



MAPPING THE TANGIBLE CULTURAL PROPERTIES OF MARIVELES, BATAAN: BASIS FOR THE DEVELOPMENT OF INFORMATION, EDUCATION AND COMMUNICATION (IEC) MATERIALS

Jhana Mira D. Carillo¹, Michael Lester D. Calma², Angela Lea P. Causon³,
Daisy T. Dycoco⁴, Anna Mae Z. Juico⁵, Carmela I. Lava⁶, John Mark H.
Olivera⁷

^{1,2}. College of Education, Bataan Peninsula State University, Don Manuel Banzon
Ave. Poblacion City of Balanga 2100, Bataan, Philippines
Email ID: jmdccarillo@bpsu.edu.ph, mldccalma@bpsu.edu.ph,
alpcauson@bpsu.edu.ph, dttycoco@bpsu.edu.ph, amzjuico@bpsu.edu.ph,
cilava@bpsu.edu.ph, jmholivera@bpsu.edu.ph

ABSTRACT

Cultural mapping has become a part of both the cultural planning and community cultural development. Hence, this study aimed to map the cultural properties of Mariveles, Bataan as a basis for the development of information, education and communication (IEC) materials. This study employed Participatory Cultural Mapping as an approach in gathering and analyzing the data. Following this approach, the researchers worked and collaborated with the owners, caretakers, barangay officials, local tourism officers, and locals who have knowledge about the eleven (11) identified cultural properties. Triangulation method was used to gather and validate information from the participants. The instruments used in this study are the NCCA Cultural Mapping Form, Semi - Structured Interview and Document Analysis. The quantitative definition of cultural inventory was used to interpret the data obtained from the field visits and record study. The findings of this study is divided into two categories such as movable and immovable. First, there are two (2) identified tangible movable cultural properties in Mariveles including Señor Nazareno and St. Nicholas de Tolentino. While nine (9) tangible immovable cultural properties were identified including the Municipal Marker, Mariveles Dam, Copo de Mariveles, Poblacion Lighthouse, Freeport Area of Bataan, Llamas Memorial Institute, Llamas Statue in Antonio G. Llamas Elementary School, Lazareto de Mariveles and US Detachment Stone were documented. In addition, this study resulted in the identification of the significance, problems or constraints, and preservation measures installed to the identified tangible cultural properties. Finally, this study resulted in the development of the Information, Education and Communication (IEC) Materials which can be used in both tourism and education sectors. Based on the results of this study, it is recommended for the Local Government Unit to offer financial help for the

refurbishment and maintenance as well as for proper maintenance of the identified cultural properties. For the caretakers of the movable property, the Local Government Unit can assist them on printing materials to disseminate so that other people will be aware about the property. Programs to inform students and citizens of Mariveles about tangible cultural properties must be implemented by the municipal authority. To disseminate the knowledge and to raise awareness about how every cultural property is endangered, old and prone to destruction, the municipality of Mariveles needs to develop more comprehensive, approachable, and creative ways and programs. To create effective and creative IEC materials that can be used by local schools either in elementary or secondary to educate the students about the history and culture of Mariveles.

Keywords: cultural mapping, immovable, movable, mariveles, tangible cultural mapping

INTRODUCTION

Mariveles is thought to derive out-of the term "*maraming dilis*," which alludes to the large numbers of anchovies that were caught on the sea that encompasses the municipality. As the time went by, "*maraming dilis*" was compressed into "*mara-dilis*," then later on called Mariveles. According to historical records, Mariveles served as a refueling station for commerce ships before entering Manila Bay. Mariveles had played an important role during the revolution against Spain, about a small group of Katipuneros besieging a Spanish camp when the insurrection was launched. During World War II, the municipality served as a makeshift camp for captured Filipino and American soldiers who had defended Corregidor and Bataan. Whereas, the difficult "Death March" to Capaz, Tarlac started in Mariveles and ended in Bagac.

According to the National Commission for Culture and the Arts (NCCA), through its Philippine Registry of Cultural Property (PRECUP), there are six (6) significant properties from this town such as *Palatandaan ng Pinagsimulan ng Death March*, *Pagpapaunlad sa Proyekto ng Pabahay para sa Landoil Alas-asin, Ala – ala sa Ikalawang Digmaang Pandaigdig sa Cabcaban*, *Palatandaan ng Corregidor*, *Dalampasigan ng Sisiman at Dambana Pang alala sa Death March noong Ikalawang Digmaang Pandaigdig*. Moreover, these identified town's cultural properties are still

subject for validation. Moreover, the NCCA also stated that historical markers are the most explored and mapped in the municipality of Mariveles. Unfortunately, there are more tangible immovable and movable cultural heritages that have not yet been discovered. Thus, these undiscovered cultural properties and heritages serve as the identity of the place where it can be found.

