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The Hong Kong Polytechnic University
School of Hotel and Tourism Management

Community Development through Tourism:
Opportunities and Challenges in Burdeos, Philippines

Hazel V. Habito - Javier

A thesis submitted in partial fulfilment of the requirements for the degree of

Doctor of Philosophy

April 2012
CERTIFICATE OF ORIGINALITY

I hereby declare that this thesis is my own work and that, to the best of my knowledge and belief, it reproduces no material previously published or written, nor material that has been accepted for the award of any other degree or diploma, except where due acknowledgement has been made in the text.

(Signed)

Hazel V. Habito – Javier (Name of student)
DEDICATION

~ in honor of my whole family my dad and mom - Felix and Lourdes, my brother
- Hubert and his wife Lea, nephews - Aga and Waki, my husband Anthony and
my precious twin sons Maky and Migy

and

to the fourteen villages of Burdeos
ABSTRACT

Tourism has been viewed and increasingly used as a socio-economic and development strategy for economies world-wide. However, due to negative impacts brought by mass tourism, alternative tourism has been developed focusing on the integral role of communities in tourism development. The emergence of various alternative tourism developments worldwide has attracted much attention and calls for further inquiry from scholars guarantee that tourism is truly a tool for economic progress of many rural communities. Community-based tourism (CBT) is one of the alternative forms of such development.

As such, community-based tourism has been adopted in this research to explore whether this form of tourism development is an appropriate community development strategy for Burdeos, Quezon, Philippines. The idyllic panorama of Burdeos offers good reason for optimism, but also grounds for concern and investigation on how to sustain its vitality and strength to grapple with the natural, socio-economic and cultural challenges. This research focuses on the ‘pre-tourism development assessment phase’, in which ethnography combined with participatory action research was employed to obtain an understanding of the local community’s perceptions and attitudes using social exchange theory, and whether the community should consider tourism (community-based tourism) as an economic option for them. This research is designed to generate an understanding of the economic, social, cultural and environmental ramifications of community tourism development in view of a sustainable development pursuit of the municipality. This thesis also justifies the value of pre-tourism development assessment prior to actual planning and development of any form of tourism, particularly if development will take place in a sensitive and vulnerable island community like Burdeos.

Because there are few uncertainties on the field, the issue whether there will be a magnitude effect of this research investigation to the communities in Burdeos, largely depends on the commitment of the stakeholders. It may take a year or so for the real and potential impacts on their local governance, economic growth, and trade, socio-cultural and environmental well-being to become evident. What is certain, however, is that new and improved knowledge on community development and pre-tourism development was achieved, which may help tackle a host of challenges to similar communities and destinations.
In general, this research proved to be empowering both to the researcher and the researched. The knowledge, shared experiences, innovation and discoveries, in other words, are enabling tools of empowerment for all the individuals and groups involved in every aspect of this scientific investigation.

**Keywords:** community development, social exchange theory, social capital, pre-tourism development, ethnography, participatory action research, Philippines
CONFERENCE PAPERS ARISING FROM THE THESIS


ACKNOWLEDGEMENTS

Let me quote or borrow these few words that have been a common response when asked why PhD? “PhD is a degree in which a graduate student demonstrates the ability to conduct independent research”. To some extent I agree, however, to a larger degree I defy this statement. It takes an ‘island’ to come up with this dissertation. An island with fourteen villages with thousands of experts… this is how I frame or illustrate my journey towards achieving my PhD. There was a deeper dimension of the thesis that made me discover more of myself and the ‘other’. As I anticipate, finishing this thesis is just a step in a learning process, which I hope to continue and cultivate.

My journey was rather full of blessings and some challenges. As I have been reflecting from the very start of my PhD many have contributed their help and support that helped me endure the challenges of this pursuit. Despite having very limited social life and being thousand of miles away from my family, I remain inspired and upbeat during this process. This is because there were more extra ordinary individuals and institutions who/which have been instrumental and inspiring that pushed me to move forth and pursue greater heights.

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## CONTENTS

DEDICATION – page i  
ABSTRACT – page ii  
CONFERENCE PAPER arising from the thesis – page iv  
ACKNOWLEDGEMENTS – page v  
TABLE OF CONTENTS – page vii  
LIST OF FIGURES AND TABLES – page x  
GLOSSARY – page xii  
PROLOGUE – page xiii

Part I: The Context and the Theories – page 1

### CHAPTER 1: RESEARCH AGENDA

Introduction – page 2  
Theoretical Background on Community Development and Tourism – page 2  
Problem Statement – page 4  
Research Question – page 10  
Research Purpose – page 10  
Significance of the study area: Burdeos – page 11  
Organization of the Study – page 15

### CHAPTER 2: LITERATURE REVIEW: Establishing the lens

Introduction – page 20  
Community Development – page 22  
Development Theories – page 25  
Social Capital – page 25  
Collaboration Theory and Power Relations – page 27  
Social Exchange Theory – page 30  
Sustainable Development Theory – page 33  
Tourism as a Community Development Strategy – page 36  
Community Participation and Involvement in Tourism Development – page 39  
Community-Based Tourism – page 42  
Community Perceptions and Attitudes toward Tourism – page 45  
Tourism Development Planning Models – page 47  
Clustering Tourism Model – page 48  
Integrated Tourism Model – page 49  
Community Tourism Development Planning Model – page 50  
Theoretical Framework – page 52

### CHAPTER 3: DEFINING THE RESEARCH JOURNEY... Discovering Meanings and Perspectives

Introduction – page 59  
Research Process – page 60  
Research Design – page 62  
Contextualizing the Research Field: A Holistic Perspective – page 69  
Introduction to the Philippines – page 69  
Tourism in the Philippines – page 70  
The Research Area – Burdeos, Quezon – page 78  
Reporting back: ‘An Ethnographic Experience’ Positioning the Researcher: Motivations, Embodiments/Positionalities and Subjectivities – page 88  
Before Entering the Field: The Roadmap – page 94  
Participant-Observation/Field notes/Memos/Diary – page 95  
In-depth Interview – page 96
Focus Group – page 97
Interview and Focus Group Agenda – page 99
Participatory Exercises (Workshops) – page 99
Secondary Data – page 100
Preparations of Research Instruments – page 103
Questionnaire Design – page 103
Translation of Research Instruments – page 103
Selection of Subjects and Respondents – page 104
The Ethnographic Journey (Theoretical Sampling) – page 105
Getting There/Stage Zero – page 105
Practicalities and Challenges – page 106
Establishing Rapport and getting to know the local ‘island’ culture – page 109
Getting In/ Stage One and Getting Along/ Stage Two: Building Trust between the
Researcher and the Researched – page 112
Accessing local people’s mind: participating in everyday activities – page 122
Data recording and field work practices – page 124
Getting Out/Stage Three – page 125
Data Management, Analysis and Reporting – page 127
Content Analysis & Coding – page 131
Narrative Summary – page 140
Achieving Trustworthiness: Criteria and Techniques – page 141
Beyond Consent: Ethos and Ethics – page 146
Finding My Voice: Traversing through different cultures and diverse voice and
expectations…presentation of the findings – page 149
Reflection on the Research Approach – page 151

PART II: Narratives and Imageries of Pre-Tourism Development – page 155

CHAPTER 4: TOURISM THROUGH THE EYES OF THE LOCAL
PEOPLE “accessing the local minds”
Introduction – page 156
Local People’s Initial Perceptions – page 158
Positive Thoughts – page 159
Economic Theme – page 159
Socio-Cultural Theme – page 171
Physical Theme – page 175
Some Wishful Thoughts – page 180
Views of the Indigenous People – The Dumagats – page 181
Negative Thoughts – page 184
Neutral Stand on Tourism – page 188
Analysis – page 191
Perceptions Change (AFTER the conduct of awareness education campaign) – page 193
Local People – page 196
Local Government Officials – page 201
Summary – page 203

CHAPTER 5: UNCOVERING BURDEOS’ THOUGHTS, [IN]
COMPETENCIES, TREASURES, FRUSTRATIONS AND
POWER RELATIONS: An Insider’s View
Introduction – page 204
Their Way of Life – page 207
Real lives, real pains: Strengths and Weaknesses of the people – page 210
Getting everyone to participate: Festivities, Sports fests and Workshops exercises – page 215
Group Workshops – page 216
Sports fests – page 225
Women’s Day – page 228
Fiesta and Festivities – page 229
Public Hearing Exercise and Barangay Assemblies – page 233
Government Intervention- Cash dole out: Empowering the poor or Disempowering the poor? – page 235
Community Leadership and Societal Skills: Greater Need for Social Capital – page 238
Bringing Development and Conservation Closer: Interventions Enhancing Burdeos Social Capital – page 244
Social Networks and Organization: Power relations among social actors and stakeholders – page 249
Existing Social Relations among social actors and agencies – page 259
The Politics of Exclusion: Empowerment, mobilizing capacities for community tourism – page 265
Barriers/Impediments to Community Participation and its manifestations – page 266
Socio-cultural Limitations – page 268
Structural Limitations – page 271
Limitations at the Operational level – page 278
Physical Limitations – page 282
Summary – page 284

CHAPTER 6: BURDEOS SOCIO-CULTURAL LANDSCAPE: Power Relations and Stories of the Future
Introduction – page 286
Residents’ perceptions – page 286
Social Exchange Theory – page 289
Social and Power Relations toward Community Participation – page 292
Typology/Source of Power – page 294
Barriers to Community Participation in Tourism – page 299
Empowerment and Mobilizing Capacities toward Community Participation: Modeling the Pre-Tourism Development in Burdeos – page 303
Components of Pre-Tourism Development – page 303
The Framework of Pre-Tourism Development – page 310

CHAPTER 7: CONCLUDING REMARKS… The End of the Journey?
Introduction – page 313
Conclusion…Stepping back from the scene – page 313
Recommendations…The Way Forward – page 321
Significance and Contribution of the Study…Value to the wider audience – page 324
Theoretical Contribution – page 324
Methodological Value – page 326
Socio-Economic Relevance – page 327
Limitations of the Study…Inadequacies and subtleties ignored – page 328
Future Research Direction…One step further – page 330
Concluding Thoughts and last reflection – page 331

APPENDICES - page 333

REFERENCES – page 359
### LIST OF FIGURES AND TABLES

<table>
<thead>
<tr>
<th>FIGURES</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Figure I</td>
<td>En-route illustration of the pre and actual ethnographic journey</td>
<td>Page 1</td>
</tr>
<tr>
<td>Figure 1.1</td>
<td>Organization of Thesis</td>
<td>Page 15</td>
</tr>
<tr>
<td>Figure 2.1</td>
<td>Normative typologies of Community Participation (Tosun, 2004)</td>
<td>Page 42</td>
</tr>
<tr>
<td>Figure 2.2</td>
<td>Integrated Tourism Framework (Miyakuni and Vanderstoep, 2006)</td>
<td>Page 50</td>
</tr>
<tr>
<td>Figure 2.3</td>
<td>Community Tourism Development Planning Model (Reid, et al. 1993)</td>
<td>Page 51</td>
</tr>
<tr>
<td>Figure 2.4</td>
<td>Research Focus</td>
<td>Page 52</td>
</tr>
<tr>
<td>Figure 2.5</td>
<td>Community Development through Tourism Framework</td>
<td>Page 58</td>
</tr>
<tr>
<td>Figure 3.1</td>
<td>Research Process Model</td>
<td>Page 61</td>
</tr>
<tr>
<td>Figure 3.2</td>
<td>Research Design</td>
<td>Page 63</td>
</tr>
<tr>
<td>Figure 3.3</td>
<td>Map of the Philippines and Quezon Province</td>
<td>Page 69</td>
</tr>
<tr>
<td>Figure 3.4</td>
<td>Philippines Department of Tourism Marketing Slogan “More Fun in the Philippines”</td>
<td>Page 72</td>
</tr>
<tr>
<td>Figure 3.5</td>
<td>Map of Burdeos municipality</td>
<td>Page 79</td>
</tr>
<tr>
<td>Figure 3.6</td>
<td>Species found in Polilio group of Island</td>
<td>Page 81</td>
</tr>
<tr>
<td>Figure 3.7</td>
<td>Images of Burdeos livelihoods</td>
<td>Page 83</td>
</tr>
<tr>
<td>Figure 3.8</td>
<td>Economic activity – Convenient store</td>
<td>Page 85</td>
</tr>
<tr>
<td>Figure 3.9</td>
<td>Images of local transportation</td>
<td>Page 86</td>
</tr>
<tr>
<td>Figure 3.10</td>
<td>Images of the In-depth Interviews and FG</td>
<td>Page 116</td>
</tr>
<tr>
<td>Figure 3.11</td>
<td>Data Management and Analysis</td>
<td>Page 130</td>
</tr>
<tr>
<td>Figure 3.12</td>
<td>Self-situatedness within the researched: Reflexive process model</td>
<td>Page 132</td>
</tr>
<tr>
<td>Figure 3.13</td>
<td>Coding process and technique used to understand local residents’ perceptions and attitudes toward tourism</td>
<td>Page 137</td>
</tr>
<tr>
<td>Figure 3.14</td>
<td>Data display on understanding community’s social skills, competencies toward community participation</td>
<td>Page 138</td>
</tr>
<tr>
<td>Figure 3.15</td>
<td>Data display on understanding barriers to community participation</td>
<td>Page 139</td>
</tr>
<tr>
<td>Figure II</td>
<td>En-route illustration of the second part of the ethnographic journey</td>
<td>Page 155</td>
</tr>
<tr>
<td>Figure 4.1</td>
<td>Photos of some of the families I have stayed with</td>
<td>Page 168</td>
</tr>
<tr>
<td>Figure 4.2</td>
<td>Some of the fishermen that I joined with</td>
<td>Page 171</td>
</tr>
<tr>
<td>Figure 4.3</td>
<td>Local transport</td>
<td>Page 177</td>
</tr>
<tr>
<td>Figure 4.4</td>
<td>Images of Burdeos Road</td>
<td>Page 178</td>
</tr>
<tr>
<td>Figure 4.5</td>
<td>Interviews with the Indigenous people - Dumagat</td>
<td>Page 184</td>
</tr>
<tr>
<td>Figure 4.6</td>
<td>Focus Group / Group Interview</td>
<td>Page 190</td>
</tr>
<tr>
<td>Figure 5.1</td>
<td>Sample of local handicrafts</td>
<td>Page 208</td>
</tr>
<tr>
<td>Figure 5.2</td>
<td>An interview with local artisan and image of the raw materials</td>
<td>Page 209</td>
</tr>
<tr>
<td>Figure 5.3</td>
<td>Public School setting</td>
<td>Page 212</td>
</tr>
<tr>
<td>Figure 5.4</td>
<td>Images of Workshops</td>
<td>Page 221</td>
</tr>
<tr>
<td>Figure 5.5</td>
<td>The Researcher (portrayal of role of being a catalyst/agent of change)</td>
<td>Page 223</td>
</tr>
</tbody>
</table>
Figure 5.6 Images of Community Activities Page 225
Figure 5.7 Images of Festivities Page 229
Figure 5.8 Sawali Roof-Making Page 231
Figure 5.9 Images of Barangay/Village Assemblies Page 234
Figure 5.10 Plastic-trash Crochet making training Page 246
Figure 5.11 Follow-up activities (livelihood training) Page 247
Figure 5.12 Participants and sample products of the livelihood training Page 248
Figure 5.13 Venn Diagram – Social relations, societal skills of community residents and actors Page 262
Figure 6.1 Local Residents’ Perceptions and Attitudes toward Tourism. Situating POWER prior to the evaluation of exchange process (the missing element or gap in the existing Social Exchange Theory) Page 293
Figure 6.2 Pre-Tourism Development Framework Page 311

TABLES
Table 3.1 Stages of Ethnographic Research Page 66
Table 3.2 Interview and Focus Group Agenda Page 101
Table 3.3 Summary of the Interviewees and locations Page 112
Table 4.1 Local residents’ perceptions toward tourism Page 160
Table 5.1 Barriers or Limitations to community participation Page 266
GLOSSARY

**Frequently-used local terms:**

*banca* – boat
*bantay dagat and bantay kalikasan* – sea rangers and forest rangers respectively
*barangay* - the smallest political-administrative unit in the Philippines
*barangay captain* – village chieftain
*bayan* – is a term referred to as the town center
*copra* – coconut
*Dumagat* – one of the indigenous groups in the country
*jeepney* - typical form of local transportation in the country with varied sizes and styles
*kababaihan* – women
*lambanog* - local vodka from the coconut or nipa
*palaro* – sports league
*palay* - planted rice
*poblacion* – is the central village located in the town proper
*purok or sitio* – zones located in a village
*sangguniang bayan or sangguniang barangay* – is the municipal council and village council respectively
*sangguniang kabataan* - is the youth council (village level and municipal level)
*sari-sari store* - small convenient store within the village; a form of livelihood
*tricycle* – another local form of transportation with three-wheels

**Frequently-used abbreviations:**

BACAS – Burdeos Arts and Crafts Association
DENR - Department of Environment and Natural Resources
DoT – Department of Tourism
DOST-FPRDI – Department of Science and Technology Forest Product Research Development Institute
LGU – Local Government Unit such as Provincial Government, City or Municipal Government
MFARMC Municipal Fisheries and Aquatic Resources Management Council (Philippines)
MPDO – Municipal Planning and Development Office (Burdeos)
MB – Manila Bulletin News
NGO - non-government organization
NTDP – National Tourism Development Plan
PDI - Philippine Daily Inquirer
PPDO - Provincial Planning and Development Office (Quezon)
PROLOGUE

*****

This is a narrative task about people, ideas, behavior, experiences, attitudes and power. It is about me, the communities and the environment.

It is also about facilitating the change desired by the people; and whether they have the capacity to create a change.

This task is about what it means to live the life that the people in Burdeos have, their desire to improve and there are few who want to remain unchanged.

This task is about teaching what they need to know, an extra service to the people who are deprived. This is about encouragement, providing some images of hope and light at the end of the tunnel. This venture is a medium for the voices unheard to be heard.

This task is about realization of – first, the treasures that the island is endowed with, that need to be protected and nurtured to maximize its full potential and second, the [in] competencies of the people that require nurturing and support.

This task is about self-discovery, understanding the world, and understanding of the ‘other’. It is all about engagement, dialogue and interplay between me and the people.

In the whole, this task facilitates the art of doing a ‘bricolage’ that is the complexity, essence and beauty of this scholarly labor. Thus, the succeeding chapters unfold as they showcase the natural and socio-cultural forces about the existence of Burdeos.

****
Part I: The Context and the Theories

The first part of the study covers Chapters 1 to 3. Chapter 1 presents the research agenda and the theoretical background. Chapter 2, which is the Review of Related Literature and Theories, contains varied sources of related readings that help provide insights necessary for the development of the problem and the context under study, and Chapter 3 is the detailed implementation and the conduct of the research methodology.

Initially, the first part links its connection with the second part, (Chapters 4, 5, 6 and 7). It likewise establishes the framework from which the narratives and analyses have been derived. Figure 1, the ‘En Route,’ illustrates the journey, which this PhD thesis went through. Moreover, the first three chapters provide the contextual, theoretical, and methodological foundations. While the succeeding chapters, illustrate the emergent themes, from the ethnographic journey, followed by the concluding statements, recommendations and research implications.

---

**Figure I. En Route (Illustrations of the Pre and Actual Ethnographic Journey)**
CHAPTER 1

RESEARCH AGENDA

Having interest both in community/rural development and tourism, I finally found a better way to combine these interests into an enriching and fulfilling endeavor. This scholarly exercise paved the way for me to strike ‘two birds in one stone,’ that is, as I achieve academic excellence, the Burdeos community advances.

Introduction

This chapter presents the theoretical background on community development and tourism, followed by the problem statement, research questions, aims and objectives and significance of the study. The last part of this chapter is a presentation of the organization of the study.

