The Constructs of Culture as Fourth Pillar of Sustainable Development: Implications for Cultural Governance and Public Administration Research

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Abstract: The qualitative study presents a framework for a culture-based sustainable development perspective in Public Administration research. The movement towards Culture as the fourth pillar of sustainable development is utilized as the context for the development of the framework. It examines how the link between cultural governance and sustainable economic development brings about social development, with culture at the core of the process. Particular attention is given to the economic valuation of culture through cultural governance in the broader context of sustainable human development. The framework illustrates that culture is the prerequisite for and is at the core of sustainable change from which economic and social sustainability emanate. Culture has the capacity to influence other components of sustainable development. An operative model for the framework is offered along with the theoretical significance of the framework in Public Administration.

Keywords: sustainable development, valuation of culture, cultural governance, public administration research

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Cultural Governance as a field of governance in the Philippines in the context of Public Administration has not been a widely developed research area as attested by the limited number of published local literature. Although cultural development has been recognized as the fourth pillar of sustainable development (Pascual, 2007), no local study has focused on the link between cultural governance and sustainable economic development that drives sustainable development in specific localities. The discourse in creating a theoretical framework for the aforementioned relationship is fundamental and necessitates a corresponding operationalization that is general enough to substantiate the conceptualization of the framework, but not too exhaustive to constitute another study.

With the emergence of the analysis of cultural governance (e.g., Schmitt, 2011), it is imperative to examine the changes in the nature of the relationship between culture and governance. Beyond the political character of the relationship, the analysis must progress to cover the economic valuation of culture through cultural governance in the broader context of sustainable human development.

According to Gong & Jang (1998), the cultural approach to governance "has the potential to explain the current economic crisis as well as rapid development…" (p. 76). There is a need to look at how the link between cultural governance and sustainable economic development brings about social development, with the perspective of Culture as the fourth pillar of sustainable development as the lens. According to Hawkes (2001):

> … the new governance paradigms and views of what constitute a healthy and sustainable society would be more effective if cultural vitality were to be included as one of the basic requirements, main conceptual tenets and overriding evaluations streams. (p.2)

With the aforementioned in mind, the study has the following objectives:

1. to present the Framework for a Culture-based Sustainable Development Perspective in Public Administration Research;
2. to characterize the framework by illustrating what the framework could do; and
3. to point out the theoretical importance of the framework to the discipline of Public Administration.

The major purpose of the paper is to provide Public Administration researchers and practitioners a framework that accords culture its role in contributing to sustainable economic and social development.

Culture is understood in this study in two ways: (1) culture as a "normative concept" or culture as a way of life, and (2) culture as a "sectoral concept" or culture as a function of the different sectors in the society (Schmitt, 2011). Cultural activities are categorized as purely cultural activities and tourism-related cultural activities.

Consistent with the adopted meanings of culture, the related concept of Cultural Governance in the study is "restricted to the reconstruction of politico-social steering of institutions…" (Schmitt, 2011). The practice of cultural governance provides the opportunity for steering cultural programs for the benefit of the communities. The study contextualizes "sustainability" in cultural governance and, in the process, requires that "cultural vitality," in the form of planning and implementing cultural programs, be a part of the understanding of sustainability. The concept of sustainability is extended to sustainable development with the consolidation of the social, economic, ecological, and cultural components of development.

The study covers only the components of cultural governance, economic development, and social development. It features only the dynamics among the three in terms of creating and maintaining sustainable development in all of its dimensions that have been previously mentioned in the study. The focus is on culture as the core of sustainability.

This research is highly qualitative and theoretical in the creation of the Framework for a Culture-based Sustainable Perspective in Public Administration Research. In terms of the methodology, the theoretical foundation of the framework is first discussed. After that, the Framework is presented. One possible operational framework for the conceptual framework is illustrated. The discussion of what the new framework could do follows the discussion ending with the theoretical significance of the framework.

The Development of the Concept under Study

What follows is a thematic review of literature on the relationship between culture and governance, sustainable development and culture as its fourth pillar, and cultural governance and sustainable development. As the review

progresses, the subject becomes argumentative as consensus and disagreements are revealed. At the end, the state of the question, the rationale of the study, and the evolution of events and ideas are made manifest, i.e., the natural emergence of cultural governance as a major driver of sustainable socio-economic development.