Cultural heritage, according to Kutut (2017) is "the entire corpus of material signs – either artistic or symbolic – handed down by the past to each culture and, thus, to all of humanity". Cultural heritage gives each location its recognizable features and is the repository of human experience. One of the most evident components of a community's identity is its cultural heritage buildings, which have architectural, historical, and cultural value (Morkunaite et al., 2019; Zagroba et al., 2020). There are two kinds of cultural heritage, the tangible and intangible. For this study, only tangible cultural heritage will be explored. Tangible cultural heritage is all that people can touch and clearly see. It can be divided into other two kinds of heritage such as movable and immovable. In the present time, cultural heritage is 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. As a result, cultural heritage is regarded as critical for promoting peace and long-term sustainability, sociocultural, economic, and environmental growth (REL, 2016).

Though cultural heritage is deemed important in studying history and culture of a particular society, it is given the least significance in the urban development process. In the Philippines, for the sake of modernization and development, many cultural sites and ancestral homes have been demolished, converted to local warehouses, or transformed into high-rise condominiums for the sake of modernization and development, and simply left to degrade. It connotes that the advancement of traditional ways of practice has been defined as development. According to modernization theory practitioners, culture is a barrier to development, something that stifles growth and progress (Willis, 2005; Zerrudo, 2008). 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 yet to be recorded or discovered through cultural mapping.

Cultural mapping targets to promote a goal that centers the cultural ecosystem, favouring the natural interrelationships between people, places and environment. The goal of this kind of study is to explore, investigate, and verify all the enlisted properties, to scrutinize markers that were still missing and saturated (Mendolicchio, 2016). In the Philippines, it is mandated to the Local Government Units to conduct cultural mapping projects in order to document and preserve their cultural heritage. For instance, the Province of Bataan, in partnership with the Department of Education Region III, the

Bataan Peninsula Tourism Foundation, Inc., and the University of Santo Tomas Graduate School - Center for Conservation of Cultural Property and Environment in the Tropics, launched the cultural mapping research in the province. At this point, the undiscovered cultural heritages in the municipality of Mariveles aim to be mapped by the researchers to help in developing historical and educational materials that can be used by educators in presenting history based on facts in a more effective way. The data and information that will be gathered in this study can also help future researchers in strengthening their studies as these cultural heritages contain stories and facts or any historical value that may be relevant in present times as historical distortion keeps on spreading within the community. The research's goals were to identify and document the town's unique tangible cultural history; to raise understanding and appreciation of the town's heritage atmosphere among cultural workers and locals; and provide a foundation for the town's comprehensive development of a heritage legislation and to get local governments to pass heritage regulations, as well as to give the cultural sector a boost. This paper sought to analyze and understand the existence of Tangible Movable and Immovable Cultural Properties of Mariveles, Bataan as a basis for the development of information, education and communication materials. This helped us to foresee the culture and diversity of Mariveles and how these tangible movable and immovable cultural properties help the locals towards the development they have right now.

RESEARCH METHODOLOGY

This study employed Participatory Cultural Mapping as an approach in gathering and analyzing data. This approach entails the construction of maps by local communities, frequently in collaboration with supporting

entities such as governments, NGOs, or other land-related planning agencies. Participatory maps are a useful visual depiction of how a community sees its place and the important characteristics within it (Lienert, J. 2020). Hence, the researchers, together with the locals such as barangay officials and caretakers, and municipal tourism officers 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. This method was employed in performing this study, which made use of the Cultural Mapping Toolkit (2019) of the National Commission for Culture and the Arts' Cultural Mapping System. 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, three research instruments were used such as the NCCA Cultural Mapping Form, a semi-structured interview questionnaire, and documentary analysis. First is the NCCA Cultural Mapping Form. This mapping form was considered to be 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 measures. The second instrument used in this study was the semi-structured interview questionnaire. They are widely used to convey material, as well as to extract it. According to Doyle (2020), prior to 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 guide questions were derived from the Cultural Mapping Toolkit of the National Commission for Culture and the Arts (2019), which ensures there is no need for confirmation.

The participants of this study are those caretakers and owners who preserve the movable and immovable cultural properties, as well as those who have awareness and comprehension of the cultural properties to be defined. A purposive sampling methodology was used for participant screening. It's extensively utilized in qualitative research to find and pick instances with plenty of information about the subject of interest. Although there are several deliberate sampling methods, criteria sampling seems to be the most prevalent in implementation research. The commonly employed approach is to apply advanced knowledge of the community to pick a non-random sampling of elements that provides a cross-section of the population. In this study, those who satisfy the inclusion and exclusion criterion will be admitted, while those who do not will be omitted. The researchers determined what is required to be understood and who they should identify that can and are able to provide it by means of expertise or practice. The participants were determined by using the inclusion and exclusion criteria. Herein, all persons who acted as owners and caretakers of the movable and immovable intangible properties were chosen depending on the qualifications to be a member. Participants would be eligible whether they follow any of the study's requirements. To be included in this study, the following qualifications must be met: (1) must be born and raised in the town of Mariveles, (2) must be at least 30 years of age, (3) must be conscious of the town's cultural heritage, (4) must have information on the town's local background, and (5) must be interested in the