Theoretical Background on Community Development and Tourism

Tourism has evolved into one of the fastest growing industries worldwide and has become the impetus behind economic development efforts of urban areas and rural communities. Many rural communities both in developed and developing nations, as well as in small island states, have adopted tourism as the most viable option for economic, socio-cultural, as well as environmental sustainability, (UNEP, 2002; WTO, 2002). However, some of these communities have, through tourism, experienced negative impacts, ranging from socio-cultural to environmental devastation, due to: a) uncontrolled development, b) the lack of integration of different institutions within the destination, c) failure to recognize the local residents’ perceptions and views toward development, and d) the exclusion of local people from the planning exercise (Stonich, Sorenson & Hundt, 1995; Williams, 2002; Mowforth & Munt, 2003; Lansing & de Vries, 2007). This phenomenon encouraged the researcher to explore how tourism can be developed as a tool for community and economic progress, for both rural and island communities, particularly, in Burdeos, Quezon.
The relationship between tourism and community development has been explored to harmonize it with sustainable development. Presently, tourism incorporates discourses ranging from typologies of participation, development, planning paradigms, tourism management practices, role of stakeholders, impacts on the community’s livelihoods and public-private partnerships. (Prentice, 1993; Simmons, 1994; Pretty, 1995; Ashley & Jones, 2001; Ryan, 2002; Hall, 2003; Mbaiwa 2005; Beeton, 2006; Tosun, 2006; Hawkins & Mann, 2007).

On a similar note, the development theory on collaboration, which has gained attention from other social science research, was seen as a potential body of knowledge, valuable for managing the complex and dynamic tourism system. However, this emerging concept in tourism has not been clearly addressed, specifically in the context of developing nations. This research used the lens of collaboration theory and the social exchange theory, in understanding the potential of the community/ies in adopting tourism, as a sustainable community development option.

Many theories have been developed in understanding the local residents’ perceptions and attitudes toward tourism development. Most of the studies related to this were heavily focused on the scenario of tourism development that already exists and is established. The present study provides the opportunity to investigate the local residents’ perceptions, prior to the existence of tourism in the context of a developing nation. This undertaking is situated within the sphere of ‘pre-development’ both in tourism and community development studies that more often received less attention, as far as research is concerned. Capitalizing on grass-roots perspectives, and in tandem with the local authorities’ perspective from a developing nation context, this study contributes to our understanding of how, why and by whom decisions are made, in the community level.

Focusing on how the local population understands, perceives and whether it has the capacity to develop tourism, this study paints a picture of Burdeos Island, which challenges existing understandings of individual and community
participation towards the future development of tourism. It aims to draw attention to the role played by subjectivity and discourse in constructing and framing understandings of the individuals and groups within (pre)-tourism development.

Problem Statement

Community development is commonly focused in helping the rural poor or marginalized sector, in cultivating self-awareness and recognizing their collective strength (Esman & Uphoff, 1984). It is a socio-economic transformation process that aims to effect changes and improvements in the communities (WCED, 1987). As such, it has been promoted in the various sectors of the community, to address issues in education, environment, health, politics, public safety, recreation, livelihoods and transportation (Hart, 1999). In the same manner, tourism has been adopted as a form of community development (Jafari, 2000) and has become more appealing to developing countries, which is rooted on local initiatives that promote economic and social progress. As viewed by Jafari (2000), ‘tourism development can lead to community problems, but with proper planning, can potentially contribute to fostering awareness of issues and opportunities, empowering citizens to make decisions, training residents for leadership positions, providing more and better community facilities and services, and facilitating stronger local institutions and feelings of interdependence’ (p.96).

With this notion, this research focused on the communities in the Municipality of Burdeos, in Polilio Island, where tourism is being considered as a strategy for community development, particularly by the local government. The idea of community development through tourism was first raised by the local government ten years ago (Mayor Estasilda, personal communication 2009). His aim is to uplift the society and push forward the island’s development. However, no concrete action has been taken to date yet, to implement the idea. In 2009, the current local government officials finally took steps to re-consider tourism as a development, thus, sought the assistance of the author/researcher to help facilitate the development process. Equipped with different theories, best practices and experiences, the researcher embarked on a preliminary
investigation focusing on the local people’s societal skills, competencies, values and perceptions of tourism. This investigation provided a baseline assessment of the capacities and capabilities of the communities and the institutions, as well as the local residents’ attitude and willingness in embracing tourism as a community development option. As stressed by WTO (1983), tourism development must be part of a general development plan of the different institutions in the community, such as education, culture and the arts, environment and livelihood that strongly promote the participation of local people.

Burdeos, Quezon is an agriculturally dependent municipality, which requires additional means to help enhance its socio-economic well-being. As noted above, the local government of Burdeos is considering tourism, as an option for the socio-economic development of the municipality. The local government’s interest in developing tourism was influenced by the fact that its existing economic livelihoods prove to be insufficient to provide for the needs of their constituents. Due to the different market forces and environmental disasters, particularly, the increase in number of tropical typhoons, likely caused by climate change), there were instances of very low production in its agricultural produce, such as coconuts or copra, root crops, poultry and sea foods. There were also occasions when market prices went too low (e.g., copra), which aggravated the economic problem of the community.

Burdeos possesses abundant natural and cultural resources that can be developed and utilized as tourism resources. The researcher, taking the role as a catalyst, or an agent of change, investigated how these resources can be developed and sustained, to provide additional and alternative economic opportunities for the community while, at the same time, allowing its people to continue adopting traditional farming, agricultural and other livelihood practices. This investigation and baseline assessment has been conducted, with the end view of providing additional opportunities for the local people to become socially empowered. Hence, should they adopt an income generating activity,
such as tourism; it may contribute primarily to the community’s economic as well social empowerment.

Nonetheless, any thought that can be given to tourism planning per se, it is vital to explore the perceptions, views and attitudes of the local community/ies toward tourism. Such investigation will also address the needs, values and aspirations of the local people. Only after a thorough investigation of these issues has been carried out, can tourism planning begin.

Burdeos municipality is waiting for the right time, and the right kind of socio-economic development. As explained, tourism is seen as an alternative or additional form of community development by the local authorities, but what form, type or scale would be appropriate in Burdeos, is open for debate. The researcher considers community-based tourism as a potential economic development option for Burdeos, because of its abundance and diverse natural resources, a rich cultural heritage, which the people can call their own, plus a bird sanctuary that can potentially attract ecotourists and birdwatchers, as well as researchers with interest in environmental management, biodiversity conservation and resource management.

Nonetheless, such, or any development should only take place if the community is ready to embrace tourism, and if the community members have the capabilities to actively participate in development initiatives. As such, Burdeos can become an open opportunity in the study of residents’ attitudes toward tourism, from the standpoint of the pre-planning and development process.

In general, tourism is regarded as one of the major economic development tools for progress (World Bank, 1972; de Kadt, 1979; Jenkins, 1986; Britton & Clarke, 1987; Weaver, 1990; Sindiga, 1999; Milne & Ateljevic, 2001; Wilson, Fesenmaier, Fesenmaier, & Van Es, 2001; Scheyvens, 2002; Andercek, Valentine, Knopf & Vogt, 2005; Haley, Snaith, & Miller, 2005; Kontogeorgopoulos, 2005; Torres & Momsen, 2005; Lee & Chang, 2008), and has been looked at as a panacea to the increasing negative effects of globalization.
and free trade for communities both in developed and developing countries. However, this notion is debatable as more and more impacts, both positive and negative, are occurring in the destinations, such as leakages (Mill & Morisson, 2002); displacement of local people (Shah, 2000; Christie; 2005, Kamuaro, 2007); social differentiation and inequalities affecting women (Kinnaird & Hall, 1996); induced local inflation on land, labor and food stuff (Linberg & Enriquez, 1994; Sanchez, et al., 2009), and incidental impacts to wildlife (Sidaway, 1990). Furthermore, communities have experienced uneven development that often produces disproportionate returns (Cohen, 1979, 1984; O’Grady, 1982; Pizam & Milman, 1984; Edgell, 1987; Cater, 1994; Place, 1995; Haralambopoulos & Pizam, 1996; Koch, de Beer & Elliffe, 1998; Mitchell & Reid, 2001; Andereck, et al., 2005; Ryan & Gu, 2009). In spite of its negative impact, rural communities have adopted tourism as a development option, in order to regenerate their local economies. However, not all communities that embraced tourism are successful; there are many instances of development failure in community-based tourism. Furthermore, there is no assurance that the benefits of tourism will spill over or trickle down to the marginalized community, nor does tourism necessarily alleviate inequalities (Ayres, 2002).

This study carefully considers the local residents’ perspectives, knowledge, skills and perceptions of tourism. Furthermore, various networks, social relationships, community values, power structure/relationships and governance have also been explored to provide locally grounded baseline information relative to the capability of the local people establishing tourism/community-based tourism. Depending on the results of the investigation, tourism development (community-based tourism) will only come into fruition, if the communities are willing to support, participate and have the capabilities to embrace such development.

Case studies presented in the literature show various scenarios of success and failures seen from the impacts perspective. Cognizant of the increasing negative impacts of tourism on a host community, alternative forms of tourism were espoused in the 1980s and 1990s, including ecotourism and calls for wider
community involvement in tourism planning (McIntosh & Goeldner, 1986; Smith & Eadington, 1992; Simmons, 1994; Fennell & Dowling, 2003; Diamantis, 2004). It has been a trend in tourism studies to focus on tourists and residents’ perceptions towards tourism development and impacts. However, there are few studies undertaken to investigate the cause of either its success or failure in a community tourism initiative, from a planning perspective. Questions such as what goes/went wrong, whether and how the local people participate/d in a planning exercise, whether a community is consulted prior to a development initiative, and the extent to which local views, values and knowledge are/were integrated in community tourism development, are all intriguing issues that deserve investigation in community-based tourism development.

As tourism becomes more complex and diversified, more opportunities are available for research. Indeed, tourism is a complex system that deserves comprehensive, integrated, and collaborative planning to enhance its benefits for residents and tourists, as well as in minimizing its negative impacts. To date, a small number of studies look at the importance of community planning relative to the over-all development of tourism (Ioannides, 1995; Marcouiller, 1995, 1997; Inskeep, 1998; Jamal, Stein, & Harper, 2002; Harill & Potts, 2003). According to Hall (2008), community tourism planning is a response to the need to develop more socially acceptable guidelines for tourism development. A major component of tourism planning is to understand whether the local residents to be affected by the development, are willing to support, participate and become involved in the planning exercise. Having a clear understanding of their perceptions may not necessarily mean they will support tourism. It is also important to understand their perceptions, as well as their attitude towards tourism, whether they are willing to participate and whether they possess the societal skills and competencies required in the tourism planning exercise. Possible tools that will help understand this fundamental construct of local residents’ attitude, societal skills and power structure/relations, are the development theories such as social capital, collaboration, stakeholder and social exchange conceptualizations.
If there will be no initiative to undertake preliminary investigations on residents’ perceptions, attitudes, needs, as well as the existing stakeholder network relations and power relations, prior to the actual planning and development, the outcome may lead to unstable or unproductive tourism development. Due to the exclusion of the local people and having no prior consideration, support to the development may be far from taking place, and that may eventually lead to unsuccessful tourism venture.

According to the study of GTZ (2008) in the Philippines, a common practice of the local government agencies, once they have recognized that a certain area has tourism potential, the local officials immediately jump into the actual development of the area without conducting any prior investigation. This can lead the local residents to become indifferent toward tourists, as it has made the local community unprepared to receive tourists. This can cause a mismatch as well, between tourism product/service offerings and tourist demands. Moreover, the absence of a pre-tourism development process, may lead to increased poverty amongst local people, resulting in accelerated environmental degradation, social disruption and cultural dilution. Therefore, this study merits a thorough investigation in order to address future problems that may arise, should Burdeos embrace tourism (community-based), as its socio-economic development tool.

**Research Questions and Purpose**

In developing the research questions, I assessed my interest and capacity in tourism development, and searched for inadequacies or lack, in research, particularly in community tourism planning in developing states. I learned that only a handful of researchers have embarked and focused their attention on the pre-development phase of tourism planning and development. This scantiness led to this scientific investigation and developed the following research questions as stated below.
Research Questions

Based on the above discussion, the study will address the following research questions:

1) What are the perceptions and attitudes of the local residents in the Municipality of Burdeos toward tourism?
2) If the local people only have basic needs for food and shelter, do they have the motivation, or are they ready, to participate in tourism development?
3) To what extent are the local residents involved in community activities prior to the development of tourism?
4) Do local people have the necessary skills and competencies/capabilities to provide meaningful input in tourism development?
5) Do local people have access in the decision-making process in the municipality? How are power disparities/relations constructed and deconstructed in the pre-tourism development phase?
6) What are the perceived strengths and weaknesses or constraints of the community that will affect tourism development?
7) Is tourism (community-based tourism) a viable development option for Burdeos in the minds of the locals?

Research Purpose

This study has two major purposes: a) to examine and analyze whether Burdeos has an enabling environment to develop tourism (community-based tourism), as an alternative or additional socio-economic development tool, by exploring the intrinsic and extrinsic characteristics of the municipality; and b) to undertake multi-sectoral consultations with various sectors in Burdeos, to generate initial understanding on their current conditions, preferences and options, as well as their aspirations to improve community welfare.

Specifically, the objectives of the study are:
1) To determine and understand stakeholders’ perceptions and attitudes toward tourism development, prior to and after its tourism awareness education campaign;

2) To determine and assess the extent of the local residents’ involvement and level of participation in the development process, as well as in the decision-making process in the municipality;

3) To identify and examine the existing capabilities and societal skills of the local residents and skill gaps necessary in the development of tourism (community-based tourism);

4) To identify possible partnership and collaboration relationships among the various stakeholders in the pre-tourism development process;

5) To identify potential problems, obstacles and weaknesses in the institutional arrangements in the community that might hinder community development.

**Significance of the study area: Burdeos**

Burdeos’ comparative rarity and its inherent biophysical environment fragility, which has a great potential for ecotourism, or nature tourism activities, underscores the need for a thorough investigation and assessment, prior to any related developments to happen. According to the Darwin Initiative for the Survival of Species Annual Report (DEFRA, 2006), the entire Polilio Island is identified as one with unique terrestrial ecosystems, with high levels of endemism and expansive forest cover in the country. Indeed, Burdeos’ biodiversity is of global interest. As such, having one of the richest endemic and endangered species of flora and fauna that is heavily threatened, it needs special attention not only from conservation groups, but it is also important to invite interest from the academic community, both on the natural science and social science arenas. According to Pimbert and Pretty (1997), “declaring biodiversity rich areas, as ‘internationally important’ conservation sites, is meaningless for local resource users, as long as the issues that emerge out of such declarations have not been discussed and resolved at the ground level. Local people, who primarily depend on the resources, have lost land (used for resort or site development) and/or traditional rights over resources (displaced) cannot
appreciate the value of vague ‘long term’ conservation benefits for humanity” (p.3). In their view, conservation or any site development benefits should be immediate and quantifiable, with the local people getting a fair share of the benefits accruing from the successful management of the protected area and wildlife schemes used for conservation and/or tourism purposes.

Burdeos local government has embarked on initiatives related to biodiversity conservation, which is a one-step forward towards its tourism pursuit. However, majority of the local residents have not fully understood and recognized the enormous benefits of the conservation efforts. Many of the eco-tourist destinations heavily depend on its rich biodiversity being its core tourism product. It is regarded as social spaces, where culture and nature are renewed with, by and for local people (Ghimire & Pimbert, 1997).

Common to other tourist destinations, particularly in protected and nature reserved areas, where tourism has become a significant economic activity, are various negative impacts, ranging from social, cultural and ecological. The increased rate of deforestation and other forms of habitat destruction, poaching, illegal logging and inadequacies in the existing environmental protection policies from government agencies, pose the greatest threat to biodiversity and humanity. The local residents of Burdeos, all of whom have resource needs, yearnings for better quality life, and expectations concerning their future, will be affected by any development that will take place.

While the local government of Burdeos is considering tourism, as an economic and development tool of the municipality, tourism can also be considered as a potential conservation tool, which can contribute to the conservation programs of the entire Polilio Island. Through tourism, environmental awareness can be strengthened to a greater extent among different stakeholders, such as the local people, tourists, private sectors, tour operators and the government. This can only be proven correct and acceptable, if well integrated development and policy frameworks are drawn and implemented. However, to be able to develop these frameworks and push for the development,
a thorough investigation and comprehensive assessment should be undertaken
and through this research undertaking, an output could be these two.

The reason for choosing Burdeos as the research locale is primarily due to its
potential as another tourist destination, that may offer diverse [eco]-tourism
experiences, due to its rich biodiversity. Despite the many challenges faced by
the island municipality, it is still considered a beautiful place worth visiting,
because of the unspoilt condition of its natural environment and being
unexplored. Its virgin ecology and species diversity (endemic, endangered flora
and fauna), are subjects of marine and terrestrial investigations and research. It
has one the largest reef areas (7,862 hectares), among reef communities in Asia.
Because of its numerous coves and unpolluted seas, Burdeos would surely attract
tourists that are after these tourism elements, ‘sun, sand and sea.’ It is the site of
the largest mangrove plantation and conservation program, second in rank to the
Pagbilao Mangrove Forest Center, (also located in Quezon Province). The giant
frugivorous monitor lizards, with only three remaining species in the whole
world, could be found in Polillo islands, including Burdeos (Welton, Siler,
Bennett, Diesmos, Duya, Dugay, Rico, Weerd, & Brown, 2010).

Once Burdeos’ natural environment including its mountains, caves,
forests and reefs been fully explored, conserved and managed, it can evolve into
a multi-dimensional adventure destination, in the country. Along with tourism
(community-based tourism), adventure tourism or ecotourism can fit in through
adventure or ecotours and activities that might be developed later on. Adventure
tourism and ecotourism can be in different forms such as mountain-based
(hiking, trekking, rock climbing, rappelling, spelunking or caving, etc. and sea-
based activities, (scuba diving, snorkeling, fishing, etc.). Given the various
economic opportunities in tourism, the local residents can be actively involved
by being tour guides, porters and tour interpreters. Perhaps, residents can venture
into business, especially those who have the capacity to operate scuba diving
business, home stay or bed and breakfast type of accommodations and souvenir
shops, all these are just few of the possible opportunities for Burdeos residents.
The socio-cultural and natural diversity of a place creates a landscape, which from a tourist point of view is always considered interesting, and conforms to the global trends of traveling tourists, who are now highly educated and sophisticated. Some tourists are now more interested in local interactions to learn the culture of the local people, and to discover the history and heritage, which form part of their ‘authentic destination experience’. Similarly, while climate change is affecting the global commons, tourists are getting responsible and sensitive with their actions. Thus, they look for destinations that contribute to and exhibit harmony between conservation, tourism and community welfare. Therefore, the tourism development desired by the Municipal officials, requires a thorough discussion, consultation, assessment and planning in order to conform to the needs of tourists and, significantly, to the welfare of its local residents.

While it is common in the Philippines, a majority of tourist destinations were developed through the efforts of outsider or foreign developers and/or through government initiatives that more often, community consultation/participation and local knowledge inclusion have been left ignored. This deficiency is manifested in tourism policies that oftentimes lack social and cultural embeddedness. In turn, it led to the perpetuation of local people’s antagonistic behaviors towards tourists and the government, deepening of poverty incidence and environmental disturbance. Cognizant of Burdeos’ intrinsic biophysical treasures, it is also essential to gauge the existing power relations among the different social actors/stakeholders; how such power is constructed or deconstructed, or whether power imbalances exist in the various levels within the community; whether existing structural properties (education/training/resources) enable or constrain community development and how the social actors/local people influence municipal-barangay deliberations (participation typology).

This is Burdeos, the municipality of choice for tourism (community-based tourism). This is why Burdeos in general, needs support from the academe, research agencies, non-government organizations, as well as business or financial institutions, to help them orchestrate or institute, the most appropriate socio-
economic development. There is a need to devise a well-defined sustainable form of community development that will contribute both to the socio-economic empowerment of the people and to the ecological conservation of Burdeos, and thus, to minimize any setbacks that may imperil peace and harmony among the local communities.

**Organization of the Study**

In general, this study is divided into three parts. The first part constitutes the first three chapters, chapters 1, 2 and 3. The second part, starts from chapter 4 to chapter 6, and finally Chapter 7, is the last part. Figure 1.1 is the diagrammatic illustration of this thesis.