Culture and Governance

Landell-Mills (1992) discussed the dynamics among governance, cultural change, and empowerment in the case of African States in "Governance, Cultural Change, and Empowerment." He questioned the suitability of using metropolitan models in post-colonial Africa. His argument was that new methods and institutions would only emerge if they were culturally relevant to the society within which they originated. In his explanatory paper, he operationalized this argument by saying that the practices of institutions must comply with the values of the society where they were established. The concrete way that he offered to achieve this condition was the "nurturing of the civil society," which he said could be carried out by information dissemination; strengthening of the rule of law; expansion of education to enable the majority of the population to be aware of the socio-political events, and to equip them with the capacity to articulate their interests that they could make these known to state bureaucrats; and to generate additional financial resources for the civil society without having to influence them.

The present study shares a similarity with Landell-Mills (1992) in the aspect of bettering governance for social development. However, the major source of difference between the two research works is the main tool used in achieving the same goal. In Landell-Mills (1992), the aim of social development is achieved by changing the nature of governance itself (e.g., frameworks other than the metropolitan model) while in this research, the goal is achieved through the analysis of the relationship between cultural governance and sustainable economic development.

Everitt (1999), similar to Landell-Mills (1992), covered the governance of culture in his exploratory study that integrated culture into the field of public administration. But in Everitt's (1999), the discussion was beyond dynamics as Landell-Mills' because he described the fusion of culture and governance. He disagreed with the practical value of holistic government and argued for a government by outcomes or policy goals. He established the necessity of this form of government in the context of sustainable development within which

there existed a broadened awareness of the citizens that economic development alone would not suffice to enrich their dignity and well-being. According to him, the government must therefore be able to correlate "the claims of economic growth and the need for access to culture" (p.22).

The present discourse is comparable to that of Everitt's in the aspect of the fusion of culture and governance into cultural governance. That is, the study seemingly contradicts Everitt's in asserting that economic development alone is not enough to achieve the well-being of the society, which he said is achievable only through access to culture.

As with the previous scholars, Adkisson & Randy's (n.d.) study dealt with the relationship between culture and governance with the inclusion of the economic dimension. The paper was exploratory in nature and argued that governance conditioned economic outcomes. The findings derived through a statistical analysis yielded that Gross Domestic Product (GDP) shared the strongest relationship with good governance, and that cultural measures were influential as well.

This argument opposes the issue pursued by Everitt (1999) because Adkisson and Randy (n.d.) directly attribute to an economic variable (GDP) the strongest relationship with good governance. What is argued is the influence of a specific component of economic development on governance, a variable that is separate from culture.

The discourse in this study contradicts Adkisson & Randy (n.d.) with its focus not on the insufficiency of economic development in the process of achieving social development, but on the complementation that the former shares with the latter in working for societal development goals.

The most recent study by Perry (2013) which was explanatory in nature dealt with the governance of culture by the Communist Party in China. This was no longer about the interaction or fusion of culture and governance that had been the focus of the previous discourses but more about the instrumentality of cultural governance in the political agenda of the Communist Party. In a partly historical approach, she argued that the Party utilized cultural governance as a means to carry out the propaganda that aimed at eliciting the people's loyalty in the disguise of cultural nationalism. This was made effective by targeting the educational system, health services, and families as areas of improvement via cultural governance.

The most evident difference between the findings in Perry (2013) and the basic argument in the present study has to do with the nature of cultural governance and its instrumentality. In this study, cultural governance is a positive element of genuine sustainable social development. In the case study by Perry (2013), cultural development is attributed to the negative instrumentality of being a tool in retaining the supposed "cultural nationalism" of the people, the process of which in reality is political control and domination more than cultural development.

