



**COMMUNITY PARTICIPATION IN SUSTAINABLE HERITAGE MANAGEMENT:
PRACTICES AT AN ASEAN HERITAGE PARK IN THE PHILIPPINES**

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ABSTRACT

Sustainable heritage management recognizes the role of partnerships in the identification, protection and stewardship of cultural and natural heritage that concerns public interest. The ASEAN's declaration of heritage parks highlights ASEAN's recognition of the importance of managing conservation areas in 1) *maintaining ecological processes and life support systems*, 2) *preserving genetic diversity*; 3) *ensuring sustainable utilization of species and ecosystems*; and 4) *maintaining wilderness that are of scenic, cultural, educational, research, recreational and tourism values*. Sustainable heritage management of heritage parks cannot be accomplished without the community's participation. The Mt. Makiling Forest Reserve (MMFR) as an ASEAN Heritage Park is an important site where knowledge on management practices that promote community participation can be advanced. The paper intends to answer: What constitutes the community of MMFR as an ASEAN Heritage Park?; and what are the sustainable management practices of MMFR that promote community participation? Answers to these questions are provided by analyzing the narratives of two academic staff who have experience managing the MMFR. The concept of community is expanded and the conflict and the compatibility of heritage management and sustainable development is surfaced.

Keywords: cultural heritage, ecotourism, ASEAN

INTRODUCTION

Heritage management is a growing field that is concerned with the identification, protection, and stewardship of cultural heritage in the public interest. (<https://www.oxfordbibliographies.com/view/document/obo-9780195389661/obo-9780195389661-0119.xml>)

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The relationship between heritage management and sustainable development has been problematized with one view seeing such a relationship as in conflict, that is promoting development would impair heritage conservation while the other view sees it as compatible, that is promoting sustainable development would promote heritage conservation. The latter gave birth to the concept of sustainable heritage management where heritage is preserved and enjoyed and at the same time contributes to socio-economic development and quality of life through careful management for the welfare of the present and the future generations.

Sustainable heritage management recognizes the role of partnerships in the identification, protection and stewardship of cultural and natural heritage that concerns public interest. Sustainable heritage management of heritage parks cannot be accomplished without the community's participation.

REVIEW OF LITERATURE

Community participation is a key part of sustainable heritage management (Li, Krishnamurthy, Roders, and van Wesemael, 2020). Landorf argued that, where heritage objectives are determined by formal collaborative partnerships, community participation in the decision-making process is limited. This ensures transmission of the physical fabric to future generations but limits the development of a sustainable local cultural economy. (<https://www.oxfordbibliographies.com/view/document/obo-9780195389661/obo-9780195389661-0119.xml>)

In the literature, community refers to local communities in the immediate vicinity of the heritage site. The vision for community involvement in cultural heritage is to ensure that local communities benefit from the safeguarding of the heritage and that they can connect socially, culturally or economically with their heritages. Such connected communities show a stronger commitment and are more likely to take responsible actions for the proper use, maintenance and tourism promotion of the cultural heritage.

Community participation initiatives can greatly enhance conservation and provide benefits to the community. In spite of this potential as reported in many previous studies, minimal levels of community participation are in practice (Simakole, Farrelly and Holland, 2019). According to the authors, legislation, policy and institutional provisions can play an important role in enhancing community participation. The authors stated that the lack of harmonization between legislation and policy in heritage management may adversely affect community participation. Fu, Kim, and Mao, 2017 (as cited in Ranwa, 2021) stated that for community participation to be successful, the alignment of the beliefs, ideologies and strategies of local practitioners (source community) with those of cultural experts or heritage managers (professional community) is necessary.

Zhang et al. (2020) stated that community participation is commonly through representation, which is interpreted in relation to local practices. Analysis of their case studies demonstrated that community participation was influenced by local sociocultural, economic and sometimes political tensions. Isridar, Herman, Afandi (2022) recommended management implications for meaningful community participation for effective development of sustainable tourism: 1) Meaningful community participation is the key to the sustainable development of tourism at any destination; 2) Despite the complexities involved, the potential role of community participation in mitigating the negative impacts of tourism and its contribution towards achieving sustainable development goals cannot be overlooked; and 3) Meaningful community participation should be complemented by socio-economic and political empowerment at tourist destinations.