**First Part**

- **Introduction**
  - Chapter 1 The Research Agenda and Contextualizing the Research Field
- **Concepts and Theories**
  - Chapter 2 Literature Review: Establishing the lens
- **Methodology**
  - Chapter 3 Defining the Research Journey: Discovering Meaning and Perspectives

**Second Part**

- **Anticipation and Excitement: Story of Hope**
  - Chapter 4 Tourism through the Eyes of the Local People
- **Discovery, Awareness & Frustrations**
  - Chapter 5 Community/fies Treasures, [in] Competencies and Engagements...and the Politics of Inclusion
- **Discussion and Theoretical Enrichment**
  - Chapter 6 Modeling the Framework of the Pre-Tourism Development

**Last Part**

- **Wrapping Up**
  - Chapter 7 CONCLUDING REMARKS... The End of the Journey

**Figure 1.1 Organization of the Thesis**
Chapter 1 outlines the fundamentals and purposes of this investigation, starting from the research objectives, and research questions. It also identifies the problem to be examined and shows how this thesis was structured.

Chapter 2 elaborates on the different discourses on community development, development theories, and tourism or community-based tourism, the local residents’ perceptions and attitudes towards tourism, the impact of tourism to host communities, tourism policy and different community tourism planning models. This chapter also discusses different sets of information that build upon one another, providing the theoretical underpinnings, by which this study establishes its legitimacy, and its being worthy of a scientific (social science) attention. With such a cross-disciplinary theme, it is a big challenge to include every perspective and reading on the subject, and an attempt to focus on some of the more fundamental aspects influencing the research. The review of existing literature reveals areas in research which have not been adequately explored to date.

Chapter 3 defines the research design and methodology used in this exercise. It justifies the use of ethnography and participatory action research. Through the use of different qualitative research instruments in exploring the researched community, it should be viewed that the instruments are not simply techniques, but rather, as an active and fundamental part in the research exercise. This also provides information about the research locale, as well as the larger context, the Philippines. Thus, this chapter presents researcher’s personal reflection on the methodological approach that had been applied.

The second part of the study, elaborates the study findings from an insider’s perspective. I attempted to demonstrate the power of narrative in interpreting local views, beliefs, social and power relations and the ‘persuasive force of the ethnographic text, derived also from the interplay of concrete exemplifications, -saturated with field notes, diary notes- and discursive commentary’ (Atkinson, 1990 p.103). Rather than simply describing the researcher’s ethnographic island experience, this entire section uses narratives
from the local people, who played significant roles in this academic journey, in order to justify the descriptive power of the text. Through the use of different community development, tourism and other pertinent theories, each chapter provides discussions and arguments that reinforced the concluding remarks and recommendation.

Chapter 4 addresses the first research question: What are the perceptions of the local residents in Burdeos municipality about tourism? In here, the researcher endeavors to uncover the meaning of tourism through the eyes of the local people, having zero or limited knowledge about tourism, and explore whether there are any changes after awareness education intervention has been conducted.

Chapter 5 covers a discussion revolving around the exploration of the researched (community/ies) way of life. In detailed manner, this chapter addresses the following research questions: a) If the local people only have basic needs for food and shelter, do they have the motivation, or are they ready to participate in community-based tourism development? b) To what extent are the local residents involved prior to the development of community-based tourism? c) Do local people have the necessary skills and competencies to provide meaningful input in tourism development? d) Do local people have access in the decision-making process in the municipality? How are power disparities/relations constructed and deconstructed in the pre-tourism development phase?

In an over-all outlook, this chapter presents the manifestations of community/local people’s readiness or conditions for support or postponement of tourism development in Burdeos. It displays the individual and social strengths and weaknesses necessary in the development. Furthermore, it also illustrates the extent of the local residents and other stakeholders’ involvement prior to the development of tourism (community-based tourism), i.e. their involvement in current social activities within their communities, and in the municipality. Uncovering some of the ways in which individuals structure their participation in social or community activities to meet personal life goals, it explores how
processes of change are negotiated and incorporated into local community practices. This assessment estimates the future community contribution to the success or failure of tourism development. Moreover, an assessment of the communities’ leadership and societal skills, critical in bringing up the tourism development, was also explored and discussed in this chapter. Finally then, findings regarding power structure existing in the community, have been probed and presented scenarios on how power relations are constructed and deconstructed in the pre-development phase.

The last part of this chapter discusses the constraints or barriers and enabling conditions of the community toward community engagement and participation. Specifically, this addresses the research question: What are the perceived strengths and weaknesses or constraints of the community that will or may affect community tourism development?

**Chapter 6** discusses the main themes and issues fundamental in the study and highlights the theoretical contribution in community tourism development discourse. This chapter encapsulates and draws together the threads of research and synthesizes the general findings, bringing together the salient points, and the local perspectives, which underpin and support the concluding notes and the recommendation. In short, the discourses will be evaluated upon, against the background of my ethnographical experiences.

Last part of the chapter presents the framework of the pre-tourism development in Burdeos that is deemed applicable in other communities, similar to the research area.

**Chapter 7** includes the conclusion and recommendation of the study. The summary of findings, containing the brief answers to the research questions and the suggested course of actions, are presented. In general, this provides the concise justifications, as to whether tourism is a viable development option for Burdeos, particularly in the minds of the locals. This chapter shares the recommendation and suggested course of actions that are deemed necessary. It
also elaborates on the significance and contribution of the study to the greater audience, from the policy makers, industry workers, the academe/social scientists and tourism developers/investors. Lastly, this chapter also presents the research implication and reflects any shortcomings this research had and suggests avenues for further research.
CHAPTER 2

LITERATURE REVIEW: Establishing the Lens

A better way to understand the unknown is to expose and immerse oneself to the possible explanation or elucidation, to the issues under investigation. Reviewing, researching and finding similarities or differences in concepts helped me understand the communities/people who were as significant as achieving success in my academic journey.

Introduction

This chapter examines more thoroughly the key concepts and theories used in the framing of my analysis. Given the multi-faceted and inter-disciplinary nature of tourism research, this research aims to present theoretical underpinnings and intersections between cross-disciplines, vital in this scientific process. Initially, this chapter presents an overview of community development, followed by development theories that are deemed necessary and appropriate in tourism development. This chapter further highlights community-based tourism as an alternative form of tourism, viewed as an appropriate form of tourism development in Burdeos. Thus, it discusses peculiarities and key principles that vouch for its legitimacy as a socio-economic option for community development in the research area.

Similarly, this chapter also reviews the theories used in understanding the local residents’ perceptions and attitudes toward tourism, as well as its significance. Different tourism planning models are also presented, to show how tourism in various places was developed, and how local communities are socially involved in the planning process.

With the continuous debates surrounding the relationships between tourism, community and development, which started as early as in the mid-1980s, the debates now incorporate discourses from various disciplines ranging from typologies of participation, development, power relations, planning paradigms, tourism management practices, role of stakeholders, impacts to the community’s livelihoods and public-private partnership (Prentice, 1993;
Similarly, the development theory on collaboration, which has gained attention in social sciences research, is seen as a potential body of knowledge, valuable for managing the complex and dynamic tourism system. However, this emerging concept in tourism has not been clearly addressed, specifically in the developing world. Given the scenario, this research undertaking, used the lens of collaboration theory, as well as the participatory planning approach, in understanding the potential, capability and willingness of the community to adopt tourism, as a strategy for socio-economic development.

With reference to the participatory planning approach, Tosun (1999, 2004) recognized that participatory tourism development approach appears to have been underutilized and largely ignored, in community tourism planning in the context of developing nations. However, participatory planning approach is more common and widely used in conducting community resource management, agriculture and forestry. Thus, it is being promoted as an effective tool that encourages sustainable use of resources.

As an overview, the researcher considers some issues that were less discussed in the literature, in the context of community-based approaches. This study envisages as contributing to, and fills the gap within the community-based tourism studies. Specifically, the three issues under investigation are: a) understanding local residents’ perceptions and attitudes towards tourism in its pre-development phase; b) how power relations affect community development (community-based tourism) process; and c) investigating the pre-conditions for participatory tourism planning and development (level of community participation, engagement and involvement).

Starting the discussion with the general concept of community development, this study aims to provide a framework within which tourism
(community-based tourism) is being considered as an alternative development strategy for Burdeos.

**Community Development**

Community development is a broad term, widely used, discussed and applied to real settings and in the academia, by different institutions, NGOs, and government agencies, to assist in improving the multifarious system of the local communities, toward an enhanced quality of life, among the inhabitants.

Community development’s main theme, is eliminating social barriers that hinder a community to become empowered, and preventing it from optimizing the available resources within its domain. Through community development, it generates both opportunities and constraints, depending on the relationships between the agency and structure and power relations, existing within the community (Martin, 2003). Community development encourages and empowers people to gain control over the conditions (structure and agency), in which they live, providing them with the opportunity of turning alienation into engagement (Community Development Exchange, 2010). Therefore, community development can be referred to as a social process that involves opportunities to different stakeholders, to become part of the social change, based upon equitable, fair and just transformation towards progress. Further, many scholars have also stressed that community development involves educating the local people as part of the social change that liberalize or remake the work of the community/ies (Kymlicka, 2002; Ledwith, 2005). Through education and other capability building activities, people become empowered by becoming more informed, educated and cultured community members, towards sustainable environment.

Community development can be both a top-down or bottom-up approach. However, common practice is the bottom-up approach to community development. Such approach is referred to as the encouragement of participatory decision-making at the grass root level, through involvement of local stakeholders (McNicholas & Woodward, 1999; Hecla, 2006). According to Kumar and Nunan (2002), bottom-up approach is frequently characterized, as
informal and challenging, as different voices from local stakeholders constitute the process. However, at a certain point, the process becomes stable and everyone is on the same platform, trying to achieve the objective of the initiative. Normally, if the bottom-up engagement is initiated by an NGO, the activities are often geared toward socio-economic empowerment, that is, through the provision of alternative livelihoods for the grassroots and addressing social issues confronting the community. Some activities also involve radical engagement and political challenge (Poppe, 1995; Dinham, 2005), challenging the old system to achieve a change in policy and practice (Poppe & Quinney, 2002).

The top-down approach on the other hand, refers to the initiative of those holding legitimate power in the government institution, it is a policy driven at a macro-level (Shaw, 2005). Priorities and objectives are often drawn outside the context of community, and are laid down to the greater majority. The absence of community participation and even consultation, characterize this approach of community development. Similarly, often a top down approach disregards local knowledge, instead, highlights the administrative competencies of the authorities, and this becomes the catalyst of social change (Turner, 2009). This supposition suggests that once the initiatives originate from the government authorities, the possibility of allowing community consultation and participation has a minimal chance to occur. Hence, the locally developed approaches to social change are rarely considered in a top-down approach (Green & Turner, 1999; William Temple Foundation, 2003; Emerson, 2006).

Between the two approaches, based on the study and practices, bottom-up approach is more challenging, aside from that it has to start from the grass root initiative, funding the process is a major challenge for this approach (Shaw, 2005). The bottom-up approach to community development, if not supported by a funding agency such as NGO, or an international government organization, has difficulty realizing its objectives, thus, the pressure is more intense, compared with its opposite.
Cognizant of the above views on community development, the local government of Burdeos has recognized tourism as a form of community development. However, the local government itself has no capacity to implement or initiate such a process, as they lack the technical know-how and competencies, and significantly, financial resources to implement tourism development. The local government has the intention of exploring the potential of tourism, whether it could be a powerful tool for economic advancement of the municipality (Mayor Establesilda, personal communication, 2009). It can be viewed that this effort (research initiative), helps them legitimize their power as local leaders, that demonstrate transformation of structures to include those marginalized sectors in the community. Through the aid of development theories, issues on power, social relationships and social networks, community participation and empowerment, helped in the understanding of the community under study.

The increasing attention given to tourism, as a form of community development strategy, particularly in the context of poverty alleviation, through pro-poor tourism, becomes more apparent in developing nations. It has been understood that tourism conforms to the criteria of a development strategy through job generation, promotion of trade, and the growth of small and medium-enterprises, and consequently, contributes to balance of payments (Ferguson, 2010). However, many of the past tourism developments, were done through a ‘top-down’ approach, and development has left destination communities, with little participation, power and control over their own domain and resources. Thus, it resulted to various setbacks to the host communities. With the new type of tourism development, alternative approaches such as community-based tourism, rural tourism and ecotourism commonly centre on poverty alleviation and make use of the ‘bottom-up’ approach to development, to the advantage of the community/ies particularly in rural settings (Isaac & van der Sterren, 2004).

Taking into account the rural and island setting of Burdeos municipality, it was the chief executive of this town who considered that tourism could be a viable socio-economic development tool for them. The Mayor sought the researcher’s assistance in orchestrating plans relative to tourism development.
However, prior to any concrete tourism development activities taking place, a research investigation was considered as the most appropriate initial step towards the development. As such, this research investigated the condition of the entire environment - social, cultural, economic and natural/physical fabrics of the municipality. Particularly, this approach is considered as the ‘pre-tourism development phase’ assessment, which determine the capability of the local community/ies embracing tourism.

To better understand the community under study, the next section discusses different theories relevant to the initial assessment of the island’s tourism potential.

**Development Theories**

It is interesting to note that many of the development theories are significant and useful tools in analyzing the subtleties and complexities of tourism studies, as well as the tourism industry in general. A common ground on development theories has put forward the role of community and local involvement, in the development process in tourism. Specifically, this study focuses on four development theories that are deemed significant in the overall development of this research.

**Social Capital**

Social capital is a widely used development concept and a relatively new in the field of tourism studies. This concept was derived from Sociology and popularized by the World Bank, through their developmental projects worldwide. Social capital theory has been applied in the analysis of a wide variety of empirical settings, such as management of coastal fisheries (Grafton, 2005), soil conservation in the Philippines (Cramb, 2005), ecotourism in Gambia (Jones, 2005), and local environmental policy in Great Britain (Pennington & Rydin, 2000).

Social capital is referred to, or understood as the norms and networks that enable people to act collectively, for the common good (Montgomery, 1998;
Woolcock & Narayan, 2000; Sato, 2001). Putnam (1993) defines social capital, as “the features of social organization, such as trust, norms and networks that can improve efficiency of society by facilitating coordinated actions” (p.167). Ostrom (1999) shares the same view that social capital is “the shared knowledge, understandings, norms, rules and expectations about the patterns of interactions, that groups of individuals bring to a recurrent activity” (p.176). The wide recognition of the significance of social capital to instantly address complex issues in a variety of political and theoretical issues resulted in it being regarded as a useful tool, addressing issues in resource management and governance (Ostrom, 1999; Pretty & Ward, 2001; Bowles & Gintis, 2002; Isham, 2002; Pretty, 2003).

Woolcock and Narayan (2000) have expanded the concept and made a different categorization of social capital. The categorizations they have developed are: communitarian, network, institutional and synergy. Communitarian view stresses that the centrality of social ties, fails to prove the relevance of social capital in economic growth. Based on previous study, communitarian view, proved to be futile in developing countries, wherein case studies demonstrate that poverty persists, despite the existing rich social ties. Perhaps, this failure could be attributed to the nature of social capital, that it is contextual, outcomes may vary depending on the place it was employed (Ballet, Sirven & Requiers-Desjardins, 2007). This could also be attributed to the cultural orientation, as well as the prevailing power structure in the community.

On the other hand, the network view considers both the benefits and costs of social capital produced, or as an output from the horizontal connections between communities and informal institutions. It underscores significance of both internal associations, (i.e. the bonding of internal community ties, such as families, friends and neighbours) and external associations, (i.e. bridging groups of greater diversity such as cooperatives, councils, associations). The costs of social capital may accrue from the traditional obligations, and habitual commitments in bonding relations. Okazaki (2008) concludes that diversifying
the external networks will support the bridging of social capital to enhance greater economic achievements.

Another type of view is the institution where there is a vertical relation beyond the immediate community and linking social capital to formal institutions such as political, legal, environmental or academic institutions. Lastly, the synergy view integrates the ideas of the two views, bonding and bridging social capital (the networks view) and state–society relations, i.e. linking social capital (the institutional view).

Since tourism is an activity involving several actors, stakeholders and institutions, using the concept of social capital would be helpful in understanding how a community can bring about success, in tourism development. The different social skills, social relationships and leadership, existing in the community, will help define the type of development most appropriate in the community.

**Collaboration Theory and Power Relations**

Collaboration theory is a powerful concept useful in understanding various processes in tourism development. As viewed, collaborations are vital proceedings, exercised by various organizations to achieve synergy, and realization of project objectives. It spans across planning scales in organizational levels, from local, regional, national to international level initiatives (Jamal & Stronza, 2009). Organizations can collaborate within and across these spatial domains, for example, local or area-based initiatives (Bramwell & Sharman, 1999), and local-international collaborations for local level sustainability (Jamal, Kreuter & Yanosky, 2007). The concept is also applied in the international collaborations, for global issues such as climate change, which is affecting the global commons, as well as, poverty alleviation, affecting mostly the developing countries.

Along that thought, Gray (1989) shares the same view on collaboration, in which multiple stakeholders jointly address issues and problems confronting
the industry. Aside from its usefulness in realizing project objectives, collaboration is also a useful tool to ascertain common grounds or consensus on plans, policies and actions, to achieve the objectives of the project. As such, this approach seems to fit in this study, where many stakeholders who are involved, will influence the development, at the same time, may be affected by the development. Getz and Jamal (1994) have adopted this theory in promoting community-based tourism (CBT) planning. They argued that collaboration is a process of joint decision-making, among autonomous key stakeholders of inter-organizational community tourism, to resolve problems of the domain and/or to manage issues related to the community. Given the nature of the study, which focuses on the pre-development scenario, applying collaboration theory at this stage, may also yield to positive contribution to an eventual tourism development in Burdeos. Similar outcome may be achieved as tensions, differences and conflicts can be resolved at the beginning, due to joint efforts exerted by various stakeholders (Jamal & Getz, 1999).

Despite the usefulness of the concept in community-based planning initiatives and processes, research on collaborative tourism planning still relies on rather weak theories of power, and social relations within community settings. Both the social and power relations are two inherent discourses, in collaboration theory, that determine the success or failure of a project or initiative.

In tourism literature, discourses on power relations are relatively weak, and only few have focused on power as a central object, or not substantially discussed in the analysis (Low, 2005). Power and politics are sometimes considered and interpreted, as a single entity that both have a contributing effect in the study, or practice in tourism development. Two decades ago, debates on politics and power in the context of tourism started, but to date, limited discussions have been raised. It has been recognized that the lack of tourism research on these issues is partly attributed to the decision maker’s unwillingness (both public and private sectors) to acknowledge the political nature of tourism development (Hall, 1994).
The above scholarly limitations urged broader discussion on power relations. This study therefore, could contribute to the existing gap in the literature. This research will regard these two concepts, not as separate issues in fact, collaboration and the extent of stakeholders’ involvement, largely depend on ‘who is in control or who is in power,’ within the community setting. Power relations indicate the ways actors/stakeholders engage in negotiation or dialogue at various scales, will influence community efforts, either locally or government driven. By virtue of the researcher’s facilitation and mediation, the issue of ‘who is in power,’ may or could be lessened, and may encourage participation among community members and stakeholders. Being an outsider, neutrality of position should persist, to make the development process unbiased, grounded on a local level and the output is a product of joint and collaborative efforts of the local residents.

As Margerum (2002) agreed with the other scholars Lowry, Adler, and Milner (1997), in which they believe that ‘collaborative planning involves interaction in the form of a partnership, throughout consensus building, plan development and implementation’ (p.238). In a collaborative decision-making exercise, stakeholders or group of stakeholders, are assumed or expected to share information and ideas in pursuit of group consensus (Fulton, 1989). While it has been accepted as a powerful tool in bringing out success in various community development efforts, aside from issues regarding power relations, another challenge is identifying stakeholders in the planning process. Similarly, it is impossible and impractical to include the entire population in the planning activities, as well as legitimizing the key actors to be involved (Roberts & Simpson, 1999).

As community development gained increased attention in 1980s, tourism has become an alternative option, to many rural economies struggling to provide basic services to the local people, in the face of declining industries (Bruce, 2002). As such, many have adopted tourism as a saving grace, due to its various economic opportunities, being a labor intensive job (Mitchell & Hall, 2005). Mair, Reid, and George (2005), strongly believe that ‘the orientation of tourism
as a part of the community’s solution to economic problems, although not the only possible solution, puts power in the community’s hand, to use tourism in a proactive way’ (p.176).