usage of the town's cultural properties. This research does not involve people who are custodians of cultural property who are under the age of 30 and who were born outside of the municipality. Selecting the participants for the analysis is important since their feedback would be critical to the definition and characteristics of the movable and immovable tangible cultural properties. The individuals chosen for the analysis are expected to have extensive knowledge of the cultural property and its connections to their heritage. Moreover, to be considered as important cultural property, the property must meet at least one of the seven criteria set in the Article V section 4 of the Republic Act 10066 or the National Heritage Act of 2009: (1) works of Manlilikha ng Bayan; (2) works of National Artists (unless declared by the Commission); (3) archaeological and traditional ethnographic materials (unless declared by the National Museum); (4) works of national heroes; (5) marked structures (unless declared by the NHCP); (5) Structures dating at least 50 years old; and (6) archival materials or old documents dating at least 50 years old (unless declared by the National Archives).

Moreover, the researchers used triangulation while performing the participatory cultural mapping. As per Bhandari, P. (2022) triangulation is approaching a study topic with a variety of datasets, procedures, hypotheses, and/or investigators. It is a method of conducting research that can aid in enhancing the reliability and validity of the findings and is a way to improve the credibility and legitimacy of results. In order to provide readers a more balanced interpretation, triangulation uses a variety of ways to help evaluate and depict complex human activities. It also includes a collection of datasets that clarify a number of various facets of a phenomenon of concern. Thus, the researchers performed field visits utilizing analytical evidence, semi-structured

interviews, and record analysis. Furthermore, the results were categorized into two groups; tangible movable and tangible immovable cultural heritage. The significance, problems or constraints, and conservation measures of the identified cultural properties were emerged after employing the thematic analysis procedure of Braun & Clarke (2006).

Table 1

Data Fields and Contents

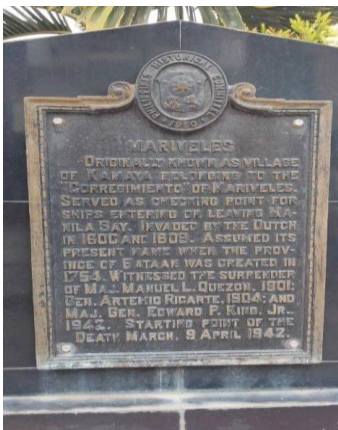
Data Fields	Content
A. Background Information	
Name	Common or local names, as well as other names referring to the cultural asset.
Photo	An image that serves as a representation of the cultural asset.
Type/Nature	Nature of the cultural asset
Location	Location of the cultural item or the region where it has been discovered or spotted.
B. Description	
Description(s)	This part should comprise descriptive content elaborating class and subclass sections, offering a brief description of the property's nature, motive, history, and other essential characteristics.
Dimension(s)	This section describes the physical dimensions of the cultural item, including its size, surface area, mass, and other specifications.
Ownership / Jurisdiction	Who takes possession of the asset or property? Is the property public-owned or private-owned? Who is responsible for preserving the cultural asset or property?
C. Significance	
Significance	An assessment of the cultural asset's worth or degrees of significance may include historical, aesthetic, scientific, social, and socioeconomic factors, as determined by the community's members. This must be accounted for extensively by the profiler.
Common Usage	Distinctive and numerous utilizations of the local community, including but not limited to basic requirements, economic production, socio-cultural or spiritual

		rites, and/or other congregations or activities.
People Using Property		Who and how many individuals utilize the cultural property and who installs conservation measures on the cultural property must be determined.
<i>D. Conservation Status</i>		
Condition		The current state of the cultural asset or resource.
Constraints / Threats		Pertain to problems, complications, and limits threatening the cultural asset or resource's importance or impairing its ability to perform its numerous tasks.
Protection Measures		Installed safeguards to preserve the cultural property's pristine state or ideal well-being.

Table 1 implies how the cultural property will be described. Special care and proper handling must be given when examining the property to preserve the cultural significance. The following evaluation criteria from UNESCO's Memory of the World were used to determine the attributes of cultural property based on its primary fields or criteria for significance:

DISCUSSIONS

Figure 1. Mariveles Marker



It was first installed at the old municipal hall and now the Mariveles People's Park. It was established during the time of Mayor Sylvestre Yraola way back in 1947. This marker is categorized as a welcome marker to let the public view the brief history of the Municipality of Mariveles. The town was originally known as the village of Kamaya belonging to the "Corregimiento" of Mariveles. Served as a checking point for ships entering or leaving Manila Bay. Invaded by the Dutch in 1600 and 1609. Assumed its present name when the province of Bataan was created in 1754. Considering its age for about 60 years, the marker is still good, it is maintained by the municipality and remains unaltered. This marker symbolizes the establishment of the Municipality of Mariveles.

