King Surrender Site Marker	Monuments and Markers	1942	Public	Occupied	Good	Altered/Original Site	None	None	None
Rizal Statue	Monuments and Markers	1911	Public	Occupied	Good	Altered/Moved	None	None	None

Rizal statue	Monuments and Markers	1911	Public	Occupied	Good	Altered/Moved	None	None	None
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### *Tangible Movable Cultural Heritage*

Mariveles, Bataan, as indicated in Table 2, possesses five (5) documented tangible movable cultural properties. Firstly, there is the bayoneta, currently owned by Mr. June Divinagracia, believed to be 83 years old. The blade of the bayoneta measures 38 cm in length and 2.5 cm in width, while the handle is 11cm long and 3cm wide. The scabbard has dimensions of 37cm in length and 3cm in width. It has been exhibited multiple times, notably during Mariveles Days and Bataan Day, to commemorate the historical events of WWII. The second item is the cargo lamp, estimated to be around 83 years old. The lamp's casing stands at 19cm in height and 16cm in width, with the lamp itself measuring 15cm in height and 9cm in width. The handle is 9cm long, and the tip circumference is approximately 18cm. June Divinagracia discovered this object during a significant fire in Mariveles and subsequently sought to preserve it as part of the town's history. The third artifact is a learning spoon dating back 231 years to its creation in 1791. This piece, crafted in silver, is 11cm long with a 3-centimeter bowl or head. Its intricate carvings and unique design draw attention, featuring an embossment on the back that reads "heritage collection of American states," along with an American eagle on top – indicative of its origins in the United States of America. The fourth piece is the mess kit, reportedly aged at 56 years, also part of June Divinagracia's collection. This metal mess kit measures 22cm in height, 18cm in width, and 42cm in circumference, with the code "US Regal 1966 DSA -4-0A2661-TR530" engraved on its back. It likely served as one of the American objects left post-war. Lastly, the water jug, equally 56 years old, made of aluminum and measuring 19cm in length and 12cm in width, with a circumference of 37cm. Its plastic cover secured by rope is 13cm in circumference and 3cm in height.

Table 2. Tangible Movable Cultural Heritage of Mariveles, Bataan

Name	Category	Year/Date Produced	Type of Acquisition	Physical Condition	Integrity of the Object	Condition of the Object	Declaration	Year Declared
Bayoneta	Works of Industrial / Commercial Arts	1939	Gift	Losses, Missing Parts, Rusting, Dusty, Cracks	Unaltered	Deteriorated	None	None
Cargo Lala	Works of Industrial	1939	Picked Up	Stains, Tears/Breaks	Unaltered	Fair	None	None

mp	al / Comme rci al Arts			Losses, Rusting, Dusty				
Learn ing Spoon	Works of Industri al / Comme rci al Arts	1791	Picked Up	Fadi ng, Stain s, Missing Parts, Dusty	Unalt ere d	Fair	None	None
Mess Kit	Works of Industri al / Comme rci al Arts	1966	Picked Up	Fadin g, Rusti ng, Dent ed, Dusty	Unalt ere d	Good	None	None
Wat er Jug	Works of Industri al / Comme rci al Arts	1966	Picked Up	Yellowi ng, Fading, Rustin g, Dented	Unalt ere d	Good	None	None

Mariveles' identified tangible cultural properties hold significant value to its people for four main reasons. Firstly, they represent the town's rich history, known for its pivotal role in Spanish, American, and Japanese occupations. Through markers and ruins scattered across the town, these events are commemorated, fostering a sense of connection to a greater legacy among residents. Markers such as Copo de Mariveles, Corregidor, Mariveles Quarantine Detention Station, Municipal, Rizal Statue, Surrender Site, and Lazareto de Mariveles showcase these historical events. Secondly, the properties symbolize the heroic endeavors of ancestors. Historical markers like Copo de Mariveles, the Corregidor Marker, and Surrender Site Marker honor the bravery displayed during significant events, serving as reminders of past struggles. These markers are essential in immortalizing pivotal moments in history. Thirdly, the tangible cultural heritage supports the economic life of Mariveles. Infrastructure such as the Mariveles dam, expanded under President Ferdinand E. Marcos, and the Mariveles Water District contribute to the town's economic sustainability. The establishment of the Bataan Freeport Zone has also provided job opportunities for locals, further bolstering the town's economic prospects.