As argued and shared by scholars, the goal of community-based tourism, is to involve key actors from the initial phase of the proposed development; and to come up with a collective interest, geared to effective collaborative process (Jamal & Getz, 1995; Wahab & Pigram, 1997; Mowforth & Munt, 1998; Timothy, 1999). Consequently, it is necessary to consider how power relations can help explain the processes and outcome of collaboration towards community-based planning initiatives in Burdeos.

**Social Exchange Theory**

Past tourism studies suggest that positive local residents’ perception and attitude toward tourism, contribute to the success of tourism development in a destination. Both positive perception and attitude usually lead to actual support, partnership and collaboration among stakeholders, which can be best explained, through the use of social exchange theory.

The social exchange theory (SET) is considered a significant tool to be adopted in this undertaking in understanding the perceptions of local residents in a host community. The SET is considered the most suitable framework in understanding residents’ perceptions of the impacts of tourism (Nash, 1989; Ap, 1990, 1992; Allen, Hafer, Long & Perdue, 1993). The modern social exchange theory, has evolved from the works of Homans (1961), Blau (1964), Levi-Strauss (1969) and Emerson (1972). It is a general sociological theory concerned with understanding the exchange of resources between individuals and groups, in an interactive situation. Interactions are regarded as a process, in which actors provide one another with valued resources, either tangible or intangible benefits.

The SET suggests that residents are likely to support tourism developments, as long as perceived benefits are greater than the perceived costs. Skidmore (1975) argues that by nature, human beings are always in search for
rewards and avoid penalties. Thus, individuals are enthused to action primarily due to anticipated good returns. This principle about the nature of human beings underpins the theory of social exchange.

Tourism is regarded as a multi-disciplinary discourse both with social science and business orientations and principles shares similar nature with social exchange theory. SET’s foundations are rooted and parallel with tourism studies, which based on the disciplines of psychology, economics and sociology. As such, SET is fitting in this particular area of tourism, where the residents’ perceptions and attitudes, are being explored, and explain why certain residents view tourism development positively or negatively. SET’s psychological philosophies explain that by nature, human beings always engage in social relations and interaction, anticipating for potential benefits, rather than risks. However, once the risks outweigh the rewards, a person may suddenly terminate, or disengage from the relationship. This psychological principle of SET strongly relates to its economic philosophy, that is, the cost-benefit continuum. In previous studies, SET was applied using the concept of cost-benefit continuum, which according to Ap (1992), the justifications were based upon cost-benefit analysis of the impacts of tourism at destinations. The theory suggests that residents’ perceptions and attitudes toward tourism are determined by the benefits received and power relations involved in tourism. Residents support tourism, if they benefit, and dislike it when they do not benefit from it (Andereck, et al, 2005). This implies that for tourism to be perceived positively, residents may generally expect positive social, economic and environmental impacts of the tourism industry (Reisinger & Turner, 2003). Also, social exchange theory suggests that the three parties (i.e. local communities, tourists and tourism developers), will be in exchange, if the benefits do not exceed the costs, and that the rewards are of importance in this context (Ap, 1992).

While the majority of tourism studies adopted SET from the economic perspective, only a few have looked at it from a sociological perspective. Based on the tourism literature, SET was not thoroughly discussed or investigated on the aspect relating to local residents’ social relations/interactions and reciprocity
that leads to the concept of power. As Blau (1964) asserts, the basic assumption of exchange theory is that individuals establish, nurture and continue social relations, because they get some benefits, or they expect that such relations will be mutually advantageous. This assumption of mutually advantageous brings the notion of reciprocity or mutual gratifications between individuals. However, as Molm (2000), argues, when such relations result in heavy dependencies on each other, such as one benefiting greater than the other, could result to a sort of ‘power imbalance’. As defined by Molm (2000), power imbalance between two actors’ dependencies on each other, is a measure of their relative power over each other. An imbalance in power is a result of unequal value, or access in the resources that two actors have in control. This particular principle of social exchange is very useful in understanding the social relations among the different stakeholders involved in the tourism development. In the case of Burdeos, as perceived, key stakeholders are the local residents, local village officials, business owners, boatmen/jeepney drivers and youth. There might be instances where power imbalances may occur while tourism development is taking place. Taking the case of local residents and village officials, these two actors may mutually share relationship or understanding. However, the latter having a power vested in them may be perceived as having greater access on the benefits from tourism. In this particular case, the local residents may be at the disadvantage end. However, if local residents are well equipped, knowledgeable and possess tourism skills, then perhaps, these two stakeholders may have equal access and control over the benefits of tourism. Possibly, it may also result in local residents enjoying more benefits than the local officials. Given this scenario, it only demonstrates the relevance of having the right skills, and basic knowledge, which do not necessarily mean competing with the authorities in power, but primarily to have an equal access to the resources and benefits of tourism. This leads to the necessity of tourism training, and basic education of the stakeholders prior to any tourism development taking place.

Cognizant of the usefulness of this theory, SET has been applied in various studies, particularly in a community where tourism already exists. Furthermore, most of the studies undertaken focused on residents having a prior
knowledge on tourism, or residents may have already experienced impacts of tourism. Yet, in this undertaking, SET was applied on a scenario that residents may have minimal to zero knowledge on tourism. This is an opportunity to explore whether different stakeholders in Burdeos have the same perception on tourism development, similar to those who have already benefited or have been disadvantaged by (from) tourism.

**Sustainable Development Theory**

Another theory that is essential in this study is the Sustainable Development Theory, which has been widely used in tourism studies. As used in other disciplines, sustainable development theory warrants continuous development and equitable use of natural resources for the common good.

Initially, this concept of sustainable development was adopted as a result of the global policies set forth in the 1987 World Commission on Environment and Development (WCED), to the United Nations General Assembly's report "Our Common Future" (also known as the Brundtland Report). Further, sustainability has emerged as a key issue in development, based on the subsequent United Nations Conference on Environment (popularly known as "The Earth Summit") in 1992. The adoption of Agenda 21 at the Earth Summit has further elaborated and expressed the sustainable development approach. As defined in the Brundtland Report, Sustainable Development is a “development that meets the needs of the present, without compromising the ability of future generations to meet their own needs” (WCED, 1987 p. 43). This idea has been adopted by several environmental organizations, adhering to the core values, which are integrating the socio-cultural, economic, environmental concerns to ensure that the needs of the next generation will be met.

As conceptualized, sustainable development theory, is a process of transformation, in which people achieve their full potentials, through combined economic growth and ample social and cultural changes. As presented by the WCED in 1987, the four core elements of SD are: to satisfy basic human needs and reasonable standards of welfare for all living beings; to achieve more
equitable standards of living, both within and among global populations; to be pursued with great caution, as to their actual or potential disruption of biodiversity and the regenerative capacity of nature, both locally and globally; and to achieve without undermining the possibility for future generations, to attain similar standards of living and similar or improved standards of equity.

Continuously, after the Earth Summit, both tourism theorists and practitioners have become interested. The core concept of sustainable development has gained widespread acceptance. This was manifested through proliferation of sustainable development plans, policy statements and guidelines. In the late 1980s and early 1990s, tourism academia, practitioners and governments have realized the implications of sustainable development in the tourism industry. Consequently, many tourism organizations around the world adopted its guiding principle to help facilitate their respective ecotourism and community-based tourism activities. In particular, WTO (1998) has espoused the sustainable approach principles, in their tourism planning and development particularly, in various alternative tourism development approaches such as community-based tourism.

As such, the WTO mandated all tour operators who engage in promoting community-based tourism packages, to uphold the core concept of sustainable development. That is, "meets the needs of present tourists and host regions, while protecting and enhancing opportunities for the future, leading to management of all resources, in such a way that economic, social, and aesthetic needs can be fulfilled, while maintaining cultural integrity, essential ecological processes, biological diversity, and life support systems" (WTO, 1998, p. 21). It is assumed that all tour operators and other tourism service suppliers supporting this advocacy will contribute to the entire sustainability, not only of the local destinations but the tourism industry in general.

While many tour operators supported this call, some scholars challenged the practice or conduct of the alternative tourism developments, with respect to sustainable development. Both Luke (1995) and Swarbrooke (1999) have raised
critical questions about sustainable development. They have raised various issues related to the duration or longevity and beneficiary of sustainable development. Further, Wall (1997) extends the questions posed by Luke (1995), who shall decide what is to be sustained, and who shall define or decide what must be sustained. Seemingly, these are challenging issues which are difficult to operationalize.

The above questions are linked to the postulated criteria of Mowforth and Munt (1998), in a much-simplified manner. They have identified four questions in assessing any type of project, a lodge, game-reserve or tour: 1) Sustainable Environmentally, socially, culturally and economically?; 2) Educational?; 3) Local Participatory?; 4) An aid to conservation? These questions to some extent are difficult to answer. Potentially, whatever form of tourism activity is to be undertaken, the concept of sustainable development should always be considered, and make it a point of reference of such undertaking. In addition, Richards and Hall (2000), complemented the same view of Mowforth and Munt (1998) emphasizing that the rationale of sustainable tourism development, rests on the assurance of renewable economic, social and cultural benefits to the community and its environment.

Harrison (1996) posits ‘by combining development (inevitably a value laden concept) with sustainability (which is allegedly non-operational and reformist) we thus arrive at the doubly vague concept of sustainable development, only that to focus on one aspect of this dubious process that of sustainable tourism’ (p.72). As Sharpley (2000) asserts, all the definitions of sustainable development fall in two categories, those which focus on sustainable tourism as an economic activity and those which view tourism as an element of wider sustainable development policies.

Moreover, out of the nine priority areas identified by WTTC (1998), here are at least three of the priorities, which are to be adopted by national tourism organizations and industry-based associations or organizations: 1) assessing the capacity to bring about sustainable tourism planning for sustainable tourism
development, 2) planning for sustainable tourism development, and 3) measuring progress in achieving sustainable development.

In the case of the Philippines, sustainable development had been a major concern of the Department of Tourism, long before it had become a buzzword in the world tourism industry. Sustainable development was incorporated in the Philippine Tourism Master Plan, which started in 1989 and completed in 1991. Ironically, no explicit reference to a policy or philosophy based on sustainable tourism development can be found (Alampay, 2005).

**Tourism as a Community Development Strategy**

Similar to development theories, tourism research and planning have placed increased emphasis on the role of community development. Community tourism development has been viewed from early in 1980’s as an economic tool for the community, to regain their foothold on the impoverished community and enhancing economic development outcomes (Murphy, 1985, 1988; Gunn, 1994; Simmons, 1994).

The growing body of knowledge in community based approaches are typically from a western perspective (Eurocentric), and are now being applied to developing countries or localized perspective. The literature does not only provide experiences and insights from the west, but now, growing studies on community based developments, such as tourism, present narratives or experiences from developing countries. Milne and Ateljevic (2001) affirmed that community based approaches are central to many tourism development plans around the world. Moreover, they emphasized that there is a growing realization that localized cooperation, trust and networking are essential ingredients in providing the right mix for successful tourism development.

As the interest in tourism is increasingly growing, and issues are getting more problematic, alternative forms of tourism were developed with primary concern on community involvement. As defined by Eadington and Smith (1992), alternative tourism includes ‘forms of tourism that are consistent with natural,
social and community values and which allow both hosts and guests to enjoy positive and worthwhile interaction and shared experiences’ (p.3). In general, these new tourism philosophies include ecotourism, pro-poor tourism, community-based tourism, responsible tourism and agro-rural/farm tourism. These concepts have captured the attention of scholars concerned with the recent agenda to link conservation, community involvement and development (Goodwin, 1996; Guillen, 1998; Mowforth & Munt, 1998; Sills, 1998; Wildes, 1998; Lamont, 1999; Swarbrooke, 1999; Stronza, 2000; World Wildlife Fund, 2001; Reid, 2003; Hall & Brown, 2006; Simpson, 2008). In addition, several studies have emphasized that community based development approaches such as those mentioned, were developed to strengthen institutions, to enhance local participation and to promote overall welfare of the people (Brohman, 1996a).

Despite the phenomenal growth of the tourism industry worldwide, and the number of communities getting a bigger share in the tourist market, formula of certain success, is not fully well defined. It varies from one destination to another, depending on the linkages, integration and collaboration of various components within the industry. The interactions of all of the stakeholders in the community – the business owners, elected government officials, local leaders, landowners, youth, NGOs and people organizations, add another layer of complexity, if the goal is to understand why some communities thrive and others struggle in tourism. These attributes of a community, make up the ‘collaboration environment,’ which strongly influences tourism development. Through this pre-[tourism] development phase assessment, it verified various issues confronting the community and how the local people unraveled the challenges.

As tourism continuously evolves and expands, setbacks on the environment, society and economies become apparent. Because of these, experts and scholars espouse alternative tourism, which involves integrated planning with the goal of enhancing the benefits for the host residents and tourists, mitigating negative impacts and developing more diverse economies (Long, Perdue, & Allen, 1990; Hassan, 2000; Walmsley, 2003; McGehee & Andereck, 2004; Miyakuni & van der Stoep, 2006). These changes in tandem with
globalization, tourism becomes more challenging and requires more careful thought and planning in order to maximize its benefits and minimize the threats. Many scholars have undertaken studies, both in developed and developing countries, in which they identified various setbacks to host destinations, such as declining resources and income, market failure, market imperfection and other societal needs unmet (Sharpley, Sharples & Page, 1997; Blomgren & Sorensen, 1998; Hall & Jenkins, 1998; Fleischer & Felsenstein, 2000; Long & Lane, 2000; MacDonald & Jolliffe, 2003; Cawley & Gillmor, 2007).

The recent growth of community-based tourism approaches provides strong testimony to the continuing importance and legitimacy of tourism as a development strategy for the communities. The legitimacy of community involvement in tourism development has gained acceptance within academic discourse, however, only a handful of researchers have grappled with examining the intricacies of community involvement and participation, as well as the power relations (Jamal & Getz, 2000; Bianchi, 2003; Reid, 2003; Hall, 2004; Williams, 2004; Mair, 2006). While the community approach to tourism development is widely acknowledged, there are also criticisms concerning the community-based approach. As noted, community participation and collaboration is a complex and difficult process to achieve, due to the political nature inherent in the domain (Sewell & Phillips, 1979; Cooke, 1982; Dowling, 1993; Jenkins, 1993; Timothy, 1999; Tosun, 1999; Sing, Timothy & Dowling, 2003; Murphy & Murphy, 2004). Local governments look at it as a risky venture, as they are worried about losing control over local decision making (Jamal & Getz, 1995; Huang & Stewart, 1996). Tosun (1999) and Timothy (1999) put forward the same view that most of the governments in the developing world lack the political will to implement a participatory tourism development approach, because of its implications for the distribution of power and resources. The political nature and high degree of public participation in the planning process are the impediments and fears of governments to engage in collaborative and community tourism planning (Arnstein, 1969; Haywood, 1988; Sing, et al., 2003). Due to these criticisms, there is a greater need to undertake research on collaboration and participatory community planning to understand the
impediments, and to contribute in resolving the issues within the domain. This study endeavors to make an additional contribution to the research literature, focusing on community collaboration and participatory approach to community development. Particularly, this study explored the politics of inclusion and exclusion of local communities, in the decision-making process and social/community activities. Thus, the succeeding chapters will provide authentic experiences from the field regarding the ‘political nature’ of tourism engagement.

**Community Participation and Involvement in Tourism Development**

Community involvement and participation are fundamental components in any community development, such as tourism, where recognition of the need of citizens’ involvement and grassroots’ participation in managing natural and cultural resources are given importance (Hibbard & Lurie, 2000; Mitchell & Reid, 2001). The community’s participation occurs at varying degrees depending on the intensity of the involvement of all stakeholders within the community in social activities. Jamal and Stronza (2009) argue that success of tourism development implementation e.g. community-based ecotourism is dependent upon the intensity of involvement of the community people. It takes several ways and levels where a community can take part and be meaningfully involved in, for instance, in the operational process of tourism activities in the villages. Indeed, it is considered as a highly complex and politicized activity, which involves different actors and players (Reid, Mair & George, 2004). As such, potential for conflicts due to different actors’ interests and agenda could emerge and may deter community participation of other residents. In this respect, it could be viewed that varied actors’ interests and agenda in a collaborative process are normally associated with some degree of power.

Tourism planning is considered as a form of collaborative process, which involves various actors and stakeholders who, aside from their respective interests, also hold diverse kind of power. This research allowed me (the
researcher) to study at the very first instance, the power involved in the collaborative process at the initial or pre-tourism development stage. In this case, power can be viewed either as an enabling, or a deterrent tool of community participation in the initial stage of tourism planning. Arnstein (1969) believes, that community participation is the ‘redistribution of power that enables the ‘have-not’ citizens, it is the means by which they can induce significant social reform, which enables them to share in the benefits of the affluent society’ (p.216). This suggests that community participation enables local people, specifically the marginalized member of the community, to gain equity in the resources relative to community development (tourism in the case of Burdeos). Similarly, according to the World Bank (1994), it is a process through which stakeholders influence and share control over development initiatives and the decisions and resources which affect them.

Those important points highlighted in the above-mentioned suppositions are certainly indicative of the level of success of tourism development in a certain community. Cater (1994) recognized the value of community participation and highlighted the need for local community involvement in planning and managing tourism activities, particularly in the context of developing countries. However, Cater did not explicitly distinguish the difference between ‘involvement’ and ‘participation’. The former term may simply imply gaining the co-operation of local people and to enhance the feasibility of the implementation plan. Participation on the other hand, is more appropriate in the initial process of establishing community development through tourism in Burdeos. At the initial stance, local residents are expected to voice out their views, perceptions, expectations and knowledge about tourism. From there, collaborative processes can take off depending on the attitudes and willingness of the local residents to support tourism as a community development option. Tourism may revitalize the local economy and general social well being of the 14 villages of Burdeos. Community participation at this stage is aimed at achieving common goals that are broader than those that can be achieved by individuals.
Arnstein (1969) introduced the value of community participation which Pretty (1995) concurs and further argues, that if development is to be sustainable, communities at least, should be able to achieve functional participation. It includes the forming of groups by local people to meet predetermined objectives. Later on, Tosun (1999) came up with his view on community participation and developed new interrelated typologies of community participation. Together, the main tenets of these ideas are contextualized in such a way that community participation is a categorical term that allows participation of people, citizens or host community at different levels (local, regional or national) and in various forms (manipulative, coercive, induced, passive, spontaneous, etc.) under specific conditions.

Figure 2.1 presents how participation and involvement of local people are taking place in a community. This diagram clearly states the different levels and the intensity or degree of participation in a community project. On the other hand, involvement of local people is manifested in the aspect of “induced participation” whereby local people participate in the implementation level. Local people may get into the business or simply as a worker or employee in the business that was created. In this respect, involvement in community participation would be a path leading to economic empowerment of the local people.

As noted above, involvement enhances cooperation, which is strongly influenced by the possibility of individuals having to deal with each other repeatedly (Berry, Portney & Thomson, 1993; Putnam 1993). Further, membership or association with the group harmonizes individual goals and common interests (Lakoff, 1996), even if individuals’ initial motives for membership are self-serving or some may have hidden agenda.

The different typologies may be valuable tools to identify the continuum of community participation, from the more common passive, manipulative or token forms towards those, which are more authentic and interactive. However, it should be recognized also, that these models of community participation have
some restrictions. For example, they do not consider the number of people to be included. Similarly, the typologies failed to identify potential obstruction, such as politics, individual agenda, racism, gender relations, cultural remoteness of local people to tourism, individual financial well-being, etc. that would determine the outcome of the collaborative exercise. Another shortcoming of these schemes is the inability to ascertain, quantify and qualify the intensity and longevity of community participation. It is important that community participation must be sustained over time, starting from initial stage, up to the implementation of the community development activity. On the process, there are factors that may affect the stability of community participation, which is beyond the community’s control, normally from macro-environment or outside forces.