Figure 2. Dam



Way back in the 1930's when Mariveles was still handled by USAFFE, they built a municipal dam, for the purpose of the Quarantine Services at the Mariveles Harbor. But then, the water system is not safe to drink and is not rehabilitated at all. When the Bataan Export Processing Zone was established back in the 1970s, the residents were hopeful for a better supply of water to the residential area, but BEPZ intended to construct a water system using the dam only for their enterprises. Late President Ferdinand E. Marcos, expanded the dam to cater more reserves. Mariveles Water District was established to take control of the water system. Despite its age, its condition is still excellent because it has been altered throughout the years.

Figure 3. Copo de Mariveles



The Shrine was gratefully dedicated for the exemplary bravery, the outstanding

valor and the unparalleled heroism shown and put into action by the Katipuneros of Mariveles. This marker is categorized as a historical marker as it signifies a historic story of the town. In response to the directive of Gen. Emilio Aguinaldo, the members of Katipunan in Mariveles unanimously agreed to rise – up in arms against the Spanish Occupying Forces. After botched attempt set on Sunday, the 29th of May 1898, they decided to pursue with the rebellion on the next day, Monday, the 30th of the same month and year, after lunch, at a signal given through a bass drum, the Katipuneros of Mariveles attacked the Spanish soldiers resting at Casa Tribunal (General Headquarters) located at the site where the marker was located. Armed only with bolos, machetes, bamboo spears and sharpened “boho” the Katipuneros won against the guns and superior arms of the Spanish forces. This marker is available to the public to commemorate the heroism of Katipuneros of Mariveles.



Figure 4. Poblacion Lighthouse



It was the oldest and one of the remaining old lighthouses in the municipality. It was built in 1965 and ever since, served as a guide for the fishermen whenever they are fishing, it serves as their light to go back home, as per one of the fishermen, it was their guide on their way home, the light serves as their signal that they are near. This infrastructure was still in a good condition, and remained unaltered.

Figure 5. Freeport Area of Bataan

It was known as the Bataan Export Processing Zone before that serves as the one of the most progressive communities in the island of Luzon, the late President Marcos signed a decree to create the BEPZ. The building was established in 1972 and remained as the same building up to now even the name of the community was changed to Freeport Area of Bataan. The building remained the same and unmoved but was altered because of some changes in the administration. The facility served as an employment area and inclusive economic growth. The main building served as the home of more jobs, training area of skilled workers, transfer technology and to increase foreign exchange earnings.

Figure 6. Llamas Memorial Institute



As the first and oldest school in Mariveles, LMI, Inc. opened in 1951 as Mariveles Institute. The school was founded by and began in the home of Tia Elisa G. Llamas who accepted chicken, piglets, eggs and other farm products for tuition to ensure the education of the children in poor families. The main building of now Llamas Memorial Institute is a Gabaldon type of school, and it is still in good condition and altered but remained in the original site. Llamas Memorial Institute will become an ongoing, living legacy of the 4th U.S. Marines of World War II. Although the ranks of the “old” fourth are rapidly dwindling their memory, their legacy will live forever.

Figure 7. Llamas Statue in AGLES

The school was established by the first Congressman of Mariveles way back in 1935. He intended to provide hope for Mariveleños to study. When war started, Congressman Antonio G. Llamas, the founder of the school travelled to Manila for his safety, but then Japanese soldiers murdered the whole family of the Congressman. Only the adopted daughter survived that managed the Mariveles High School now named as Llamas Memorial Institute. The Elementary School was

renamed to Antonio G. Llamas Elementary School to commemorate their founder. Then, this statue was built in order to remind every student that back then, Mr. Llamas accepted donations from parents, fruits or vegetables, even meat and eggs, anything they can offer in order to study. This statue serves as a reminder to every student that once a man built and gave them hope and study. The statue was being taken care of and remained in its excellent condition, unaltered and was in its original site.

CONCLUSION

The town of Mariveles is rich in history and culture which is evident with its tangible cultural heritage. Due to the historical events happened in the town and religious influence on its history, the majority of the identified cultural properties and objects are related to history and religious beliefs and practices. These cultural properties and objects are vital and meaningful to the people because they reflect their long history, culture and religious beliefs, all of which contributed to depiction of history and their sense of identity formation. Regrettably, these cultural assets are currently threatened by environmental conditions, the fragility of properties, insufficient management and resources. Nonetheless, the locals are quite receptive to



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