Henderson (2012) and Prihantoro (2021) observed that while the socio-cultural, political and economic value of heritage is recognized in ASEAN heritage remains at risk from neglect,

insufficient funding, and over-commercialization). Moreover, Wilhelms (2014) revealed that managing heritage is never neutral and is always to some degree politically sensitive.

RESEARCH QUESTION

The ASEAN's declaration of heritage parks highlights ASEAN's recognition of the importance of managing conservation areas in 1) *maintaining ecological processes and life support systems*, 2) *preserving genetic diversity*; 3) *ensuring sustainable utilization of species and ecosystems*; and 4) *maintaining wilderness that are of scenic, cultural, educational, research, recreational and tourism values*. Sustainable heritage management of heritage parks cannot be accomplished without the community's participation. It has been observed that while the socio-cultural, political and economic value of heritage is recognized in ASEAN (Henderson, 2012) heritage remains at risk from neglect, insufficient funding, and over-commercialization (Prihantoro, 2021). Moreover, Wilhelms (2014) revealed that managing heritage is never neutral and is always to some degree politically sensitive that could favor certain interests.

The Mt. Makiling Forest Reserve (MMFR) as an ASEAN Heritage Park is an important site where knowledge on management practices that promote community participation can be advanced. The paper intends to answer: What constitutes the community of MMFR as an ASEAN Heritage Park?; and what are the sustainable management practices of MMFR that promote community participation?

METHODOLOGY

Answers to the research questions are sought through narrative research defined as *collecting and analyzing the accounts people tell to describe experiences and offer interpretation* <https://www.sciencedirect.com/science/article/pii/S1040842803002087#:~:text=Narrative%20research%20can%20be%20defined,coping%2C%20and%20quality%20of%20life>.

As described by Josselson:

Narrative research aims to explore and conceptualize human experience as it is represented in textual form. Aiming for an in-depth exploration of the meanings people assign to their experiences, narrative researchers work with small samples of participants to obtain rich and free-ranging discourse. The emphasis is on storied experience. Generally, this takes the form of interviewing people around the topic of interest(<https://methods.sagepub.com/reference/encyc-of-research-design/n259.xml>).

Narrative research was performed by collecting stories of two academic staff who had experienced managing the MMFR. Participant 1 (P1) had worked at the Center that is tasked to manage the mountain with the land area of 4,200 hectares while Participant 2 (P2) has been involved in the management of the botanic garden with the land area of 300 hectares. The botanic garden is a living laboratory that University uses for students where they can conduct exercises, (laboratory exercises), practicum, or thesis. Their accounts were coded into sub-themes and themes pertaining to community and to management practices promoting community participation. In the presentation of the results, the vernacular words, which are very few, are transliterated for easy understanding.

The Study Site

In 2013, the Mount Makiling Forest Reserve (MMFR) was declared as the 5th ASEAN Heritage Park (AHP) in the Philippines and the 33rd in the ASEAN Region. The ASEAN Centre for Biodiversity (ACB) defines ASEAN Heritage Parks as "protected areas of high conservation importance, preserving a wide spectrum of representative ecosystems of the ASEAN region". In the Philippines, there are currently nine AHPs which include Mt. Apo Natural Park

(Cotabato), Mt Iglit Baco National Park (Mindoro), Mt. Kitanglad Range Natural Park (Bukidnon), Mt. Malindang Natural Park (Misamis Occidental), Mt. Makiling Forest Reserve (Laguna), Tubbataha Reefs Natural Park (Palawan), Mt. Hamiguitan Range Natural Park (Davao Oriental), Mt Timpoong-Hibok-Hibok Natural Monument (Camiguin) and Agusan Marsh Wildlife Sanctuary (Agusan del Sur).