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<td>7. Self-mobilization</td>
<td>8. Citizen control</td>
<td>Spontaneous Participation</td>
</tr>
<tr>
<td>6. Interactive participation</td>
<td>7. Delegated power</td>
<td>Bottom-up, active participation; direct participation; par in decision making; authentic participation; self planning</td>
</tr>
<tr>
<td>5. Functional participation</td>
<td>6. Partnership</td>
<td>Induced Participation</td>
</tr>
<tr>
<td>4. Participation for material incentives</td>
<td>DEGREES OF CITIZEN POWER</td>
<td>Top-down; passive; formal; mostly indirect; degree of tokenism; manipulation; pseudo-participation; participation in implementation and sharing benefits; choice between proposed alternatives and feedback</td>
</tr>
<tr>
<td>3. Participation by consultation</td>
<td>5. Placation</td>
<td>Coercive Participation</td>
</tr>
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<td>2. Passive participation</td>
<td>4. Consultation</td>
<td>Top-down; passive; formal; mostly indirect, formal; participation in implementation but not necessarily sharing benefits; choice between proposed limited alternatives or no choice; paternalism, non-participation, high degree of tokenism and manipulation</td>
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<td>3. Informing</td>
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<td>DEGREES OF CITIZEN TOKENISM</td>
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Keys: Corresponding Categories in Each Typology

Figure 2. 1 Normative Typologies of Community Participation (Tosun, 2004)

**Community-Based Tourism**

Community-based tourism, as an alternative form of tourism development, centers on the involvement of the host community and emphasizes that a significant number of the population must be involved (Jamal & Stronza,
2009). The active involvement of the majority of the population should start from planning up to its implementation, in order to create a more sustainable tourism development or industry (Hall, 1996). This research is looking into the viability of tourism as a form of community development in the Municipality of Burdeos. Community-based tourism emerges from a community development strategy, using tourism as a tool to strengthen the ability of rural organizations that manage tourism resources with the participation of local people. Pearce (1992) suggests, that community-based tourism delivers local control of development, consensus-based decision making and an equitable flow of benefits to all affected by the industry.

While community-based tourism has been discussed widely in the literature, emphasizing on the significant role of community or local residents, many of those studies show scantiness investigating issues related to power relations. Similarly, most of the studies undertaken have demonstrated that community voices are very critical to the success of the venture. However, they failed to look on a particular aspect of who is in power in the local level. Similar findings emerged from the studies done by Wyllie (1998) and Reed (1997), the outcome of local decision-making depends on who is in power, at the local level. Reed (1997) argues that power relations may alter the outcomes of collaborative efforts or even preclude collaborative action.

Ife (1996) recognized the parallelism between community-based tourism and the broader community development and participatory planning philosophies, which advocate greater community control of processes at the local level. As viewed by Gilchrist (2003), community development is ‘building active and sustainable communities based on social justice and mutual respect’ (p.22). Thus, community development explicitly seeks to dismantle structural barriers to participation and develop emancipatory collective responses to local issues (Blackstock, 2005).

A major criticism in community-based tourism is that, it is heavily focused on sustaining the industry (economic), unlike other forms of community
development, which are focused on social justice and empowerment (Blackstock, 2005). This argument seems to be contextual; the outcome of the community development should depend on the objectives set beforehand. It is therefore important that at the onset, goals and objectives of the development process are well defined. This is a challenge for a community-based tourism development, to ensure that local residents are the main beneficiaries of the socio-economic gains, and leakages should be avoided or minimized. Both Murphy (1988) and Hall (1994), in their respective studies, proved that failure to involve local residents had big implications on the success and failure of community-based tourism.

On the same thought, studies have shown that in community-based tourism, participatory planning fails, due to the perception that it decreases profits and increases costs (Hawkins, 1993; Chenowneth, 1994). This issue relates to who is in ‘power’, which more often, the business entrepreneurs or the private sectors are the ones controlling the developments in the destination. There are also instances that the private sector initiated the development, hence, hold the greater authority of the tourism business operations.

Seven years later, Simpson (2001), recognized that in the literature, concrete scenarios of community participation and involvement in the tourism planning process, remain inadequate. To this end, due to the limited knowledge regarding the constraints in the implementation of public participation, and actual scenarios of community participation from the context of a developing world, this research, endeavors to examine and evaluate the process of participatory planning in the Philippine setting. It is particularly useful to learn how participatory planning process takes place in the context where democracy persists, amidst the high power, distance, and culture orientation (Hofstede, 1984, 1997) of the country. The participatory planning process involves diverse personalities with different values, agenda and social status, that often, due to its differences, legitimate conflicts of interest persist. The process also recognizes the differences in power that frequently contribute to the problematic start-up of the planning exercise. However, the goal for engaging in such exercise is to
arrive at a consensus toward the implementation and execution of the project or activity.

Despite the criticisms and challenges in this type of community development, community-based tourism is still regarded as a potential development strategy for local communities emphasizing strong advocacy on local residents’ participation, and in the development and planning process. As Hall (2008) states, ‘a community approach to tourism planning, is a bottom-up form of planning, which emphasizes development in the community, rather than development of the community’ (p.60). However, this articulation contradicts with the main principle of community development, which is the opposite of Hall’s belief. Community development such as community-based tourism should focus on developing the community/ies, rather than development in the community. To be able to achieve this, many scholars stressed, that community involvement, participation and collaboration, should be encouraged, from the planning stage, up to management and monitoring, ensuring that every member’s knowledge, ideas and values, are integrated in the plans. This view was also put forward by other tourism scholars, such as Murphy (1985, 1988), Laws (1995), Jamieson (1997) and Stabler (1997). They maintain that tourism planning is imperative and its implementation should incorporate resident values and visions. Supported by Haywood (1988) and Harper (1997), their belief is that the touchstone of a successful tourism industry is well-engaged and healthy thriving community/ies.

Community Perceptions and Attitudes toward Tourism

In line with the above discussion, community involvement may start from the local residents being consulted about their feelings, views and perception about potential changes in the community. Various tourism scholars have stressed the importance of understanding the local residents’ views towards tourism development and the factors that have influenced their reactions. According to these scholars (Belisle & Hoy, 1980; Liu & Var, 1986; Long, Perdue, & Allen, 1990; Ap, 1992; King, Pizam, & Milman, 1993; Getz, 1994; Lankford, 1994; Lankford & Howard, 1994; McCool & Martin, 1994; Menning,
having a clear understanding of the local people’s perceptions, as well as factors that shaped their views, are essential in achieving a host community’s support for tourism development. Local residents’ support for tourism development is critical, because successful operation and sustainability depend heavily on their goodwill. A commonly stated goal for understanding residents’ perceptions is that, without the community’s full support, it would be difficult to develop sustainable tourism in a community. More scholars pursued and engaged investigating local people’s perception in various destinations, to validate the earlier claim that residents’ views are critical factors that contribute to the sustainability of tourism development (Chen, 2000; Sheldon & Abenoja, 2001; Gursoy, Jurowski & Uysal, 2002). However, majority of these studies have focused on the perceived impacts of residents towards tourism, rather than the proposed tourism development. Further, all these studies have been conducted in the context of existing tourism developments, largely from western perspectives.

Relative to these findings, although there are a number of theories and models developed in understanding the perceptions and attitudes of local residents in host communities, previous studies indicate that there is a lack of application and modeling the theoretical foundations, specifically in the developing world (Ap, 1992; Harill, 2004; Kennedy & Dornan, 2009). Residents’ perceptions were variously conceptualized based on the contexts of developed economies, where tourism is already considered as an economic engine of growth, such as Doxey’s irritation index (1975), Butler’s (1980) destination lifecycle, dependency theory (Britton, 1982), forms of adjustment (Dogan, 1989), social disruption theory (England & Albrecht, 1984; Brown, et al., 1989), social exchange theory (Ap, 1992), embracement-withdrawal continuum (Ap & Crompton, 1993), collaboration theory (Jamal & Getz, 1995), social representations theory (Pearce, Moscardo & Ross, 1996), framework for monitoring community impacts of tourism (Faulkner & Tideswell 1997), chaos model of tourism (McKercher, 1999), and social carrying theory (Perdue, et al, 1999).
Another weakness in the literature with respect to the study of local residents’ perceptions and attitudes toward tourism development, is that, only a few have investigated residents’ views and perceptions, either prior to the development or before tourism is seen, as a significant economic activity for a region/province or municipality, and residents had some familiarity with the phenomenon (Keogh, 1990; Hernandez, et al., 1996; Mason & Cheyne, 2000; Harill, 2004). Research focusing on residents’ attitudes towards tourism development with no or little knowledge of tourism is rare or very limited (Lepp, 2008). Suntikul, Bauer and Song (2009), conducted a study in Lao People's Democratic Republic, where tourism is in its infancy. The study reports that residents have no or little understanding of tourism, as well as the motivations of tourists visiting their communities. Cognizant of the gap, this research will add to the knowledge of understanding local residents’ behavior, prior to the development of tourism, or from the context of ‘pre- [tourism] development phase’.

**Tourism Development Planning Models**

Different tourism planning frameworks are discussed and presented here for the purpose of comparing, analyzing the differences and understanding how these planning models were empirically employed in the destinations. Hence, this shows whether these tourism planning models used, were guided by initial assessment and information prior to their application. Notably, few in the literature have discussed prior knowledge on community’s status prior to any community development. As argued, and experienced in some communities, getting a community to be involved in development decisions or processes is problematic. Some constraining factors within the implementing authorities include uncertainty about actions to be taken, difficulty in establishing consultation structures and procedures, and skepticism about the value of the process. Recurring problems in public consultations are instances that local people lack confidence and enthusiasm on the initiatives, as well as low expectation on the process’ integrity and success (Almond & Verba, 1963).
The above criticism is one of the major considerations why this study will be conducted in the context of a pre–tourism development stage. As mentioned earlier, few studies have looked at the phenomena and scenarios in the community prior to planning and development. Embarking on such inquiry may prove to be significant to all the stakeholders involved, as well as to the planners and developers of a project. The pre-development assessment is the baseline data gathering that could serve as the blue print or framework for the developer, or perhaps, to the local officials who facilitate the development. As noted earlier, most of the studies undertaken failed to assess the cause of failures of tourism initiatives in the communities; why there are more negative impacts than benefits accruing in the community. Perhaps, one of the underlying factors could be attributed to the planning process, while the activity is being set-up. Some components possibly were not properly integrated in the over-all framework of the development. Other factors why tourism planning may fail, include instances that planners promote participation to limited stakeholders (selective), involving only individuals with similar interest or agenda (Baum, 1998). If the planners’ main agenda is to promote sustainable communities, then it is important that planners need to be culturally aware, sensitive and considerate of local people’s culture, value, knowledge, traditions and skills, that will be part of the planning and development exercise (Aubrey, 1999; Brown, 1999; Murchie, 1999).

**Clustering Tourism Model**

Gunn (1972) tourism planning model speaks of a tripartite attraction design model, which includes 1) attraction clusters or organic bunching, 2) their relationship to community service centers and, 3) linkages. Gunn is keen on clustering the attractions in order to draw tourists. As viewed, the appeal of a large collection or themed attraction and the idea of ‘something for everyone’, will entice more tourists, enjoying more attractions, in one venue in an efficient manner with less time, energy and money (Gunn, 1972). Gartner (1996) supported this concept and reiterated the three essential elements postulated earlier, a little modification was added, making it into four elements of a primary tourism development zone: attraction clusters, community providing services to tourists, circulation corridors and linkage corridors.
This model has been empirically applied mostly in cities, where shopping malls and theme parks cluster. Under the assumptions that clustering, or grouping, attracts higher visitation, expenditures and innovation, than would individual sites alone and collectively, such as theme parks. Through a joint promotion, an attraction or site will gain economy of scale and exposure (Gunn, 1972; McIntosh & Goeldner, 1986; Gunn & Var, 2002). Gunn’s model does not actually provide an opportunity for collaborative community planning, which this study is inclined to adopt, and is not suitable in the context of Burdeos.

**Integrated Tourism Model Using Linkages**

Miyakuni and Vander Stoep (2006) proposed a model of integrated tourism, illustrating various linkage spheres, which were built upon, based on the concepts from different bodies of literature. They have developed six spheres of tourism linkages, which seemed to be a useful framework when planning, developing and designing tourism system, within a community. As they have stressed, ‘tourism planning should be integrated with the development planning for the entire community, so that community needs are addressed, community infrastructure and amenities adequately serve residents, as well as tourists, and negative impacts of tourism functions are minimized’ (p.293).

As the diagram explicitly depicts various linkages, it shows that every element in the community should be linked, in order for the tourism system to work effectively and efficiently. In a detailed manner, these linkages are: 1) Promotional/Economic Linkages; 2) Interpretative Linkages; 3) Informational Linkages; 4) Physical Linkages; 5) Visual Linkages; and 6) Transportation Linkages.
This framework has been applied in the case of Shuri in Japan, where almost all the tourism elements exist and are already in place. Therefore, this proposed integrated model failed to validate the supposition, that tourism planning should be a bottom-up approach, to achieve success and sustainability of the development. This model was presented here, to illustrate how Shuri integrates various elements in the city, without practically involving the community in the process of the development. This model simply provides an illustrative linkage lens, as a means to analyze a tourism system.

**Community Tourism Development Planning Model**

Reid, Fuller, Haywood and Bryden’s, (1993) model (Figure 2.3) proposes that tourism planning should go through a systematic process, starting from an awareness of community’s resources, values and organizational needs to guide the entire development appropriate to the community’s desire, needs and opportunities. This is considered a good starting point for the community to be involved, wherein a catalyst is needed in order to introduce the process. In this case, the researcher made this as an initial guide and focused the investigation on the gearing up stage and renamed it as the pre-[tourism] development phase.
In this model, the role of a catalyst seems to be important. The catalyst instigates the development plan on the ground. The catalyst could be part of the community or outside of the community, who initiates the assessment and eventually, carries the tasks on going. Thus, stimulate cooperation and trust to bring about the needed societal skills necessary in tourism development. This planning framework has been put into practice, in the case of rural Ontario in Canada, in conducting the project of integration of tourism culture and recreation in 1993.

This planning model has been adopted by Pinel (1998), who made some enhancements and empirically applied in the context of Kyuquot Sound area on the Northwest coast of Vancouver Island. Kyuquot Sound is one of the island’s last remote coastal tourism destinations, and has been one of the most isolated communities of its size. The process model assumes that local capacity building and organizational development can be most effectively guided, using the knowledge and insights of stakeholders, that most stakeholders can look beyond their immediate circumstance; and that with community values identified, most
stakeholders will move together toward acknowledged desires, that respect the local area and community well-being.

The three assumptions are not only intrinsic in the above process model, but may also apply in other tourism planning processes. However, the above assumptions are not usually the outcome of the planning exercise, because participants or community members are heterogeneous in nature, and they differ in values and beliefs. But according to Pinel (1998), the outcome of his investigation, the first two assumptions were accurate, and the last one could only be proven valid, based on the community tourism planning initiatives elsewhere.

In spite of the various tourism planning frameworks, Simpson (2001) observed that concrete scenarios and examples of community participation and involvement in the planning process are limited. He further asserts that, where it does occur, community participation is restricted to purely consultation of the established strategies by the authorities, rather than the actual participation, prior to the development of the strategies.

**Theoretical Framework**

The discussion on community-based tourism based on the previous studies, has provided this study with reference on concepts, theories and guidelines, on how to deal with the establishment of community-based tourism, should the local community in Burdeos decide to embrace it as an option for socio-economic development of the municipality.

![Figure 2.4. Research Focus](Researcher)
Figure 2.4 illustrates the focus and concentration of the research, the pre-tourism development assessment stage. At this stage, the research explores and investigates whether the entire communities are capable of adopting/embracing tourism (community-based tourism), as their socio-economic strategy.

As a result of the literature review from diverse disciplines, and by putting together relevant theories and concepts in this chapter, the researcher proposes a framework for community development through tourism, which is succinctly referred to, as the tourism development assessment framework (Figure 2.5).

Figure 2.5 integrates key principles and theories in community development, which suggests that several techniques are involved, in order to respond collectively to issues or changes that the community is facing. Figure 2.5, is a community collaborative exercise, where all stakeholders will be gathered in a common ground to identify their needs, skills assessment, expectations and desirability/willingness to participate in community development processes. This could be adopted as a tool towards sustainable development, after all, sustainable development requires a new approach of thinking and planning, where integration is a crucial part of the process. Tourism, considered as a complex system, is composed of interconnected political, social, cultural, ecological and legal dynamics that need to be integrated into the whole system, to work effectively and efficiently.

The pre-tourism development exercise involves two major phases. Phase I is the awareness and assessment stage. The value of tourism training is to gain knowledge and appreciation that allows community members to consider tourism in a broader development context and determine its viability as an economic development option. In this phase, the community, together with other stakeholders, will be convened to participate in the tourism awareness exercise, as well as assessment of the existing natural and cultural resources of the municipality. Tourism briefing and education will be provided to the stakeholders, to give them ideas about what is tourism, how it works, what benefits can be derived, as well as the potential negative impacts it may cause, if
it is not properly planned and developed. Cognizant of the fact, that the majority of the residents do not have any or may have very little idea about tourism, through tourism education, local residents will have the opportunity to participate in tourism development. In that case, it is important that these people be informed about tourism, and perhaps considers tourism in a broader economic development context. According to Brayley, Var and Sheldon (1990), local resident perceptions of social and economic benefits may be influenced by the amount of tourism education of the residents, while lack of familiarity with development proposals may have an overall adverse effect, on general resident attitudes towards tourism projects (Keogh, 1990). Similarly, based on the study of Boonzaaier and Philip (2007), CBT should start with education and awareness-building of the local people, that the communities should be knowledgeable about tourism, including its benefits and possible threats. The same belief is also shared by Moscardo (2008), in which, based on 392 case studies of tourism development, it was found that the major barrier to effective tourism development is having insufficient tourism skills and know-how by the host community/ies. Timothy (2002) stressed that not only public awareness, but also natural and cultural awareness are necessary, to make CBT feasible, viable and sustainable. Furthermore, step by step mapping of their resources is as important as acknowledging local residents’ perceptions toward tourism. The mapping exercise is considered integral in the process or in the pre-development phase, which determines or indicates the actual and current condition of the identified resources.

Phase II is community mobilization. In this phase, key leaders, ‘champions’ and key stakeholders, will be identified, to assist in the facilitation of the community development exercises, they may also be facilitators of future tourism planning, once the entire community commits itself to the establishment of tourism (community-based tourism). Similarly, different societal or social skills need to be identified, which are integral in the planning exercise. The success and sustainability of tourism development, can be attributed to different factors, such as: 1) skills and competencies of stakeholders; 2) institutional
arrangements in the community or society; 3) partnership between public and private sectors; and government interventions.

Generally, Figure 2.5 presents the different resources or capital needed to facilitate community development, which are crucial in tourism development, to address how resources affect or contribute to the overall development process. Different development theories, such as collaboration theory, social exchange theory, and social capital are employed, as well as key tourism theories helped in understanding the various social processes involved at this stage. These social processes, through participation of different stakeholders in the community development, indicate/d and demonstrate/d actions pertaining to: how stakeholders are organized; how they carry/ied out their daily activities; how potentially tourism can fit into their daily lives; the wider social context of community development (e.g., social divisions within the community, language issues, income and labour distribution, local economy, social and cultural resources, and power and institutions in the community); and social structures and processes beyond the community (e.g., infrastructure, government policies, economic developments, conservation programs, etc.). Hence, both the social processes and social relationships manifested at this stage, proved to be significant components of community development.

Figure 2.5, also illustrates the role of power relations and structure in the community development, which is also crucial in the actual tourism planning exercise. According to Reed (1997), power relations are essential in community-based tourism planning, in which local people are given opportunities to share their opinions about development issues formally. By integrating power relations in the development process, a better way to understand the characteristics, peculiarities and consequences may be identified when the community considers to formally embrace tourism. Thus, to proceed with the community planning exercise can be allowed. As Reed (1997) further states, the ‘introductory part of the planning process may provide a venue for expressing new, potentially competitive, interests in the process, substance and/or players of local development’ (p.573). How power relations operate in the community setting,
can also be explained and understood in this framework, based on the observations and findings from the field.

Figure 2.5, depicts synergy among different stakeholders involved in the community development, who will also be part of the community tourism planning exercise in the future. Through the use of collaboration theory and social exchange theory, it helped provide a concrete picture on the stakeholders’ roles and how involved they were during this initial phase of development. Other pertinent components of this framework are environmental and cultural resources. Specifically, ecological capital is the tangible and actual attributes of the physical environment of Burdeos that contribute to its attractiveness and marketability to future tourists. Similarly, these are the resources that require conservation and preservation to ensure its sustainability. Furthermore, the cultural capital, apart from the cultural heritage of the municipality, includes the collective competence, skills and artistry of the local people; define their own strength and uniqueness as a community. It also illustrates the required attributes of the natural and cultural resources that can be crafted as tourism products of the community.