In Campomanes and Virtucio's (2004) exploratory research, the "reciprocal dynamics" between culture and governance was presented: "*culture is the realm of the ungovernable and governance is that domain bereft of or lacking any sense of culture*" [italics in the original] (p. 19). The negative view about the interaction between culture and governance is evident in the basic issue in the book: the "mainstreaming of culture and the arts" in governance and "the extent of participation of culture and the arts institutions in governance" (p. 8).

In pursuing the issue, the book argued that the negative state of the relationship shared by culture and governance then was not the result of the force of globalization but rather the consequence of the weak local government structures. Governance and good governance were the center of the discussions; the concept of sustainable development was mentioned but was not discussed in depth.

The suitability of the issue raised in the book for the Philippine context is the apparent advantage of the book over the other international references. It serves as a useful take-off point for the present research because it consolidates the discourses of the different sectors of Philippine society a decade ago about how culture and governance must interact. The present study takes a step forward by describing the existing relationships between culture and governance and by trying to discover how this relationship could affect the level of sustainable development, with the ultimate goal of sustainable socio-economic development.

Sustainable Development and Culture as the Fourth Pillar of Sustainable Development

The concept of sustainable development had its roots in the field of Economics (Piguo, as cited in Mensah & Casadevall, 2019), specifically Malthus's population theory that assumed that the growth of human

population outdid the capacity of the environment to supply the needs of the growing population (Rostow & Rostow as cited in Mensah & Casadevall, 2019). Although technology was seen as a solution to this particular concern, the existence of non-renewable natural resources had the world consciously thinking about the resurgence of Malthus's postulate (Paxton as cited in Mensah & Casadevall, 2019) and reflecting on whether the kind of development at the time was sustainable (Kates et al. as cited in Mensah & Casadevall, 2019).

The question on sustainable development was first recognized in 1972 during the United Nations Conference on Human Environment in Stockholm (Dernbach; Paxton as cited in Mensah & Casadevall, 2019) where the international community agreed that development and the preservation of the environment could be conjointly pursued for the benefit of human beings. The 1987 Brutland Report, "Our Common Future," was the outcome of the call for the revival of the concept of Sustainable Development by the World Commission on Environment and Development (Goodland & Daly as cited in Mensah & Casadevall, 2019). Sustainable development was then defined "as development that meets the needs of current generation without compromising the ability of future generations to meet their own needs" (Kates et al. as cited in Mensah & Casadevall, p. 7, 2019). The report gave rise to the Rio Earth Summit in 1992, the United Nations' Conference on Environment and Development (Jain and Islam as cited in Mensah & Casadevall, 2019), where the key outcomes for sustainable development were drafted to form Agenda 21 (Worster as cited in Mensah & Casadevall, 2019). Ten years after, the Rio Summit+ 10, the World Summit on Sustainable Development, was organized to assess the implementation of the actions as proposed in Agenda 21 (Mitcham as cited in Mensah & Casadevall, 2019). In 2012, 20 years after the Rio Earth Summit, the United Nations Conference on Sustainable Development or Rio+ 20 was held, paying attention to "green economy" and an "institutional framework within the context of sustainable development (Allen et al. as cited in Mensah & Casadevall, 2019). From this conference, new Sustainable Development Goals (SDGs) were formulated (Weitz, Carlsen, Nilsson, & Skånberg as cited in Mensah & Casadevall, 2019).

The 17 Sustainable Development Goals included in the 2030 Agenda for Sustainable Development that the UN General Assembly adopted in September 2015 are discussed in detail at the UN Department of Economic and Social Affairs website. Fundamental to the present discussion is GOAL 11:

Sustainable Cities and Communities, one of the targets of which is to "strengthen efforts to protect and safeguard the word's cultural and natural heritage" (#Envision2030). Evident in the phrasing of the above-mentioned target is the fact that cultural and natural heritage preservation is an outcome of sustainable development—a perspective countered by the assertion of the present study that culture is a pillar of sustainable development.

Soini, Kivitalo, and Kangas (n.d.) conducted nine case studies and analyzed the essence of culture in relation to the rural sustainable development in Finland. The exploratory research focused on the intrinsic values of culture and identified five factors (continuity, locality, diversity, rights, and responsibilities) that framed the kind of sustainable development in the rural areas in Finland. Their findings included the fact that intrinsic values of culture must be sustained in rural development. They argued that without these values, the other values of culture—instrumental and mediation—would decrease.