As indicated in its website,

The MMFR consists of 4,244 hectares covering the parts of Los Baños, Bay and Calamba City in the province of Laguna and Sto. Tomas in the province of Batangas. It was established as a reserve in 1910 and was declared as National Botanic Gardens as the field laboratory of the then Forestry School (now College of Forestry and Natural Resources- CFNR) in 1920. While it is primarily being used for educational and scientific purposes due to its rich natural heritage, it is also a popular destination for mountaineers and tourists in general because of its mountain summits, mud springs, botanic garden, camp sites, and natural trails for trekking and mountain biking. Its famous sites include *Makiling Botanic Gardens (MBG), Flatrocks, Mudspring, and Peak 2*. It is recognized world-wide for its unique biodiversity given its size. Also, MMFR maintains a small cadre of students who are nature interpreters.

Also recounted at the website is the history of the management of the MMFR:

For almost 42 years, the MMFR was under the administration of the Bureau of Forestry, Department of Environment and Natural Resources (BF-DENR). In 1952 until 1960, the administration was transferred to the Commission of Parks and Wildlife. Finally, in 1960, the management of MMFR was transferred to the University of the Philippines with the condition that the land would be conserved and preserved as a National Park. In 1963, through the RA No. 3523, MMFR was disestablished as a National Park and was proclaimed as a land resource for the public education and information on forestry and to promote the appreciation of forest values among the public. In 1987, a radical change in the administration of MMFR occurred. The National Power Corporation (NAPOCOR) took over the jurisdiction over the area in support of the country's energy development program. In response to this change, the CF-UPLB lobbied aggressively with the NAPOCOR and Congress. As a result, except for a disruption in 1987, the MMFR was reverted back to the management of College of Forestry and Natural Resources, University of the Philippines Los Baños from 1960 to the present. Mt. Makiling Forest Reserve is managed mainly by the Makiling Center for Mountain Ecosystems under UPLB-CFNR.

As an ASEAN Heritage Park, the management of MMFR is also shared by the ACB in the form of providing guidance and promoting regional coordination in the implementation of conventions and activities related to biodiversity conservation; conducting capacity development activities for AHP managers and staff; organizing AHP conferences; holding promotional activities for the AHP Programme; facilitating coordination among AHP managers to strengthen the parks as a regional network of protected areas; and conducting programmatic training courses for enhancing the management and conservation skills of protected area workers.

RESULTS AND DISCUSSION

The Community of the MMFR

Two categories of community emerged in the narrative analysis: academic and non-academic communities.

The Academic Community

When Mt. Makiling was declared as a Forest Reserve, it was intended for use by the College of Forestry of the University of the Philippines that is situated right in the foot of the mountain. In the account of P1:

Mt. Makiling was valued in 1910 as an educational resource. So, our students can go. You know, Mt. Makiling is a backyard, you can do your laboratory classes, experiments, studies in all aspects of biodiversity. (P1)

The academic community is composed of the university professors and students and the research institutions hosted by the university. As P1 described it:

The concept of the university in Mt. Makiling is synonymous with the concept of community. We are in a learning community. Their everyday lives, it's part of the learning. That's why they were declared as a social forestry zone. How they farm and how they survive as a community. All other departments of the university can go there to study anthropology and all aspects of social sciences, so that's part. Now for wildlife scientists, they go to the other sections of wilderness. So that's our community. We are primarily composed of an academic community of professors, scientists, institutions, national and international institutions. Also, students. So students come and go.

Their alumni are also considered as part of the community:

But I tell you, most students, they have an attachment. When they graduate from forestry, from the university, they have a sense of attachment to Mt. Makiling. Mt. Makiling as a recreation area, as a destination where they can bring their colleagues, companies, they do their outing, their CSR in Mt. Makiling.

The Non-Academic Community

Comprising the Non-Academic Community are the barangays composed of families living in the forest, the municipalities which are in the peripheries of the mountain, the business establishments that are just in the vicinity of the mountain and the regulatory bodies of the national government.

As described by P2:

I think UPLB, major, the UPLB community and the barangays on the fringes. For me, they are the ones who comprise the MMFR community.

There are about 400 or so households, about 2,000 people...they were here during the war. We have those kinds of members of our community. I was told, they were guerillas during the second world war who took refuge in the mountain, and they stayed there.

...we work with four municipalities. One in Batangas, three in Laguna. We have Sto. Tomas, Bae, Calamba and Los Banos. The biggest area of MMFR is in Los Banos, second would be in Sto. Tomas.