One peculiarity in the framework is the aspect of financial capital, which is fundamental in all types of tourism development. As stated earlier, Burdeos’ local government requires financial support, to put forward tourism development, which they have envisioned for their municipality. Possible implications of the future community tourism planning exercise can be two-fold: 1) local governments to draft tourism ordinances and draw policies for future sustainable tourism development, and 2) community or people organization can become the project proponent that may facilitate application for financial assistance to the NGOs and other financial institutions.

Figure 2.5, stresses that the community tourism development will apply a ‘people or community-centered approach,’ that is, ‘planning for the people, with the people and by the people’. This community development model can be viewed as a conceptual framework, for analyzing different development issues
that have social, political, economic, cultural and ecological dimensions, necessary in developing community-based tourism. It is suggested that for a successful community development initiative, true participation should be driven by both need and awareness, and must be dependent on local knowledge and genuine skill acquisition, a process that takes considerable time, application, and thus, requires ongoing support (Simpson, Wood, & Daws, 2003). Based on the study of Moscardo (2011), where she made a content/semiotic analysis of publicly available tourism planning models, the emergent theme was, those destination residents are typically given very limited or no roles at all, in the tourism planning and governance process, due to lack of training and experience in tourism matters.

In this case, should the community finally decide to embrace tourism, and should they be capable of putting forward community-based tourism, then it can proceed to actual community tourism planning, which would encompass community integration, direction setting, and implementation activities. This requires a thorough and committed leadership from the entire community to succeed and ensure that tourism (community-based tourism) is an appropriate socio-economic tool for Burdeos. Tourism as an option should complement the existing industries and livelihood of the municipality.

In essence, for community tourism development to occur Burdeos should have the capacity to mobilize all its resources (i.e., human, social, cultural, environmental, and financial, leadership, and networks); the community should be able to identify its needs, problems and changes to be desired and hence, be able to respond to these needs. The above discussions strongly support the implementation of pre- [tourism] development assessment. Stronza (2001) stressed that some of the elements are intrinsically unique to destinations that need to be considered when attempting to determine project feasibility, and how community tourism planning and development should proceed.
Figure 2.5. Community Development through Tourism (Community tourism) Framework (Researcher)
CHAPTER 3

DEFINING THE RESEARCH JOURNEY
Discovering Meaning and Perspectives

Working on this ethnographic journey, I sailed into different voyages… academic and island hopping voyages. My island hopping voyages paved the way to the construction of this academic thesis. The people I have met, talked, played, lived and sailed with, served as my co-researchers, and now as a reader, may you find the same meanings that I have discovered.

Introduction

This chapter outlines the research design and how the research was conducted. A qualitative research approach was applied through participatory action research and ethnography within a period of a 12-month stay in the Municipality of Burdeos, Philippines.

This pre-tourism development assessment phase, involves community assessment, mobilization and integration, which has an implication on policy creation and tourism development in Burdeos and in other places, where this is applicable. In this research, the social, economic, cultural and environmental dimensions have shaped the over-all understanding of the study area, and these became the guiding philosophy of this study.

This study focused on and observed the different social processes that took place in the community; the interactions between the local people, power relations; and individual and community leadership. This immersion developed an analytical description of an insider’s view from a pre-tourism development perspective, which may challenge the traditional view of tourism development in the Philippines context.

Cognizant of the nature of this research, which involves human subjects, the protection of individual identities is critically important. Further, this research involves diverse sectors/members of the community including elected officials in the municipality and concealing their identities was important. Some issues raised were sensitive and individuals needed to be unidentified. A generic
code was assigned to the interviewees, for instance, the fisherman/farmer or business owner, to protect their identities.

This chapter illustrates how the research project was undertaken and how ethnographic engagements were established with the local people of Burdeos. The thesis presents the reflexive process of producing knowledge or theory building. Relative to this, this chapter informs the reader that starting from this chapter onwards, texts may be or usually written in the first person style. Due to the nature of the research methodology, ethnography was the main research tool applied. As such, this thesis is an empirical account of the experiences in the field that connect the personal to the cultural space, and locating the self within the social context. In brief, this chapter illustrates the progression and trajectory, resulting in specific stages/phases, categories and themes depicting the local communities’ socio-cultural values, beliefs, views, perceptions and attitudes with reference to the subject of inquiry.

**Research Process**

This chapter draws in a specific manner or the sequential steps adopted in the investigation. In general, the research process followed a typical trend and models as proposed by many scholars such as Oppenheim (1992), Arber (1993), Singleton and Michael (1993), Ryan (1995), Schutt (1996), Veal (1997), Aaker, Kumar and Day (1998), and Punch (1998). This research project was conceptualized basically, due to the researcher’s academic interests and inclinations as well as her personal values (practical benefits to the researched). Similar to Pizam’s (1994) belief, a specific research topic is usually influenced and motivated by two major considerations: scientific and relevant/practical.

Figure 3.1 illustrates the research process, and shows that the literature review comes right after I defined my research interest and prior to the formulation of research topic. This is the case primarily due to my interest to assess which area of scientific enquiry in community tourism is under-researched. After defining the research topic, objectives and questions, review of the literature becomes a continuous process as the thesis progressed, as reflected
in the research process model. Given the nature and complexity of the study, specifically the phenomenon under investigation, qualitative research seems to be the most appropriate approach. Relative to this, the trustworthiness of qualitative research is evaluated based on: rigor, transferability and relevance.

Figure 3.1 Research Process Model. (Researcher)
Research Design

The overall aim of this study is to understand whether the community in Burdeos has the capability to develop community-based tourism as a strategy for community development. This study adopted a descriptive design and was an action research project. It utilized ethnography and participatory action research approaches aimed at creating new understanding of local communities from a pre-development setting.

Figure 3.2 represents the research design. As reflected in the diagram, this research is purely a qualitative study. While most of the studies and research in tourism are conducted using the dominant paradigm i.e. quantitative methods (Riley & Love, 2000), an increasing number of research studies have utilized qualitative approaches.

As noted by Jennings (2001), qualitative methodology gathers information as text-based units (includes policy documents, feasibility studies, case studies, etc) which represent the social reality, context and attributes of the tourism phenomenon under study. It is also grounded in the interpretative social science paradigm. The study, in general, is designed to interpret the entire community with respect to: a) how the social processes and relationships evolved during the pre-tourism development assessment phase; b) the people (local residents) attitudes towards the proposed tourism development through naturalistic observation; c) understand the social behaviour of individuals or groups based on the actual experience in the field; and d) evaluate the structural and institutional linkages such as government intervention and support. Clearly, this research considered the community, in general, not just as the subject of investigation, but as an active partner/co-maker of the knowledge production.

Qualitative research, by nature, is inductive where researchers move from the specific to general, from data to theory development. Further, Holloway and Wheeler (2002) argue that qualitative research is dynamic and developmental and focuses on process and outcomes. Following these ideas, this explains why this research adopted a qualitative approach. Due to the dynamism of communities, realities have different interpretations. Through this study,
Will address/explore the following Research/Questions:

1) What are the perceptions and attitudes of the local residents in the Municipality of Burdeos toward tourism?

2) If the local people only have basic needs for food and shelter, do they have the motivation, or are they ready, to participate in tourism development?

3) To what extent are the local residents involved in community activities prior to the development of tourism?

4) Do local people have the necessary skills and competencies/capabilities to provide meaningful input in tourism development?

5) Do local people have access in the decision making process in the municipality? How are power disparities/relations constructed and deconstructed in the pre-tourism development phase?

6) What are the perceived strengths and weaknesses or constraints of the community that will affect tourism development?

7) Is tourism (community-based tourism) a viable development option for Burdeos in the minds of the locals?

Figure 3.2 Research Design (Researcher)
the researcher has experienced and witnessed ‘realities from the field’ through the community’s perspective and not based on the imposed ideas or assumptions from the previous studies.

Denzin and Lincoln (2008) stress that a qualitative researcher usually employs a wide-range of interconnected interpretative practices in order to gain greater understanding of the researched. This qualitative undertaking, through participatory action research and ethnography, utilized in-depth interviews, capability building workshops/participatory processes, focus group discussions in gathering different stakeholders’ views on community-based tourism as a strategy for socio-economic development.

A qualitative researcher’s learning journey highly depends on the methodological approach, role and standpoint one embraces. In the succeeding discussion, the researcher elucidated her ontological and epistemological stance, through the identification of her role and reflexivities as a researcher, her relationships with the researched community, her views of the ‘other’/world as well as her position in the joint learning exercise. Against this background, this qualitative research study yields to the in-depth understanding and the creation of constructs that help interpret the patterns and events observed and draw conclusion with reference to pre-tourism development phase through ethnography and participatory action research.

I chose ethnography as the main instrument in achieving my research goal, primarily because of its appropriateness as a tool to understand individual behaviors from an ‘emic’ or insider’s perspective. My participation in the lives of the local people on the island has provided the opportunity of gaining first-hand experience of the locals’ knowledge and value system. There is an explicit recognition that those living on the island have extremely valuable insights and contribution in the over-all understanding of the research area. Further, it is also acknowledged that the local perspectives and values of the residents would vary depending on their social position within society. Similarly, ethnography has assisted me to have better understanding of the existing power relations within the area which cannot be achieved if other research approach was utilized.
Though this approach entails long and rigorous fieldwork, which usually involves spending a year or more in another society, living with the local people or immersing oneself and learning about their ways of life (Mair, 1965; Lewis, 1985), it proved to be an effective tool addressing my research questions and objectives.

With regard to participatory action research, Gibson-Graham (2006) expressed that through participatory action research, the researched community is able to gain new pathways to see themselves, their capacities and incompetencies resulting to new understanding of their ‘self’. MacKay (2002) argues that in addition to transforming the researched group, participatory action research can also transform the researcher. I concur with that supposition, as long as the researcher approaches the field with an open-minded or open-agenda and ready to the new discoveries and realities of the novel lived-spaces or unfamiliar communities.

This qualitative research provides a catalyst and the facilitator’s perspective. There is no definitive answer such as ‘yes’ or ‘no’ but purely an explanation to the research questions based upon the community’s held beliefs, thoughts, feelings, values and capabilities obtained from the field. As a researcher, I prevented myself from hypothesizing, ‘a priori’ what I would discover in the community under study. The initial knowledge about Burdeos is largely based on secondary data, information shared by the local officials through mobile communication prior to my community immersion and based on my earlier visit back in 2003 (as an invited guest in one of the municipal activities). I have then looked at various development theories valuable in understanding the social processes involved and those which exist in the community. This study investigated the ‘why’s’ and ‘how’s’ of behavior, my own interpretation (epistemology) of reality in the field.

Table 3.1 outlines the stages of my ethnographic research from mid July 2010 until July 2011. The table systematically identifies the stages and its description, purpose, research activities, respondent selection procedure,
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<th>STAGES</th>
<th>PURPOSE</th>
<th>RESEARCH ACTIVITIES/PROCEDURE</th>
<th>RESPONDENT SELECTION</th>
<th>WHAT I TRIED TO ACHIEVE/WHY</th>
<th>METHODS OF ANALYSIS</th>
<th>ETHICAL ISSUES OR CONSIDERATIONS</th>
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<tbody>
<tr>
<td>Stage 0</td>
<td>Initial process of looking at the 14 Barangays/villages</td>
<td>Preliminary site visit.</td>
<td>Pre-contact key informants such as local Authorities and local residents.</td>
<td>It is deemed important to get key informants in the local setting to assist in gaining access in different villages.</td>
<td></td>
<td>Getting There</td>
</tr>
<tr>
<td><strong>Getting There</strong></td>
<td><strong>Barangays/villages</strong></td>
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<tr>
<td>Mid July 2010</td>
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<td></td>
<td>The researcher then prepares for the actual community immersion</td>
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<tr>
<td>Stage 1</td>
<td>Preliminary research visits to gain acceptance of community/ies and Gather background Information of the villages</td>
<td>Situational analysis and gain access to the research area.</td>
<td>Purposive sampling.</td>
<td>Still part of gaining access to the community, the researcher tried to have initial general background Burdeos. The researcher started to get to know the local people to build trust, connection or even friendship with them.</td>
<td>Reflective Diary</td>
<td>Invading privacy?</td>
</tr>
<tr>
<td><strong>Getting In Preparing for co-Learning exercise with the researched</strong></td>
<td><strong>Gather background Information of the villages</strong></td>
<td></td>
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<tr>
<td>Mid August 2010 to September 2010</td>
<td>Initial and informal conversations or dialogues with local residents.</td>
<td>Criteria based on the sectors present in the community such as youth, indigenous people, fishermen, farmers, women, public school teachers senior citizens, drivers.</td>
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<td>Consent?</td>
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<td></td>
<td>Observation and reflexive journaling</td>
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<td>STAGES</td>
<td>PURPOSE</td>
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<td>RESPONDENT SELECTION PROCEUDRE</td>
<td>WHAT I TRIED TO ACHIEVE/ WHY</td>
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<tr>
<td>Stage 2</td>
<td>Data collection proper</td>
<td>Stakeholder interviews, focus groups, tourism awareness activity</td>
<td>Purposive sampling.</td>
<td>The researcher gaining deeper understanding of the community, its values beliefs, perceptions toward tourism, attitudes toward tourism, attitudes</td>
<td>Thematic Analysis</td>
<td>Principle of Non-maleficence</td>
</tr>
<tr>
<td>Getting Along</td>
<td></td>
<td>Workshops, participant observation, informal Dialogues, reflexive journaling</td>
<td>Criteria based on the sectors present in the community (identified earlier).</td>
<td>Level of community participation, problems, Aspirations and other salient data that are unspoken.</td>
<td>Coding</td>
<td>Principle of Beneficence</td>
</tr>
<tr>
<td>Joint learning and Community integration</td>
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<td>Principle of Autonomy</td>
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October 2010- June 2011

Conducted seminar awareness workshops and handicrafts training

By participating in the daily activities and living with the local communities. I was able to observe and experience first hand the daily and routine activities of the locals and how they are able to cope up with their daily challenges.
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<tr>
<th>STAGES</th>
<th>PURPOSE</th>
<th>RESEARCH ACTIVITIES/RESPONDENT SELECTION</th>
<th>WHAT I TRIED TO ACHIEVE/WHY</th>
<th>METHODS OF ANALYSIS</th>
<th>ETHICAL ISSUES OR CONSIDERATIONS</th>
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<tr>
<td>Stage 3</td>
<td>Reporting back research</td>
<td>Stakeholder reporting and community research talks</td>
<td>Reporting back research findings to the community to ensure that data obtained from the informants are accurate and authentic. A representation of their voices and beliefs</td>
<td></td>
<td>Principle of Fidelity</td>
</tr>
<tr>
<td>‘Getting out’</td>
<td>Findings to the community &amp; departing from the field</td>
<td></td>
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<td>Principle of Justice</td>
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<tr>
<td>Detaching physical self from the researched</td>
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<td>Principle of Confidentiality</td>
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<tr>
<td>Getting ready to go back to academic and theoretical explorations to draw the relationships experienced in the field</td>
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<td>Whole month of July 2011</td>
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interview practices, methods of analysis and ethical issues or obligations involved in the entire development of this thesis.

**Contextualizing the Research Field: A Holistic Perspective**

**Introduction to the Philippines**

The Philippines, is an archipelago with 7,701 islands lying about 805 kilometers off the southeast coast of Asia, the second largest archipelago in the world. The Philippines is essentially of volcanic origin. Most of major islands are traversed by mountain ranges. Mt. Apo (2,954 meters) in Mindanao is the highest peak. Other predominant geographic features of the Philippines are wide valleys, volcanoes, dense forests, mineral and hot springs. The Philippines is entirely within the tropical zone with two pronounced seasons, dry (sunny) from January until June and from July until December wet (rainy) seasons.

The Philippines history went through various eras of colonization by Spain, the United States of America and Japan. Ultimately, the country gained its sovereignty from the colonizers and since 1946 has its own government.

![Figure 3.3 Maps of the Philippines and Quezon Province.](Google Maps)
Tourism in the Philippines

The Philippines is endowed with many natural and cultural resources which are the country’s primary tourism offerings. The country’s tourism strength are: the best beaches in the world; the most diverse marine and forest biodiversity; the highly educated middle class and world class talented performers, young vibrant population and have the ability to communicate in English fluently; the medical facilities are at par with their international counterparts; the accommodation/hotel/food sector offers high quality and unique hospitality service and offers gastronomic delights. Nevertheless, the country is still struggling to achieve the same tourism success, economic benefits being enjoyed by the neighboring countries and contribute largely on their respective gross national product (GNP).

The Philippines has realized that tourism is a vital component of the economy and it has been considered as a major industry since the late 1990s. The national government expected that tourism is an important weapon in the country’s economic arsenal that would help restore the earlier glory being a tiger economy in Asia (Alampay, 2005). The country has thus, begun to recognize the need to adopt new development approaches that would address sustainability of environmental conservation economic development and poverty alleviation. Since the adoption of the AGENDA 21 from the 1992 Conference on Environment and Development in Rio de Janeiro, Brazil, the Philippines in 1995, has promulgated the Philippine Agenda 21 (PA 21). It defines the thematic and specific regional priorities for sustainable development. Based on the PA 21, the Department of Tourism (DoT) has developed a National Framework on Sustainable Development. This national framework states that ecotourism will be adopted as a strategy for socio-economic development of the countryside. Hence, it has become a major tourism product of the Department of Tourism.

Since then, many municipalities have used ecotourism as unique offerings in their respective localities. Ecotourism has become a nation-wide tourism brand and marketing propaganda. Due to lack of technical know-how and proper planning, development and promotion of ecotourism, many of the
rural destinations failed to achieve their desired local economic progress. Nonetheless, there are ecotourism destinations that succeed and sustainably managed its operation up to the present. Examples are: Ulugan Bay ecotourism in Palawan; the Olango Bird Sanctuary ecotourism tour in Cebu; Whale Shark Ecotourism in Donsol; Sorsogon, Bulusan Volcano National Park Ecotourism in Bicol; Guisi Community-based ecotourism in Guimaras; and Lake Sebu Cultural Heritage-Ecotourism in South Cotabato, Mindanao (some of this ecotourism tours were used, as case studies in the tourism awareness workshop in Burdeos).

Along with this strategy, former President Gloria M. Arroyo, during her administration, has introduced a new program that strengthens economic viability of rural areas. She introduced the Grassroots Entrepreneurship for Eco-Tourism (GREET) program. This program aims to awaken the many sleepy and marginalized towns in the country into brisk economic activity. With the GREET Program, ecotourism is being projected as the new hope for the local entrepreneur and is expected to be a great source of opportunity for small businesses and the marginalized indigenous communities. Due to its promise of sustained environmental, social, and economic gains, it is also the preferred type of tourism development by many local government officials.

According to the former authorities in DoT, the GREET program is in line with the directive of the former President Arroyo that promotes and safeguards the country’s eco-tourism sites through the provision of essential services for tourists. It was developed to enhance the livelihood opportunities of the residents preferably the promising young entrepreneurs to explore municipalities, which have inherent tourist potentials and can readily be sources of income within their respective protected areas. As a pioneering economic strategy, the GREET program is geared towards enhancing the quality of life of the community where the protection of its environment must be of paramount importance.

Based on the report of the DoT, since the implementation of the program in 2008, there were more than 400 proposals received from entrepreneurs. Among these proposals, forty nine (49) percent were individual applicants while
the remaining fifty one (51) percent were socio-civic organizations, associations, tourism councils, non-government organizations, and private corporations (Mena, 2010). The proposals submitted varied in scope and have been reviewed thoroughly to determine if they comply with the principles of sustainability, environmental sensitivity, and respect for local peoples and cultures. However, despite the relevance of the GREET program, the current administration failed to carry on or adopt this poverty alleviation endeavor.