The study by Soini et al. (n.d.) is unique in its assertion that culture must be sustained for it to be a sustaining element in development. It shares with the present research the common choice of the values of culture as the general topic of research. However, they focused on the intrinsic values of culture rather than on its instrumental and institutional values as done by the writer of this research.

Sacco, Blessi, and Nuccio (2009) recognized the catalytic role of culture in economic and social development inasmuch as Soini et al. (n.d.) did. In this exploratory study, the authors created a "model of a progressive cultural district" where the localization of cultural policies created an impact on the level of socio-economic renewal of the localities. Their case studies focused on cultural and policy planning at the local level in several areas (Valencia, Spain; Austin, Texas; Kentucky; Newcastle and Gateshead, United Kingdom; and Linz, Austria).

Sacco et al. (2009), in examining the dynamics among culture, economic, and social development, offer an approach parallel to that of the present study. But they have chosen to concentrate on the characteristics of a "progressive cultural district," a focus that may not be applicable to the present research given the assumption that not all the towns in the provinces chosen for the case study are "progressive" culturally.

Cultural Governance and Sustainable Development

Saltiel (2014) studied cultural governance and development in Vietnam. The approach was partly historical because the writer traced the development of the country's legal framework for cultural governance. The focus was on policy and legal frameworks in promoting sustainable human development. The issue presented included the bias of the government in cultural funding—with preference to support heritage preservation against the perceived low economic potential of non-heritage cultural industries. The major argument was that the state policies must support the free development of culture in Vietnam.

This study on Vietnam explores the component of cultural development and how state policies could strengthen it. In the present research work, cultural development is contextualized in the actual practice of public administration to show how the link between cultural governance and the other component of economic development could heighten the level of sustainability of economic development.

Blunt (1995), similar to Saltiel (2014), recognized the need to consider local conditions in the pursuit of "good governance" and sustainable human development. Working within the paradigm of cultural relativism, he argued that local variations, as opposed to universal best practices, must be given utmost attention in aiming for good governance for sustainable development in localities.

Similar to Blunt's (1995), Duxbury's (2014) framework for cultural governance for sustainable cities tackled the issue of locality. Included in the framework were the three components of culturally sensitive sustainability governance processes and structures, a cultural lens on all public policies, and a sustainability approach to cultural policy/planning and governance.

The present study chooses to highlight the cultural approach to sustainable economic development and not the sustainable approach to cultural governance as done by Duxbury (2014).

Areas of consensus and debates, convergence and divergence

In considering what the previously presented literature has to say about the relationship and interaction between culture and governance, there is a stronger argument for the influence of governance on culture than the other way around. Everitt (1999) and Campomanes & Virtucio (2004) agree on this point

as the former asserts that the choice in the form of government is the best way to satisfy the cultural needs (e.g., need for dignity) of the people, and as the latter sees the need to mainstream culture in the existing governmental structures.

Landel-Mills (1992), on the contrary, views culture as more influential than governance. When he argues that societal values must be considered in institution-building in any society, he is implying the implicit power of culture over governance.

Adkisson & McFerrin (n.d.) and Perry (2013) offer an opposition to the contrary opinion of Landel-Mills (1992) by identifying factors external to culture that influence governance. Adkisson and McFerrin (n.d.) have discovered how GDP affects good governance. Perry (2013), on the other hand, presents the more powerful role of politics in subtly utilizing cultural governance to retain the loyalty of the Chinese via cultural nationalism.

The present study attributes equal importance to culture and governance with the perspective of cultural governance as a driver of sustainable socio-economic development. It goes beyond the issue of culture for governance or governance for culture. The outward direction is towards the influence of cultural governance on the level of the dimensions of sustainable development and how this influence is translated into new knowledge in public administration research.