Joining the non-academic community are the business establishments which P1 describes as industrial parks surrounding Mt. Makiling and the regulatory bodies of the national government.

Management Practices Promoting Community Participation in the ASEAN Heritage Park

Three areas emerged in the analysis where community participation is promoted: protecting the MMFR; preserving the MMFR and promoting the MMFR for ecotourism. The “Stewardship Principle” governed the MMFR management practices in these areas, as P1 articulated it:

It's a stewardship campaign that we hope to continue. Part of this campaign is to solicit the participation of various stakeholders in the community,

Protecting the ASEAN Heritage Park

The Mt. Makiling, being a natural resource, is subject to encroachment, illegal logging, and poaching for wildlife and biological resources such as medicinal trees and plants, among others; and being an ecotourism spot, is subject to harmful tourist practices. Both the academic and the non-academic community participate in protecting the MMFR.

The academic community participates in “stepping up protection” from the aforementioned illegal activities. As P1 described such role:

The university should continue the responsibility in maintaining Mt. Makiling as a heritage park. For example, in the past years, the university step-up the protection. So we have five additional special police for forest protection. The university is also providing us with a new building for the Makiling Center to manage. There are already efforts to modernize its protection. The forest there is being protected or monitored by forest guards, but the university is also introducing the use of drones in the top view. I think we now have three drones flying around Makiling. That's one element of patrolling through high technology. There is now technology on how to locate the trees you planted just merely using your cellphone.

Meanwhile the non-academic community, particularly, the barangay participates as a security intelligence. As P2 narrated it:

We are open to partnering with them because we also need eyes and ears inside the mountain since they are the ones who are there. In terms of monitoring, the intelligence that they know of is very critical. For instance, they are the first to know if there are poachers, illegal loggers, which we do have. They can provide good intel.

The government body also participates in the protection of the forest by providing fund support for road construction as P1 recounted:

Lately we are receiving funding from the national government. The road has been reconstructed, it is now easier to trek, to hike. Also easier for our crew to reach the summit and to increase protection.

Preserving the ASEAN Heritage Park

Being a heritage park, the MMFR's preservation is of great importance. Zoning is a management approach in the MMFR as P1 described it:

In Mt. Makiling, there are multiple zones, there is a wilderness zone, the core, the central portion of Makiling including the three summits, those are already the wilderness zone, that means minimal human activities -no occupation, no farming, just purely wilderness for forest protection and probably science for scientific research in our university then there's the social forestry and agroforestry zone and then there's the multiple use zone,

that includes the tourism zone. In that zone, you can implement tourism programs. There is Mt. Makiling trail, there is Makiling rainforest park close to the Mudspring. So that's part of the tourism zone, including the botanic garden and most in these areas.

While it is the academic community, mainly the University, that partners in the preservation of the MMFR so as not to impede its instruction and research mandates, the non-academic communities are given the opportunity to participate in preserving the heritage park.

In the account of P2, the barangays participate in the preservation by engaging in farming compatible with forest conservation:

...we implemented a social forestry program. You can stay provided that your livelihood, farming system is compatible with forest conservation. And what is that? You may not plant annual crops. Maybe you can plant coffee, cacao, or fruit bearing trees to preserve its forest character. They are not allowed to further expand their farms. so there's containment. So we declared a specific area as a social forestry zone or agroforestry zone.

and even getting them involved in the conduct of research:

We have started hiring them. So whenever we have research projects get approved, they are the first priority that we hire, especially if the site is within MMFR, because they explore the mountain. They know their way. They can identify animals and plants. They have their own local terms, they can distinguish one from the other. In that way, we try to convince them that this is what we do.

Similarly, for the municipalities, their participation is in the preservation of the natural resources, again as P2 narrated:

In Municipality 1, they know that the water that they use for the resorts, the clean water that they use comes from MMFR. They recognize that. They are very cooperative with whatever program we have relating to water. Same is true with Calamba, with the resorts people. Although historically, they were not supportive before. Only recently when we did a study on water valuation, they realized if they do not help in conserving Mount Makiling, our water quality will suffer and their business will die, their resort in Calamba. So now they are cooperating with us and they are very willing to support all the programs we have regarding protection of the watersheds.