Based on the current administration, the DoT has yet to develop new programs relative to community development and poverty alleviation. The department is currently preoccupied with the marketing advocacy that promotes various interest and fun activities in the country. In December 2011, they officially remarkedeted the Philippines using the new tourism slogan, i.e., “More Fun in the Philippines”. As an example, Figure 3.4 represents two of the many interesting activities in the country. The international unveiling of the Philippine slogan was held during the ITB Travel Trade exhibition in Berlin on March 7 - 10, 2012.

Nonetheless, the country is still beset with so many challenges that impede the full development of tourism and its sustainability. To name a few,
here are some of the deterents to sustainable tourism in the country. Foremost, the above manifestation is one of the major dilemmas that hinder the growth of tourism as well as failure to end the ever growing poverty incidence in rural areas. Specifically, the lack of consistency and continuity in planning policies from the national government like the case of GREET program, which was not pursued by the current administration. The goal to alleviate poverty among the country side was interrupted and new rural tourism programs were not implemented. It is largely due to political inconsistency and normally the average term of duty of national government officials is six years. However, there are instances that government officials especially cabinet members have lesser tenure either due to revamp or resignation. In that case, continuity of plans and programs of the previous administration or officials are unable to proceed as planned.

Another issue is the government’s tourism priorities, which the bulk of tourism investments have been concentrated mainly in the Visayas Island. Other potential destinations particularly in Luzon Island need government support in terms of development and financial assistance. The destinations have been overlooked by the national government primarily due to incorrect approach to development including some political and personal agenda. Banner tourists’ destinations get full support, in terms of promotion, marketing and product enhancement for the likes of Boracay Island, Davao, Cebu, and Bohol all of which attract more investments.

The above inefficiencies of the government sector, have been stressed by the Asian Development Bank (ADB), they contend that the country’s failure to implement the plans and programs has been attributed to various factors including ‘the lack of political will, heavy partisan politics, inadequate financial resources, and graft and corruption’ (ADB, 2005, p. vii). There is also ‘excessive red tape’ and these drawbacks mean that government as an institution has ‘generally been unable to adequately deliver’ (ADB, 2005, p. xi).

Furthermore, the government have invested heavily in airport infrastructure in response to optimistic traffic forecasts (Euromonitor, 2006), but
the absence of direct international flights into airports at popular destinations deter the incoming visitors (TTG Asia, 2008). Those from North America and Europe especially may be faced with long and comparatively difficult journeys (Mintel, 2004; Rastegar, 2010). In 2008, the United States authorities decided to scrutinize Philippines air operations more closely due to an alleged failure to comply with the International Civil Aviation Organization specifications, which exacerbates the situation. It prevents any increase in flights between the two countries and has aggravated existing worries about passenger safety (The Straits Times, 2008).

When it comes to environmental challenges, the Philippines is one of the biologically richest countries, at the same time home to the most threatened ecosystem. Only 20 percent of the country’s total forest land area is still in good shape. This is yet another big challenge for the country, for having the highest rate of deforestation in the world. At the current rate of deforestation, the country’s virgin forests are heavily denuded that have caused major landslides in various places in the Philippines. According to DENR, basically, the Philippines lost about 20 million hectares of forest over a hundred years due to human induced activities such as slash and burn activities, illegal logging, tourism and other businesses dependent on the forest or natural resources. Other factors for decrease in forest cover are also attributed to conversion of public lands to alienable in support to the government’s land titling and agrarian land reforms programs. Now, the Philippines is one of the 33 biodiversity hotspots in the world. This is in turn will hurt the tourism industry as the Philippines’ forest forms part of the natural landscape and wilderness that attracts eco-tourists visits the country.

Other shortcomings in the Philippines tourism lie in the way tourism planning was done by the national government. Tourism planning is considered to be a ‘supply-oriented’ that is very typical in developing countries (Tosun & Timothy, 2001). Particularly, in the Philippines the influx of physical facilities such as hotels, resorts, restaurants, telecommunication systems and transportation characterized its tourism development. Further, the country’s National Tourism Master Plan is not properly cascaded down to the provincial and municipal levels
due to selective preference of the authorities and political motives. Developments are concentrated chiefly in a few destinations. This causes unbalanced development. The majority of the provinces and municipalities as well as cities do not have master tourism development plans. This led to ‘laissez faire’ type development, and the problem is further exacerbated due to a ‘political factor’ where governors and mayors have a three-year term of office. Typically, this affects the continuity of tourism projects. More often, tourism development projects fail to reach maturity or full development, as leaders kept on changing their plans. This is a myopic kind of leadership that the Philippines has to deal with. Thus, poses a continuous dilemma for the Philippines tourism if there is no major restructuring or reorganization in the government as well as in the industry.

In addition, the limited knowledge of tourism planning, development and marketing in the Local Government Units (LGUs) also adds to the unsustainable development of the country’s tourism. LGUs have the power and responsibility to deliver and undertake basic services previously held by the national government. During the 1980’s, all powers and mandates were centralized in the national government until it was devolved to regional and provincial levels. After the LGUs were given the authority to conduct and implement programs, local capacities were enhanced and strengthened. As such, they are expected to address and respond to the needs of the constituents within their respective jurisdiction. The devolution of functions resulted to LGU becoming enterprising entities, which there are instances that they manage tourism businesses such as hotels, resorts and convention centres. However, despite their tourism/hospitality management activities, more often these LGUs lack planning skills and basic information/knowledge about tourism. The LGUs, specifically including the mayor, planning officer and tourism officer orchestrate the tourism plans for the province or municipality. More often, knowledge of the target market is not available to them, which leads to poor planning. LGUs are very much concerned only with their tourism resources like beaches, mountains and caves, which they utilize as economizing tools to upgrade their respective local economies. However, there is no proper product development as well as a marketing plan to sell their tourism products. Often times, this lack of knowledge has resulted in
developing marketing collaterals such as brochures, flyers and travel guides, which are inappropriate for the target market. There were also scenarios that the local community were not ready to receive tourists. Likewise, there were also instances that there are continuous expansion of tourism facilities and infrastructure on a destination without regard to the development plans of the town or municipality. As a result, environmental degradation and social unrest persists. Generally, these incidents and tourism activities are common and concentrated in coastal areas or municipalities affecting coastal communities.

Because of limited planning, marketing and promotion, a mismatch between product offerings and customer demand occurs. The products printed in many brochures or promotional collaterals are often not adapted to the expectations and the demands of potential visitors. They are not benchmarked with the neighbouring islands, or the rest of the Philippines, nor of the neighbouring countries. For most islands, the attractions are displayed without asking the questions, What is attractive to whom? Whom do we want to attract? The perception of an attraction differs with the visitors’ age, gender, nationality, personality, personal interests, lifestyle, etc. Young persons (with differences in gender) are more attracted than the older ones to sports activities like diving, hiking, climbing, surfing, etc. Basically, the problem lies on poor planning in developing the destination (GTZ, 2008).

Moreover, the Philippines has limited research studies done investigating all these issues on a consistent basis, which will/should be a good basis of future developments and policy framework. The majority of DoT research undertakings are purely concentrated on tracking market-related data on international market such as statistics of tourists’ arrivals, market profiles, preferences and satisfaction. Alampay (2005) states that there is indeed dearth of research regarding domestic tourism – local or site specific information from regional DoT offices or from LGU tourism offices is unavailable. He further stressed that this limitation was probably due to limited tourism aptitude or lack of research skills of these government agencies. In addition, sponsored industry-related research or publicly available research outputs are often difficult to get hold of. He also observed that even academic tourism research has been conducted in
isolation, its publication and dissemination has been limited and confined as graduate theses or dissertations.

Attesting to Alampay’s observations, my previous government service exposure confirms that local government tourism policies are drafted based upon the whims and myopic interests of those in power. Often tourism plans lack baseline data or information gathered from the field and it is typically highly marketing-oriented. In addition, there are no budget allocations provided to research and product development, instead, tourism budget are heavily allocated for promotions and advertisements. This concurs with early observations of Butler (1990) that most planning even before (two decades ago) until the present are traditionally focused on attracting tourists rather than planning for appropriate development and management of resulting effects. In brief, tourism development programs have been marketing rather than planning oriented. A concrete example of this is the Province of Quezon where tourism efforts are regularly and heavily focused on marketing and promotions, rather than planning and product development. In fact, in my interview with this LGU in June, 2011, a budget amounting to Php650,000.00 (US$ 15,200.00), has been allocated, in coming up with a new video presentation of the whole province. However, no amount has been allotted for research and product development. Considering the province’s tourism potential, not all places/municipalities are worth promoting as the area itself, its public services and its people are not prepared for tourism.

In brief, the current and troubled political situation in the southern most part of the country, the lack of integrated tourism planning, lack of tourism research, limited knowledge of tourism officials and professionals and inconsistency in leadership are the major constraints that impede the growth of the Philippines tourism. This is certainly a reflection of the approach and attitude towards planning and development, particularly those in power. As a result, all these hinder the implementation of a continuous and progressive tourism planning and policy development.

According to the former Secretary of the Department of Tourism, Albert Lim, with the completion of the National Tourism Development Plan (NTDP),
which was officially launched in 2011, the DoT should have recorded 6.3 million tourists based on its forecast. Nonetheless, the actual tourists’ arrivals were 3.9 million (based on DoT statistics, March 2012). According to the former secretary, the NTDP provides a framework for tourism development in the country; it is an implementation plan that carries out actions to be taken for tourism to grow with a specific five-year time frame. He added that he envisions that the Philippines will become a ‘must experience’ destination in Asia. He enumerated three strategies that the Department of Tourism will embark and focus on, these are: a) improving market access, b) developing competitive destinations and products and c) improving tourism institutional governance and human resource capacities (Torres, Business Mirror, 2011).

   Significantly, the above initiatives constitute the Tourism Act of 2009, which is yet to be fully implemented in 2012. Currently, tourism investment strategy and other tourism schemes are being readied. This means the country has to wait years before [we] experience the efficiency and effectiveness of the 2009 act, and truly enjoys generous benefits from tourism.

   To realize the full potential of the tourism industry, however, both the government and the private sector would have to make major adjustments in policy such as strong promotion of public-private business partnership, holiday economics (domestic tourism promotion through longer weekends) and increase bilateral air service agreements. Further, there should be efforts to push forward to undertake research aside from tourism statistics, but collection of publication of significant tourism activities, developments and issues on which both the government and business sectors decisions can be drawn.

   The Research Area – Burdeos, Quezon

   Everything to do with Burdeos has to do with islands, the sea and nature, which make up a part of the collective psyche in tandem with the island culture. Burdeos is a fourth class municipality in the province of Quezon, Philippines. Burdeos is approximately 300 kilometers away both from Lucena City, capital of Quezon Province and Metro Manila. This municipality can be traversed by land
transportation and by boat. Originating from Manila and Lucena City, it will take three and a half hours to the port of Real Quezon and another three hours from the port by ferry/boat to Barangay Anawan or to main port in Polilio town and another two hours on a rough road via Jeepney (local transportation in the Philippines) or rented motorcycle is another option.

The municipality consists of 14 Barangays or villages (refer to Figure 3.5), three of which are island barangays. Barangay also known by its former Spanish adopted name, the barrio, is the smallest administrative division in the Philippines. It is a native Filipino term for a village, district or ward. Barangays are further subdivided into smaller areas called 'Purok' or zone in English language.

![Figure 3.5 Map of Burdeos Municipality](source: Burdeos Municipal Planning Development Office)

**Natural Resources**

The island municipality boasts immense and diverse ecosystem, rich landscape and seascape (24 islands and islets; vast green tropical forest and mangrove forest). Burdeos Municipality being part of the Polilio group of islands has been identified as one of the richest and most bio-diverse ecosystems in the
country (Polillo Islands Biodiversity Conservation Foundation, Inc. /PIBCFI, 2003 and DENR Management cum Investment Plan 2011-2016). The pristine and unspoilt beaches (all islands are surrounded by white powdery sand; unique rock formations and limestone cliff walls; undeveloped no construction and alterations) could definitely provide ecotourists with remarkable natural island experience.

Furthermore, Burdeos also boasts a number of endemic species of flora and fauna. There are varieties of birds, mammals, reptiles and amphibians as well as different species of plants such as orchids that are abundantly available on the island. In particular, the Minasawa Island, a 4.5-hectare island was established as a sanctuary by the Department of Environment and Natural Resources (DENR) to protect and help propagate the population of endemic and migratory birds that seek shelter in the area. Under the Republic Act No. 7586 the island was proclaimed as Minasawa Island Game Refuge and Bird Sanctuary. At present, there are about five species of birds, which are found in the island (refer to Figure 3.6); the Nutmeg Imperial Pigeon (600), Black Naped Oriole (600), Rufus Night Heron (thousands), Amusling (thousand), and Swifts (50) (DENR, 2011).

Getting to the Minasawa Bird sanctuary was the most challenging boat rides I experienced during my trips. It is located off the Coast of Patnanugan Island (another municipality) and it is quite isolated from the other islands of Burdeos. Despite the fine weather condition, big waves from the unpredictable Pacific Ocean engulfed our motorized boat that washed out my belongings. During my visits to Minasawa Bird Sanctuary I was not able to see endemic birds, but heard their different sounds emanating from elsewhere. From afar, these endemic birds soaring high above the forest canopy can be best seen with a pair of binoculars.

Moreover, in terms of Burdeos raw materials, the island has abundant resources such as timber and non-timber/non-forest raw materials for handicrafts and arts livelihood. Although a few local residents have already engaged in handicraft making, the majority of the local people have yet to realize that there
are enormous raw materials in their communities. It was through my initiative, I sought the help of the Philippines Department of Science, Forest Product Research Development Institute (DOST-FPRDI) to conduct assessment of the town regarding timber and non-timber raw materials for arts and crafts production. In April 2011, some of the invited staff of DOST-FPRDI came over per my invitation. I joined them as they conduct village assessment and interviews with the local residents and barangay officials in six barangays (all inland barangays) out of the 14 villages. They have found out that Burdeos has many raw materials for crafts fabrication that are still unutilized and untapped such as the clay soil. This type of soil could be turned into pottery making activity. Both the local government and the local people have yet to realize the vast potential of their clay soil as another economic opportunity for the town.

The experts informed the local communities, barangay officials and the municipal government officials that they are willing to provide the necessary training for the local people. All they have to do is to formally write a request to their director/head of office regarding their training requirements. The training is free of charge. The only requirements that the local government unit (LGU)

Figure 3.6 Species found in Polillo group of islands particularly in Minasawa Island Game Refuge and Bird Sanctuary. Source: Department of Environment and Natural Resource of the Philippines (DENR)
should provide are the logistics such as accommodation, transportation and meals of the trainers.

**Economy/Livelihood Activities**

There is not much obvious commerce on the island. Burdeos basic and main economic activities are characterized as resource extractive industries such as farming, fishing, forestry and mining. These activities remained central up to the present except for the mining activity, which had stopped in the 1990s. Despite the socio-economic changes occurring world wide such as globalization, technological advances and economic restructuring, livelihood activities on the island have not been dramatically altered and it remained to be inexorably linked to island’s natural resources. It seems every Burdeos resident is a fisherman. If they do not actually fish, they till the land as farmers.

**a) Farming (Rice and Coconut)**

Burdeos is basically an agriculture-based economy, where the majority of the population is engaged in farming and fishing. Out of the total land area which is, 20,948 hectares, 50% or 10,672 hectares are agricultural lands. Palay or rice is planted on 1,684 hectares or 15.77% of the total agricultural land, 1,043 hectares irrigated, and 641 hectares are rain-fed (Municipal Planning and Development Office /MPDO, 2011). Burdeos’ agriculture is largely dependent on copra/coconut (Figure 3.7 right image), rice and banana. Majority of the farmers engage in a mono-crop production. The farmers utilize traditional, non-mechanical and non-chemical agricultural methods on land, irrigated by ground water pumps, springs and rainwater harvesting. The farmers’ dependency on rain-fed irrigation, in conjunction with the long dry spell caused by the El Nino phenomenon, or conversely, due to the heavy rain fall caused of the La Nina phenomenon, or even typhoons, these agricultural lands suffer from poor crop production and lower yields.

*Palay* or rice farming is not only a traditional livelihood in Burdeos, but it is also seen as a potential tourism product for the municipality. The vast rice irrigated paddies around Burdeos, represents an [agri]-cultural tradition that
shaped the rural landscapes of the municipality that could be developed into agro-tourism activity, in tandem with the coconut farming practices.

b) Fishing (Coastal and Marine Ecosystem)

Being an island municipality, fishing remains a significant economic activity (Figure 3.7) and a primary source in meeting the every day nutritional needs of the local families. Burdeos also supplies seafood in Metro Manila, different fish species and shell fish, are brought to various markets in the suburb. On the average, a typical fisherman’s daily catch is only sufficient to his family’s needs. In case of excess, they sell it to other families within the village. Burdeos, being on the open sea (Pacific Ocean), typical large fishing vessels cross its waters and become major competitors of the local fishermen.

![Figure 3.7 Images of Burdeos livelihoods. Left photo is the sample of copra (coconut) and right photo is the sample Tuna fish harvested from Burdeos waters (usually sold in Metro Manila). (Researcher)](image)

Aside from the typical fishing activity, Burdeos’ marine ecosystem also supports other economic activities, such as transportation, recreation and tourism (few visitors, such as western tourists who have visited Burdeos, usually engage in surfing, snorkeling and island hopping). Nonetheless, tourism activities seem to be insignificant to the local economy at the moment, due to its micro-scale activities.
With regard to female labor participation, housewives help their spouses in augmenting their family income, by engaging in fish drying or fish smoking activities and fishing nets preparations. There are also some women who are part of the women's organization, who are engaged in some form of livelihoods, such as dishwashing and soap making.

c) Livestock

Some families engage in a small-scale livestock raising such as pigs/hogs, goats, chickens/poultry and carabao/buffalo.

d) Forests

Forests, aside from its biological function, amenity services and habitat for diverse biological resources, contribute to the economic activities of the town as a source of timber and non-timber products. Burdeos’ forest is huge and a home for varied trees, flora and fauna. It is a direct source of livelihood, some of its products like fuel wood, gathered by mostly subsistence families and other non-timber products are non-marketed. The amenity services provided by the forests include recreational and aesthetic services, which are usually consumed or used by ecotourists, mountaineers or adventurers. In Burdeos, there are regular adventurers, such as the biking group/enthusiasts and mountaineers based in Manila, usually visit the island annually, particularly during the summer season.

As a major source of economic activities, Burdeos’ forests should adopt a sustainable utilization program, particularly for non-timber forest products, to support its newly revived handicraft industry and the development of rural communities of the municipality.

e) Small Enterprises

The municipality has a number of small to micro business establishments that are generally wholesale or retail merchandising businesses, handicrafts making, auto/motor assembly (four wheel drive jeepney), local wine making (Nipa Lambanog) and eateries/canteen/small bakeries. The retail merchandising businesses (Figure 3.8), are locally termed as ‘sari-sari store’ or convenient store spread all over the town. Sari-sari stores are usually owned by household owners
that sell basic food supplies, such as canned goods, pastries/bread and other household necessities, which do not require a huge amount of money as capital. It is the place where I buy my toiletries whenever I run out of shampoo and conditioner or even toothpaste. There are at least five grocery stores that are not relatively big in size, but they have more supplies and products available for the local people. There is no public market available, as fresh produce are sold on the streets through a roving bicycle or tricycle. There is only one tourist accommodation or lodging facility that serves as the main accommodation and food outlet for visitors and tourists, who visit the island. The lodging house is also used as venue for seminars or workshops, (the place where I held my workshops). However, the current condition of the lodging house requires improvements, as the facilities may not satisfy the standards for lodging services. Should guests/visitors find it uninteresting to stay in the lodging house, other alternative places to stay, are the residential houses of the local people that occasionally welcome visitors. These residential houses that often welcome visitors are the residences of the government officials, who do not charge fees to the guests.

Figure 3.8 a Sari-Sari store or convenience store on the island (another source of livelihood). (Researcher)

Other small industry is handicraft making. Only few local people, mostly women are engaged in handicraft/weaving activity that is usually a home-based
business. Weavers produce baskets, placemats, and cabinets, bags made of forest products such as Abaca, Bamboo, Rattan, Anahaw, Narra and Nito. Handicraft business is dwindling and weavers felt unmotivated to continue with this livelihood. The problem is due to lack of specific market and absence of government support to this small industry.