### ***Status of the Tangible Cultural Properties***

The present status of the identified cultural properties can be described as follows. Firstly, there is a lack of management and resources. According to UNESCO (2021), one of the reasons why historic structures deteriorate is the lack of management and resources. For example, in the case of Lazareto, there has been a lack of maintenance since the war; it has not been restored, and damages have not been addressed. It was used to store old and damaged hospital devices and beds, resulting in walls falling and roofs being destroyed. Additionally, in the case of items owned by Sir June Divinagracia, such as the

Bayoneta, Cargo Lamp, Mess Kit, Water Jug, and Learning Spoon, parts of the objects are missing, rusting, and the original colors are fading due to inadequate maintenance. Secondly, there are no local ordinances in place. Historic landmarks and structures are vulnerable to deterioration (UNESCO 2021). The markers and monuments have corroded due to age, and some words have become illegible due to fading colors. Moreover, there are no local ordinances from the Local Government Unit to conserve and care for these markers. Thirdly, there are adverse environmental conditions. Storm impacts, according to UNESCO (2021), contribute significantly to damaging historic items. Storms, heavy rain, fire, and intense sunshine negatively affect the integrity of Mariveles' cultural heritage. For instance, excessive precipitation damages the municipal dam, causing cracks, while buildings in Bataan's Freeport Area have also been compromised by rain and storms, leading to cracks and damaged ceilings. Moreover, the Mariveles Quarantine Detention Station Marker has been subjected to various environmental factors that have compromised its integrity. The Bayoneta, Cargo Lamp, Learning Spoon, Mess Kit, and Water Jug have also suffered damage due to environmental concerns, particularly following a large fire disaster in Mariveles.

### *Conservation efforts on the Tangible Cultural Properties*

The owners and caretakers of these cultural properties have taken the following steps to address conservation challenges. Firstly, they conduct system checks. The administration of the municipal dam aims to close the facility to the public and visitors to maintain cleanliness and safety, while also conducting system inspections to ensure the property continues to function effectively over time. Secondly, they conduct local government preservation research. Mariveles Tourism is gathering information and conducting research on how to maintain the markers, consulting with local historians to properly care for landmarks like Copo de Mariveles and the Rizal Statue. The repairs and preservation of artifacts like the Bayoneta, Cargo Lamp, Learning Spoon, Mess Kit, and Water Jug are overseen by June Divinagracia as the owner. Lastly, security guidelines are in place. Visitors to historical sites like Lazareto de Mariveles are restricted by the administration of the Mariveles Mental Wellness and General Hospital to protect the structure's integrity and prevent unauthorized access. Security personnel surround sites like the Bataan Freeport Area and the Municipal Dam to preserve them, requiring authorization for entry to prevent damage and maintain their integrity

### **CONCLUSIONS AND RECOMMENDATIONS**

The tangible cultural properties of Mariveles are as rich as its history. Through cultural mapping, various tangible properties such as buildings, markers, ethnographic materials, and more were observed and identified. Furthermore, many of the identified tangible cultural properties in Mariveles are currently being restored and preserved by both the government and private individuals to showcase the town's rich history. Cultural mapping was considered a crucial tool for preserving, promoting, and safeguarding the

tangible cultural properties of Mariveles, Bataan. The study concluded that Mariveles, Bataan has the potential to become a historical site that could attract visitors and scholars based on the identification of its tangible cultural properties. This study also supports the widely held belief that history and culture are closely intertwined and can be explored simultaneously through material objects, whether movable or immovable.

In light of the aforementioned findings, the following recommendations are made. First, it is strongly recommended that the municipal administration of Mariveles collaborates with the BPSU and non-governmental organizations to develop a set of policies for conserving the identified tangible heritage. Additionally, further studies could be organized to map other cultural properties within the town, including intangible and natural assets. Second, the research findings could be utilized to create a tour guide manual that provides concise information as a basis for developing scripts and enhances the knowledge of future users. This initiative would help boost tourism in Mariveles, attracting more tourists, visitors, and locals alike. Third, it is essential to strengthen collaborations with the local government, academia, and private organizations to promote Mariveles, Bataan's cultural and historical treasures. Fourth, the municipal administration should work with the BPSU to conserve Mariveles' tangible cultural heritage in order to draw tourists and heritage conservation enthusiasts interested in learning about the town's history and culture. Fifth, a promotional plan should be developed in collaboration with programs in Multimedia Arts and Computer Information Technology, utilizing acquired data to create more effective promotional materials for the tourism development of Mariveles, Bataan. Finally, the identified tangible cultural heritage should be incorporated into mainstream curricula, particularly in teaching Social Studies in basic education, through collaborative efforts and support from the Department of Education-Division of Bataan, Bataan Peninsula State University, the National Commission of Culture and Arts, and the Municipal Government of Mariveles.

#### **FURTHER STUDY**

Since this study focused solely on the Municipality of Mariveles, it is suggested that a similar study be undertaken in other localities within the province of Bataan to preserve additional cultural properties. Furthermore, conducting the same study in the same locality would help establish trustworthiness and validate the data presented in this paper.

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