In Municipality 2, if we ask them for support on certain projects, they offer their full support. They also recognize if they help us, they also benefit. For example, those barangays that are very close to the geothermal area, they are very supportive of Mt Makiling because of the benefits that they get, from the income that comes with the geothermal power plant. So the same is true with our farmers in the Bae side, where they have some agro forestry farms inside.

And in preserving the heritage park to be enjoyed not just by the present but also by the future generations:

In Municipality 3, in Sto. Tomas, that's the only place that has a trail. For the Makiling traverse trail, one entrance is through UPLB and another entrance through the Sto. Tomas trail. So now they are looking into that as income generating facilities because of the entrance trail there. And also we help them establish the guiding system that they have for hikers and for trekkers. For them, that is already good for them. We also monitor the

visitors coming from there because we do have some visitors who go there to enter Mt. Makiling. Not all visitors are coming from the UPLB side.

Meanwhile, the government body has a share in preservation of the heritage, a particular instance is the reconstruction of the visitor center meant to educate on how the mountain can be preserved:

We are also successful in asking help from the Department of Tourism to reconstruct our visitor center including Pavillion. Because the visitor center is the starting point.

On their part, the private companies got involved in such educating task:

When you visit Makiling Botanical Garden, everyone must stop there and appreciate the biodiversity diorama. It was supported by Smart Communications and ACB.

Promoting the ASEAN Heritage Park for Ecotourism

The value of a heritage park is in the enjoyment and appreciation of the past by the present and the future generations. Ecotourism where everyone participates as advocates of conservation is the approach that the MMFR uses to achieve such purpose as explained by P1:

Although we are outside of the national protected area system, we are a conservation area. Here in Mt. Makiling we were able to showcase how native trees and Asian trees can grow and become a resource. It is something that we can showcase. We can showcase as a natural resource, we can showcase as a destination. So that's where ecotourism came in. Because of its uniqueness, because of its wilderness, being a place where students can study, learn and in fact generate scientific breakthroughs in conservation and natural resources. It's already a destination. So in 2010, as part of its centennial celebration, we launched an ecotourism program.

It is unique for everyone who comes to Mt. Makiling can enjoy its natural value and learn about nature. That's the heart of our ecotourism program. It is focused on nature-based tourism where tourists can acquire knowledge, increase their appreciation of forest and natural resources and at the same time bring home some good values about nature when they return home. That's the overall ecotourism program.

Tourism is not purely recreation. That's why before it's called outdoor recreation. So it has evolved into ecotourism because of the ability to recreate, to have a natural, in fact, there's a movement in forest bathing. People come close to the forest to enjoy its natural value, you can touch, you can smell, hear. You can even touch trees and taste trees, that is forest bathing. You are surrounded by the natural values of the trees and forest.

That's our bottomline in our tourism. To increase understanding, appreciation and awareness for our tourists to become advocates of conservation. That's how Mt.

Makiling is unique. We don't only implement tourism programs for our tourists to enjoy the place but also make it a constant effort for them to really be converted into advocates for conservation.

The academic and the non-academic communities participate in the various programs in promoting the park for ecotourism. Such programs include:

Educators for Nature Tourism", where we train current students of UPLB. We equip them to serve as nature guides for the visitors not just here in MBG but also in Flat rocks, Peak 2 and Mud Spring. They undergo a two-week training. We recruit every semester. We call

on them on an on-call basis whenever we need someone or whenever a set or group of visitors ask for guides.

For students, it is a learning opportunity as well as an income generating opportunity, especially those students from very far who cannot go home frequently. Who are here during the weekends and that's when our visitors come. So they are all interested in participating in this program.

It is a win for us because they augment the human resource needs because the regular staff cannot serve as guides since we are only 12. So they are additional manpower with no salary. It's like the visitors are already paying for their services. We just make sure that they do a good job of their responsibility as guides and as sharers of information. We've been doing this for more than a decade now.