On the role of culture in sustainable development, Soinin et al. (n.d.) and Sacco et al. (2009) are one in looking at culture as a dynamic force in the process of sustainable development. Soinin et al. (n.d.), however, acknowledge only the intrinsic and instrumental values of culture and add the function of mediation to the typology of the values. There is no recognition attributed to the institutional value of culture. They treat culture as a mediating element between the other dimensions. This decreases the value of culture. In being a mediating element, culture becomes void of substantive value as a driver of sustainable development. The same result is evident in Sacco et al. (2009) when they directed the focus of their study on cultural planning and policy-making.

The present study highlights the institutional value of culture in the transformation of sustainable economic development needs into social benefits as illustrated by the Operative Model of Sustainable Development created by the writer. This recognition renders cultural governance as a responsive and relevant agent of sustainable development.

On the final theme of cultural governance and sustainable development, the only point of convergence among the literature mentioned earlier is culture as the object of governance. Blunt (1995) talks about good governance and sustainability as aims in the context of cultural relativism. In being aims, they are therefore objects of governance. Duxbury (2014) argues for the sustainability of culture by its inclusion in the urban sustainability framework. It is clear that, in this case, culture is an object of governance. Although Saltiel (2014) mentions cultural governance as represented by policies, in the assertion that policies must be in support of culture, there is an implication of the perceived passivity of culture. The analysis that in Vietnam the attribution of the economic viability of culture is highly discretionary and biased reinforces the negative perception of culture. Contrary to the notion that culture is merely an object of governance, the present research sees culture as a dynamic actor in cultural governance. In the context of sustainable development, this study analyzes culture as a driver of development.

Bridging the Gaps

It is evident in the analysis of the convergence and divergence of arguments that there are several points needing attention. First is the empirical gap in the lack of perspective on the relationship between cultural governance and sustainable economic development. Second is the theoretical gap in the non-recognition of the role of the institutional value of culture in the context of cultural governance as a driver of sustainable development. Last and most significant is the need to construct a framework for Public Administration research that makes use of a culture-based perspective to sustainable development.

Researchers have examined the dynamics of cultural governance and sustainable socio-economic development which are all related to the issue of the differing states of cultural governance in various areas. But in the conduct of their research, they have not utilized a framework with a culture-based sustainable development perspective that can concretize sustainable economic development.

The study offers a new perspective in examining the link between culture and sustainable economic development, a view that breaks away from the entrapping concept of "commodification" of culture once attention is given to

its economic value. The breakaway is facilitated by the contextualization of the issue in the all-encompassing area of cultural governance.

The Fourth Pillar of Sustainable Development

The constructivist orientation of the present study is largely dependent on the Cultural Governance Framework by Thomas Schmitt (2011) and the "Public Value of Culture" by Moore & Khagram (2004).

Thomas Schmitt's framework, which is presented in his working paper (a compendium of notions on culture and governance from a considerable body of reliable references), enumerates twelve analytical levels in the process of analyzing cultural governance. These levels are matched with corresponding selected aspects. The framework is useful in determining the state of cultural governance in possible areas of study. Its constructivist nature is in sync with the basic objective of creating a picture of the existing cultural governance in the areas.

Harvard Professor Mark Moore's (1995) "Public Value" theory, on the other hand, is the most appropriate framework if the convergence of culture and public administration is to be analyzed. This is a reaction to "the failings of the technocratic, target-driven practices of New Public Management that can lead to unintended consequences, and rule-driven decisions" (Holden & Balta, 2012, p. 6).

"… Moore argued that public administration could be humanized and improved if bureaucrats had as their goal the increase of Public value; this they could achieve through more flexible, sensitive and autonomous decision-making guided by an attitude of public service." (as cited in Holden & Balta, 2012, p. 6)

In the discourse of "Public Value," there emerge discussions on the value of culture to society. Holden and Hewison (as cited in Holden & Balta, 2012) have explored the typology of "cultural values": (1) "instrumental value," (2) "intrinsic value," and (3) "institutional value."

With the first category, culture is given funding considering its social and economic benefits to society; with the second, culture gets a share in the budget because of its intrinsic value; and with the third, culture is seen as a "management tool to improve the way cultural organizations served their

publics" (Holden & Balta, 2012, p. 6). The "instrumental and institutional values" of culture are adopted in the present study.