I noticed that there are students with a passion to share, interact with visitors and to learn more about plants even though they are not foresters, it's like a hobby for them. After getting all those inquiries, I open it up to anybody who is interested. Right now we have a very good mix of guides who come from different programs. They are all UPLB students.

In other programs, both the academic and non-academic community participate. P1 shared a comprehensive account of such participation:

We also launched programs like Make it Makiling. It's an adventure run that we do every November. There, the concept is you enjoy the forest through competition, through sports, so there's an element of sports tourism there. So you run 47 km, 50, 23, 5, kms, that's competition.

We also launched another easy type. It's called the Makiling trekathon. It's a fun walk, a fun run. There are two types, one for sports enthusiasts, adventurers then the other one for fun runners.

... we have implemented a program we call it Make it Makiling or MIM. In one year, the heaviest in terms of visitorship in the forest reserve is during the holy week. In 2000 when we started the ecotourism program, we recorded more than 10,000 tourists in one week on that Palm Sunday to Easter Sunday. After each Easter Sunday, really the garbage and cut trees, the trails are so messy. Even the Mudspring area. In 2000, we thought of implementing. So I introduced the MIM. People come to Makiling to value its mountain biodiversity. The word Makiling is an old tagalog word for mountain. Makiling, where you have slanting land. So the MIM is for everyone to appreciate the mountain. Become a Makiling, become part of nature. It's a tourism program where you have to follow the 12 rules from the christian 12 disciples. So I introduced the 12 rules. 1. You have to know Makiling before you come, know the rules, the 12 rules include being considerate with the other visitors. Because when you are considerate, you will not shout, litter, sequester the trail for yourself or your group, so that consideration is also part of the responsibility, being the responsible tourists, hikers and campers. That's an attitudinal change that we tried to introduce through the tourism program. There's strict rules, before you come, you have to attend a 15-minute seminar. (What is ecotourism? What is Mt. Makiling?) After doing that, you will be given an entry permit. Before you are allowed, you have to show all your belongings, no liquor, no bladed weapon, no drugs definitely. When you are a tourist and you know that all tourist have no drug, liquor or weapon, you feel safe. So the enjoyment of the tourists start from the feeling of safe. We want everyone to enjoy Mt. Makiling as a safe area. And then we designated a campsite, camp only in designated campsites.

Before 2000, there was chaos. Imagine there's a change of behavior year in and year out, every year, people just say, oh we came here, in fact somebody showed us the collection of souvenirs, yearly. That's a change in attitude. So from 10,000 tourists in 2000, and after 15 years, we now have just 15,000 tourists in a year.

So part of ecotourism is not numbers but the quality of visitors. So we reduce the numbers but we increase the quality of visitors. We were able to select our visitors, only visitors that can comply with our requirements, with responsible hiking are allowed to come. All the other visitors value that. I always call it Mt. Makiling uniqueness. So, all tourists when they leave on Easter Sunday, they are happy for the enjoyment, they had trekking, camping. So we reduced the numbers but increased the recreation quality of Mt. Makiling, that's part of the tourism program.

We don't speak of numbers here, we speak of quality visits. Good quality visits and highly educated visitors. That's the ecotourism program.

That we are able to convert community members into advocates for conservation, for heritage protection primarily natural heritage protection. That's one important aspect there in conservation. We do day-to-day work in our university with that kind of advocacy campaign and we do our advocacy campaign through tourism. That's just one of the strongest points in ecotourism - the ability to enhance understanding, appreciation of your heritage through tourism.

The common notion of community referring to the local people and places in the immediate vicinity of a heritage site has been broadened in the analysis of the accounts of the managers of the MFFR. In this heritage site, the local people and places, which are the barangay and the municipalities, are a small fraction of what is considered its community. This is due to its nature of being a forest reserve for educational purposes. Thus, the greatest portion of the community is the academic community that is engaged in education.

Sustainable heritage management recognizes the role of partnerships in the identification, protection and stewardship of cultural and natural heritage that concerns public interest. The academic community participated actively in the protection and stewardship of the ASEAN Heritage Park. It has been revealed in the narrative inquiry, that the academic community, particularly, one of the students, participated in the identification of MMFR as an ASEAN Heritage Park. It was clearly accounted in the narrative of P1:

Actually the nomination was part of an assignment or final exam of a graduate student-my graduate student in protected area management. We were discussing the criteria on how a place can become a heritage park. So that's part of the discussion. We went to the ACB. ACB is the agency responsible for the declaration, nomination. When we went there, we asked our lecturer, Dr. (Moni Reate).. What is ACB and what is ASEAN heritage park? The criteria mentioned were naturalness, the importance of a park to biodiversity conservation, ecosystems conservation and its role in the community. All aspects of the community from economic, to ecological, to amenities, including recreational or tourism.

So I realize, oh, we are qualified considering those criteria. So I requested my graduate student to prepare a draft. Based on the document provided by ACB, we thought that we

are qualified. Although we are not part of the national protected area system, we are a protected area. With all right and connotation as a conservation area. After my term we gave it to the next director. They submitted it.

When ACB submitted its nomination to the governing board for the ASEAN primarily the committee on environmental university and they did some assessment. So we qualified based on the criteria. In 2002, they had a national, nationwide assessment of all protected areas. Mt. Makiling became a key protected area, a key ecotourism destination. Only three were selected that passed the criteria. That's one of the criteria of a heritage park. You have a declaration as a key ecotourism destination.

Mt. Makiling by the way has all these recognitions. We are recognised by the Department of Tourism as a key ecotourism site, as a key birding site, (national birding site) we have endemic birds. Mt. Makiling for you information by the way has 23 resident birds all endemic to Mt. Makiling. That's why this is the favorite of British birders, French, Americans and Taiwanese birders, Mt. Makiling is their favorite. They call it bird watching 101. Because during the day, you can look forward to seeing endemic birds. Before, they go to other places in the Philippines. So bird watching is also promoted by DoT, in addition to trekking, camping, that's the traditional things to enjoy in Mt. Makiling, .. so there's a list of recognition that piled up so that we are an ASEAN heritage Park.

This is a rare instance of community participation in sustainable heritage management.

In the narrative inquiry for the sustainable heritage management practices, the conflict and the compatibility of heritage tourism and sustainable development emerged in both accounts:

You know I have been convincing the university to really implement a sort of a world class kind of recreation in Mt. Makiling. In 2008, I drafted a proposal to have canopy walks, cable cars, to enjoy the summit. Because trekking, camping, you enjoy the forest form. But when you have a canopy walk, cable car, you enjoy the canopy. Birds eye view, facilities that tourists and visitors can further enjoy Mt. Makiling naturalness. That's what we are lacking at the moment. I dreamed of a Mt. Makiling bird park where birds are freely flying in a contained area, and tourists are in the contained area. In 2000 we submitted several proposals for private companies to come in, investors. So part of our wishlist is investors. Deep pocket Filipinos or multinationals can also invest in Mt. Makiling. But we have to examine our rules because we are academicians. We are not businessmen. So that's the challenge there. How tourism business can be acceptable to scientists and academic community. And that is what we are struggling now through our committee -we have a science tourism committee. We want to transform Mt. Makiling and Los Banos into a science tourism destination where our tourists can enjoy nature, they can enjoy farming (agritourism) and they can do further appreciation on the important role of science and innovation in our everyday life. (P1)

With regards to the community, the university's stance on them is that they shouldn't be there. That is our problem with the community because of that particular stance, we don't know how to treat them but we are open to partnering with them because we also need their help since they are the ones who are there. So we are torn if we are going to cooperate with them or we are going to treat them as informal settlers who should not be there. Most of the time, what we do is we seek their help. And in return we expect them to respect our policies. They just have to respect the stance of the university. The relationship between the community and the university is good but sometimes there are problems. For example, there is a mandate from the central administration that we feel would negatively affect the community, that's the dilemma because of other sentiments perspective to them, compared to us who are with the community. So we could identify what's happening to them and we do recognize the role that they play in terms of augmenting human resources, as I say eyes and ears because 60 people cannot protect a 4,000 hectare mountain. (P2)

CONCLUSION

Through narrative inquiry, the study has broadened the concept of community and community participation as well as presented instances of conflict and compatibility of heritage management and sustainable development. Sustainable heritage management has to live with such reality.

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