The overarching theoretical framework of this study is "Culture as the fourth pillar of sustainable development" (Hawkes, 2001). This recent addition to the components of sustainable development has transformed the previously triangular model of sustainable development (with economy, environment, and social inclusion as components) to the square model of sustainable development (with economy, environment, social inclusion, and culture as components).

According to Pascual (2007), culture as a component of sustainable development is as equally recognized as its economic, social, and environmental counterparts in the new square of sustainable development. This foregrounding illustrates the shift from the previous perspective that culture is subsumed in the pillar of social development and understood only as an instrument of economic development (Chiu as cited Soini, Kivitalo, & Kangas, n.d.).

Governance then is attributed another component with which it could attain socio-economic goals.

The Framework for a Culture-based Sustainable Development Perspective in Public Administration Research

In recognizing culture as the fourth pillar of sustainable development, this study adopts a culture-based analysis of the process of sustainable development. This calls for a conceptual framework where culture is the central condition for "sustainable change" (Soini et al., n.d.). The focus is on the relationship between economic and social sustainability as they emanate from culture.

In the culturally sustainable development model by Sioni et al., the component of economic sustainability in the modified model shares a horizontal relationship with culture as a force of change. This means that culture directly affects economic sustainability. In the context of sustainability, one issue raised by Soini et al. (n.d.) is the identification of the needs that must be sustained and the conditions for sustainable change.

In the writer's modified model (Figure 1), culture remains central in the process of sustainable development. "The achievement of goals of

sustainability depends on cultural development" (Ehrenfeld as cited in Soini et al., n.d.). Its being the "fourth pillar" attributes to it the capacity to influence the other components of sustainable development. The modified model acknowledges this issue with the interpretation of culture as the fundamental condition for sustainable change. Economic sustainability is interpreted as the need that has to be translated into outcomes for sustainability. The instrumental value of culture then processes the sustained economic development and translates this to social sustainability which is interpreted as equality within the context of sustainable development. *"Social sustainability* is usually understood as equality between people in respect e.g., to participation and social inclusion, work, education, and health" (Soini et al., n.d., 4.3, par. 4).
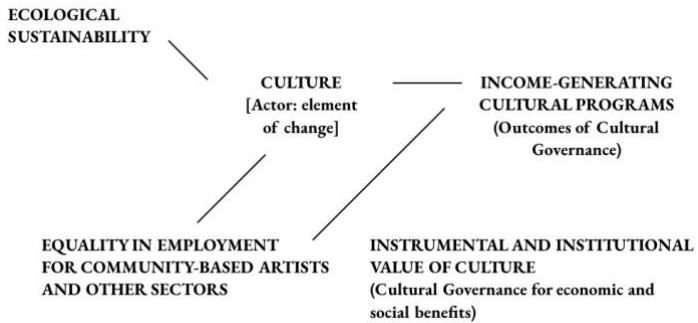
Figure 1
The writer's Model of a culture-based sustainable development, a modification of the model of 'Culturally sustainable development' as presented in Soini et al. (n.d.)
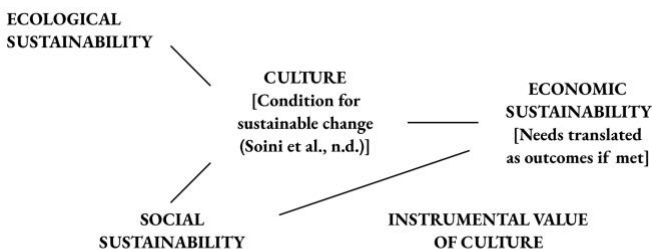
The modified model retains the cyclical dynamics of the original but the former emphasizes (1) the relationship between culture and economic sustainability at one level, and (2) the consequential relationship between economic and social sustainability at another level as the latter is affected by the instrumental value of culture.

The operationalization of the conceptual framework leads to the creation of the Culture-based sustainable development operative model (Figure 2).

Figure 2
The Culture-based sustainable development operative model

ECOLOGICAL
SUSTAINABILITY

CULTURE ——————— INCOME-GENERATING
[Actor: element CULTURAL PROGRAMS
of change] (Outcomes of Cultural
Governance)

EQUALITY IN EMPLOYMENT INSTRUMENTAL AND INSTITUTIONAL
FOR COMMUNITY-BASED ARTISTS VALUE OF CULTURE
AND OTHER SECTORS (Cultural Governance for economic and
social benefits)

In this model illustrating how the writer's model of Culture-based sustainable development is operationalized, the two distinct approaches to the understanding of culture ("Culture as the fourth pillar of sustainable development" and culture as the heart of sustainable development) are merged. From this, cultural governance as a functional actor emerges. Culture is amalgamated with governance and the fusion is placed in the core of the Operative model of a culture-based model of sustainability.

Economic sustainability as a need, on the other hand, is represented by the prerequisite of planning and implementing cultural programs in the LGUs. These cultural activities are outcomes of cultural governance. The link between cultural governance and economic sustainability as an outcome is highlighted by Guiso et al. (2006) when they formulated "a narrow definition of culture that provides an approach to identify a causal effect from culture to economic outcomes." The institutional value of culture needs to be considered in the operationalization of cultural governance as an actor. As an official and legitimate element of change, cultural governance utilizes its institutional value apart from its instrumental value. The instrumental and institutional values of culture as transformative agents generate the economic and social benefits of cultural governance. These socio-economic benefits can take the form of direct job creation (Holden & Balta, 2012). The equality in employment as a manifestation of social sustainability is dependent on the institutional value of culture.

Apart from the area of planning and implementation of cultural programs as components of cultural governance, the writer's proposed model could also be operationalized in the cultural governance of education, specifically in the area of Cultural Education. The National Commission for Culture and the Arts (NCCA), through the Philippine Cultural Education Program (PCEP), established the Graduate Diploma in Cultural Education (GDCE) Scholarship Program that aims to "enhance" the scholars' "understanding of the basic theories, processes [,] and applications of arts, culture, [and] heritage in the culture-based teaching of the basic education curriculum" (Philippine Cultural Education Program).

In this specific context, Cultural Governance remains to be the element of change that creates the GDCE. The program carries an instrumental value of culture for its being a representation of cultural governance both for economic and social benefits. The clear economic advantage to the scholars resulting from the program is the enhanced capacity of the educators in cultural education that would ensure them continuous employment. The social benefits would have to be equality in opportunities for employment among cultural educators from private and public learning institutions stemming from the scholars' improved competence in cultural education.

After presenting the operational framework, the next question is about what the framework could do. First, it analyzes the instrumental value of culture in the form of cultural governance and what the role of this valuation is in the process of sustainable human development. The study demonstrates the instrumentality of cultural governance in pushing for sustainable economic development and how effectively this is done. More specifically, with the framework, one can show that cultural programs impact the level of sustainable economic development.

The framework carries with it theoretical importance because it proposes a new way of looking at economic sustainability as an outcome of effective cultural governance and not a driver/source of cultural development. The framework, moreover, refutes the issue of the adulteration of culture which Paraba described happening when culture loses its intrinsic value due to cultural tourism. This is what Fajardo refers to as the "commodification of culture" (as cited in Campomanes & Virtucio, 2004). The framework discredits the idea that there is a tendency for culture to lose its value within the context of economic development. It asserts the new perspective that cultural governance heightens the values of culture in the process of economic sustainability.

It could be drawn from the discussions that the proposed framework integrates the fundamentality of recognizing that culture is a driver of economic development in policy-making as a component of cultural governance. Effective policy-making could be facilitated with the mindset that culture itself is the instrument of achieving the goals of cultural programs. With this recognition, policymakers could consider the instrumental value of culture in drafting legislation for the structuring of cultural programs.

In the area of public administration research, the framework redirects research focus to the role of culture as an instrument of economic sustainability and not merely an outcome of the process of sustainable development. Acknowledging the instrumentality of culture in economic sustainable development must translate into an increased interest in the instrumental valuation of culture as a topic in public administration research. Specific attention could be given to how governance could reinforce the instrumental valuation of culture in the processes of cultural production, distribution, and consumption that wield strong sociological and political impact on communities.

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