Further, another small industry is the auto/motor assembly business, which through the local people’s indigenous skills they are able to assemble local transport utility vehicle very typical and distinct in Burdeos. These vehicles are the three wheels (Figure 3.9) and local four wheel drive jeepney. The three-wheels are commonly used as transportation in going around barangays aside from tricycles or motorcycles. While the four wheel drive jeepney are used in transporting people and trade to and from the ports in Polilio through a rough and bumpy road.

![Figure 3.9 Images of local transportation. Left photo is the three wheels and Right photo is the typical Filipino Jeepney full of cargo load and passengers. (Researcher)](image)

Another thriving small industry in Burdeos is the Nipa Wine making or locally termed as ‘Lambanog sa Sasa’. The lambanog is a traditional wine drink all over the province of Quezon, made from the coconut. However, due to Burdeos’ rich plantation of nipa, the local people ventured into a vodka or wine making. This local drink is marketed and sold in and out of the island and usually visitors of Burdeos take them home as a souvenir from the island. This local
drink has a great tourism potential to be used as a welcome drink for visitors and tourists. As such, packaging and processing of lambanog sa sasa should be enhanced, in order to ensure good quality to attract bigger business potential.

f) Mining

At some point, in the early 1970’s, a coal mining business owned and managed by Taiwanese investors, thrived in Burdeos. However, the operations stopped in 1995, due to the scarcity of the raw materials. After the closure of the mining business the local residents realized the negative impacts caused by the mining operations. Aside from loss of job opportunities, they have felt and seen its environmental damages in their river system, as well as the pollution and depletion of coal deposits it had caused. There are possibilities that other mining businesses may operate on the island due to its abundant mineral resources. However, according to the local residents, after experiencing all the negative impacts from the mining business, they will no longer allow any mining company to operate business in their town. Burdeos’ other mineral resources are non-metallic coal mine, silica and limestone reserves that are abundant in various barangays, with hundreds of thousands of tons available.

g) Supplementary economic activities

Some of the residents are employed as government employees in the municipal hall and public school teachers. Other residents, who have earned a university degree, are currently working in Metro Manila and in other cities. Some also work overseas.

h) Pearl farming

Because of its depth, Burdeos’ water is very ideal and conducive to many aquatic activities and pearl culture. The availability and abundance of mother pearl in Burdeos waters, made Japanese investors ventured in a Pearl farm business. The presence of the pearl farm culture in Ikulong Island can be regarded as an added attraction in Burdeos. Pearls are harvested twice a year, and roughly processed on the island, then shipped to Japan for final processing.
Reporting back: An ethnographic experience positioning the researcher: Motivations, Embodiments/Positionality and Subjectivities

Various experiences have influenced and shaped this study. Initially, my interest was purely in tourism, but later on, my interest shifted to rural engagement and community development. After certain years of experience in the travel and airlines sector, I made a career shift to the public sector. Right away, I was assigned to handle an enormous task, as the Tourism and Investment Officer of the Province of Quezon. I was in charge of the tourism development in the province. During my time in the government, I was not able to fully implement tourism programs and projects for the province, particularly with the communities, due to the political nature that dominated the local government. During that time, failure to transfer the technology I learned from my various international and local training and studies became my frustration. My exposure to government service has provided me a little chance to achieve my desire to work with the communities. Given the opportunity, I pursued a higher academic degree in the Netherlands, with the degree of MSc in Leisure, Tourism and Environmental Development. After I have obtained my Master’s degree, I became all the more fascinated with scholarly undertakings- this inspired me to embark on a much greater challenge, a PhD degree.

As I pursued my PhD degree, I pondered on the vagaries of undertaking participatory action research and community-based research. I understood that embarking on this type of academic research is quite challenging, as it entails an enormous amount of time, energy and financial requirements. Despite the challenges, my earnest desire to contribute something to the community (the altruistic or practical goal of my research), is tantamount to achieving academic excellence. I share with Sailor (2010), the same ideals, that our position as well-educated and privileged scholars, entails the responsibility to use the ‘voice’, not for our own benefit, but more especially, for the benefit of others.

Having a clear goal and personal interest in tourism planning, community and rural development, as well as environmental conservation, I have thought of
investigating the potential of the unspoilt island of Polilio, specifically the Municipality of Burdeos. This dissertation focuses on the preliminaries and requirements necessary in community development, which tourism is considered as a development option. This study explores the enabling environment of one of the island municipalities in the Philippines that is economically impoverished, but with its naturally rich environment.

To be able to understand the community/ies I decided to employ ethnography, to fully understand the culture of the researched community. It is significant to have an initial investigation focusing on their attitudes, perceptions, preferences and capabilities, prior to tourism development. The critical interpretivist nature of ethnography helped me understand better the researched communities I worked with. I have practiced reflexive and embedded engagement with the researched community (Davies & Harre, 1990; Hoskins, 2000; Jamal & Hollinshead, 2001) that is expected in this type of research.

Considering the geography of Burdeos, the research locale is an island municipality, which has a different cultural orientation from the people living in the urban or metropolitan areas. As a researcher, my position as a non-islander has a different cultural orientation, viewpoint, values and status from the communities under study. Ethnography is considered a suitable approach to understand the culture of the community based on an ‘emic’ perspective. Emic perspective refers to the researcher’s attempt to explore the experiences, perceptions, feelings and values of the community under study (Holloway & Wheeler, 2002). Given my cultural background and ethnicity, I and the researched community are of the same ethnicity and to some extent have similar cultural background. Nonetheless, the difference between me and the researched is that they are islanders while I am not. Researching within one’s own cultural community as an insider, and as a Filipino interviewing and observing another group of Filipinos, affords the researcher some degree of social proximity that develops awareness both from the researcher and the participant of the social divisions and the distance that exist between them (Ganga & Scott, 2006).
The last part of the ethnographic research, referred to as the ‘getting out’ phase, where I engaged in theoretical explorations, made me draw some of the relationships and social processes I experienced in the field. The outcome was the interpretive themes reflecting the informants' world; fit the findings within the previous studies conducted, and the scientific knowledge/theory in the social sciences (Hill, 1993). The output of this undertaking may not be a generalization of the concepts and theories applied, but this could be likened to a collage-creation, which Denzin and Lincoln (2000) interpreted the outcome of qualitative research as, ‘bricolage’. They describe it as a collage-like creation, complex, dense and reflexive, representing the researchers’ images, understanding, and interpretations of the phenomenon under study.

It likewise proved to be quite exciting and challenging at the same time, due to the nature and complexity of the investigation. This study requires the understanding and interpretation not only of the explicit characteristics of the community, but also the implicit relationships that operate within the context. This requires an interpretative and naturalistic approach to investigation, wherein a researcher does not need to quantify, but find sense in the phenomenon coming from the natural setting. Thus, the challenge of being subjective is in question.

Denzin and Lincoln (2008) added the ninth moment in qualitative inquiry, referred to as the ‘Fractured Future’. Researchers situated at this ‘moment,’ are concerned with a socially, culturally, ethnically, and racially responsive, communitarian, justice-oriented research. I situate this study at this ‘moment,’ in which, aside from understanding the socially and culturally constructed realities, this research had also sought a certain degree of justice, to the long-standing challenge of poverty, on the island of Burdeos. By virtue of this participatory-action research, the marginalized and powerless sector on the island to a certain extent had the opportunity to be heard and recognized. Specifically, I took the role of a catalyst in this study. As a catalyst, my role was significant in initiating the desired change or development by the community. A catalyst can either be from the government sector, private sector, NGO or anyone who has a good vision for the community.
As I took the role of a catalyst, and as a facilitator in community development in Burdeos, my goal was to mobilize and convene the different stakeholders to a common ground. Hence, I discussed, consulted and facilitated the tourism awareness education seminar and workshop, with the local people, for them to have a broader understanding of tourism. Being a catalyst, I was not there to push for the adoption of tourism, but to provide them with the opportunity to better understand tourism, in a broader context, that supports the socio-cultural and environmental development of a community. Through the workshop I facilitated, I used case studies of actual tourism practices in the country, and provided them with a clear picture and understanding of the benefits and harmful effects of tourism in the destination communities. As a result, they were enlightened that tourism has its positive and negative effects to the communities.

While I was in the field, I have to consciously deliberate and be fully aware that I had to step back from the reality of being part of the community, not only ‘physically,’ but mentally and consciously that I am a researcher that has to be non-biased. This reflexive aspect of qualitative research brought the question on how to manage the issue of ‘subjectivity’ to the fore, in such a way that scientific rigor and trustworthiness are preserved. There were instances when I was being carried away by the people, particularly when I clearly saw in their eyes their yearning to have a better life. Nevertheless, I always reminded myself to keep a distance (to step back) from the community; this is the case where I positioned myself as the ‘Self’ discovering the ‘Other’. This is the blurry part where initial understandings of the ‘insider and outsider’ roles have to be constantly recreated and redefined. Guba and Lincoln (2008) stressed that the world is constructed through personal experiences, the ‘Self’ and ‘Others’ are value-mediated. Confronting absolutes has reinforced an aspiration to promote forms of cognitive emancipation (Sailor, 2010), or what Freire (2006) refers to as critical consciousness-raising. My interactions with the researched were a continuous process of critical consciousness exchanges in a reciprocated manner. As such, the interaction process became a transformative and reflexive exercise that led to the interpretation of the reality/ies.
There are types of ‘reflexivities’ critical in this study which helped me understand the discourses of Burdeos’ tourism pursuit. I was in a dialogic exercise all throughout my ethnographic journey where I constantly relate ‘the self’, the other, and the environment (Figure 3.12). These reflexivities are: a) my personal or ‘self’ reflexivity being a Filipino and a former tourism officer of the province researching the ‘not-so distant’ community; b) epistemological ‘aptitude’ reflexivity - my research abilities are constantly challenged: Am I capable of undertaking this academic task the way it was designed? Are my research questions adequately defined and articulated?” “Could it have been investigated differently? What would be the outcome if I had used other methods or employed mixed methodology? Has the study’s design and method of analysis constructed the data/findings and would this have given rise to a different understanding of local residents’ perceptions and attitudes toward tourism, power relations in pre-tourism development and community participation; and c) consequential reflexivity refers to the manner by which the research touches upon the researcher’s (my) social, cultural and academic life and how this ethnographic journey would further shape my interest in other aspects of community/rural development and tourism or other field of disciplines.

Engaging in reflexivity provided me an opportunity to take into account the ethical and epistemological criteria, as well as my position, which affects the formation of the grounded knowledge/theory from my investigation. Rather than hinder my research, my position being a former tourism official of the province, helped me access the community through the local government leaders of the municipality. My fieldwork has become an active and evolving ‘learning platform,’ different from my usual work place of academia where knowledge is objective.

Still prior to my community immersion, I had some questions in mind that have some bearing with the receptiveness of the local people on the island. Common among developing nations, many Western scholars have the privilege of conducting research with the rural communities living in poverty (Scheyvens & Storey, 2003). More often, these ‘white, fair-skinned researchers’ are usually
favored and welcomed by the local people with the hope that they (villagers) would have better chances of improving their lives, through the contribution of these foreign scholars (Ateljevic, 2001). As a local researcher, coming from the same province, I wondered how these local people perceived me; if I could get the same support successfully just like other foreign researchers. There were instances of foreign researchers conducting research on the island regarding biodiversity who are mostly Japanese and Europeans. Despite my worries, I had the assurance that the Municipal Officials would welcome me as I had been in constant communication with them prior to the conceptualization of this dissertation. With my dual position within the community, somehow I created a bond of trust with the local people who helped me interpret their views on issues relating to poverty and aspiration for a better life.

One of the most useful tools that helped me understand the researched community was through observation. Indeed, it was an effective tool to uncover the community issues that requires wider understanding. By employing what Denzin and Lincoln (2008) proposed regarding observing, recording and data sampling, while in the field, I particularly paid attention to the following: a) the joint symbolic meanings with patterns of interaction among groups; b) the world from the point of view of the subject, while maintaining the distinction between everyday and scientific perceptions of reality; c) link the group’s symbols/interpretations and their meanings with the social relationships; d) all behavior must be recorded; e) the methodology should highlight phases of process, change and stability; f) the act should be a type of symbolic interactionism; and g) the use of concepts that would avoid casual explanations.

My being well-informed of the ethical responsibilities in research involving individuals, such as this participatory action research, led me to ensure and uphold the privacy and confidentiality of the participants. This research carries with it the assurance that all involved were not harmed, neither abused, in one way or another. The ethical considerations were defined beforehand, while conceptualizing and developing this research.
Another motivation why this research was conducted was influenced by the fact that the Philippines is rarely the subject of scientific investigation, particularly in the field of tourism studies. The Annals of Tourism Research, a top-tier tourism journal, reveals only a few studies were conducted focusing on the Philippines, in the 1980’s up to 1999. Unlike other countries in the ASEAN region, such as Indonesia, Thailand, Malaysia and Vietnam, these countries have been the common interest and subject in tourism research. As far as the Philippines is concerned, we have a number of practices or examples of both success and failed tourism stories and phenomena that are worthy of research attention. In the same vein, this research was inspired by the earlier citation, that one can hardly find studies exploring the residents’ perceptions and attitudes, prior to tourism development, except the recent study conducted by Suntikul, et al., (2009) in Laos. Generally, residents’ perceptions are well documented in the literature based on a context of existing tourism development.

Before Entering the Field: The roadmap

Prior to my actual public space immersion, I had already decided to focus on the following themes or categories, based on the knowledge I wanted to obtain (research question): Primarily, the purposes of this ethnographic exercise are: a) community perceptions and attitudes; b) community participation and engagement; c) local people’s desire for change; d) existing (level of) social capital; d) community values and community leadership; and e) power relations and power construction/deconstruction processes. These issues are considered tacit knowledge worthy to be explored and annotated. These are the crucial ‘ingredients’ or elements of this scientific investigation. Common to ethnographers, their attention is focused on the construct that are more often taken for granted or ‘seen but unnoticed’ (Garfinkel, 1967, p.118).

With reference to the fieldwork preparation, the succeeding paragraphs identify the fieldwork details. Kvale (1996) stressed that research ethics can be regarded as the starting point of a research study, specifically if it involves human beings as subjects which in this case, has been upheld throughout the research process. I sought for the research ethic approval from the Hong Kong
Polytechnic University prior to my community immersion. Further, Kvale argues that the outcome of the qualitative interviews relies on researchers’ knowledge, sensitivity and empathy.

The research instruments used in this study consist of the following: a) participant observation, b) in-depth interviews and informal dialogues, c) focus groups, d) participatory processes (capacity building workshops) and secondary data. All these research instruments helped ensure rigour and reliability or trustworthiness of the study.

**Participant-Observations/ Field Notes/Memos/Diary**

Participant-observation is a fundamental research instrument and indispensable part of an ethnographic exercise wherein a researcher is in continuous monitoring and understanding the day to day activities, and the culture of the local people under study.

A typology of field roles under the participant observation research instrument was devised by Gold (1969); these roles are ‘complete participant, participant as observer, observer as participant and complete observer, (p.30). The researcher adopted dual roles, that of being a participant as observer and observer as participant. Portraying these roles gave me more opportunities to understand the researched from different angles and perspectives.

As I observe the everyday life of the local people on the island, walking or riding a motorcycle in a leisurely pace, (apart from the boat ride during my trips to the different island barangays), added yet, another dimension. This legitimizes my position, that of I am a member of the community, though in a ‘transient’ mode. Being mobile and active every day, enroute to various communities, I became more sensitive of my embodiments, as a privileged scholar. These experiences have left in me lingering feelings saying, that a change is necessary for ‘others’ to improve. Could this be a sort of hidden biases? Perhaps not, the succeeding section and chapters explain why these subjectivities/biases are regarded fundamental in the ethnographic journey.
Indeed, it was a challenge to be as neutral as I can, without emotional involvement with the participants.

My very presence, direct involvement, personally and existentially with my researched, led to substantive findings that provided enlightenment and explanation to the research questions raised earlier. Jorgensen’s (1989) convincing argument is that observation and participation are both effective tools to produce an objective truth from the field. He argued that ‘the potential for misunderstanding and inaccurate observation increases, when the researcher remains aloof and distanced, physically and socially, from the subject of the study. Participation reduces the possibility of inaccurate observation, because the researcher gains through subjective involvement, direct access to what people think, do and feel, from multiple perspectives’ (p.56).

The data generated by means of observation illustrates the messiness of this undertaking, but this is certainly the most valid description of the ‘lived,’ experienced both by the researcher and the researched. The data may seem to be unscientific as other scholars claimed, especially positivists. However, as justified by the qualitative researchers, particularly anthropologists and sociologists, data from observations are socially constructed knowledge, crucial in understanding the phenomenon under study. Thus, memos and my journal was the repository of the salient points observed, that formed part of the narrative analysis of this undertaking. My journal or diary (my mobile phone, at times served as a diary to record key observations), has recorded the musings and became a flashback tool to remind me of the ‘been there and done those’ details, upon returning to my official desk (The Hong Kong Polytechnic University).

**In-depth Interviews**

There is an immense value in gaining qualitative information from the local people and the different stakeholders within the community being investigated. Normally, the information is generated through interviews. This embraces a series of open-ended, semi-structured interviews through face-to-face dialogue to assess the attitudes, perceptions, needs, goals and expectations of the
local residents, which may significantly influence or may be affected by the tourism development being considered. Semi-structured interviews were used due to its convenience in probing more questions that yielded more information and a broad range of insights. It was indeed a dynamic process of two-way communication, in which some questions evolved as the conversation advances. It was a comfortable conversation with my interviewees, that at the beginning, there was hesitation, but slowly, they became more at ease and more comfortable with our dialogue.

While observation was useful, it was not possible to obtain all the data purely by observation. Other pertinent data were collected through interviews and informal dialogues. Because of the distinctive advantages and features of interviews, that included an explanation of the interview’s purpose, correction of misunderstandings (if there are any), observation of respondents (body language and facial expressions), and opportunity to probe and control the sequence of questions, proved to be efficient and effective methods of data collection (Adams & Schvaneveldt, 1991; Oppenheim, 1992; Robson, 1993; Pizam, 1994).

The interviews I conducted in the different barangays/villages vary as they were dependent upon the commonalities and/or differences that existed in the communities. In total (see Table 3.3), I conducted 86 interviews and engaged in informal dialogues in each barangay, and included another interview on those barangays that have indigenous/Dumagat (IP) residents.

**Focus group**

As expected, while doing the focus group discussion, I was not only particular about what participants are saying, but also took notice and observed the process of interactions among the participants. This was complex, as it required multi-tasking skills, being the moderator and observer at the same time though the presence of student helpers was valuable in this exercise. I sought the help of the two student helpers from my city, who are both university students, apart from the local resident, who was with me, particularly while conducting focus group and group workshops. Interview guides were prepared ahead of
time, as well as some probing questions. Aside from the pen and paper, group exercises were voice recorded with the permission of the participants, to ensure reliability and consistency. After each discussion, debriefings were conducted to get feedback and comments from the student helpers.

Focus group as a process has provided opportunity to the local people, a certain level of empowerment that led to the recognition of the unheard multiple voices, which more or less, shared similar characteristics. This was also the opportunity where I as the researcher was able to observe their social interactions with other members of the focus group that shared their own collective identity. Basically, focus group is a tool which requires the researcher to analyze not only the inputs of the participants – the content of the responses, but also, the process and dynamics or how the conversation evolves (Munday, 2006).

Given the rural setting of the study, focus group according to Trollip (1991) and Viljoen, Du Perez, and Cook (2005), is an appropriate research instrument in this rural environment, where adults with low literacy skills exist (Keim, Swanson, Cann, & Salinas, 1999). During the focus group exercise, the majority of the participants possessed very low literacy skills, primarily because, most of them have zero to low educational attainment, some elementary (up to grade level 2 or 4) and very few have reached secondary level. In island barangays/villages, I rarely found and encountered local residents who were able to proceed to college or university level. Burdeos is a 5th class municipality in the Philippines based on the categorization in the local government code of the Philippines. The 5th class municipality is the categorization of the municipalities in the Philippines based on the income generated annually. This categorization is based on the Department of Finance (DoF) Department Order No.32-01, i.e., effective November 20, 2001 municipalities with an average annual income of P 35 M (USD770,000) or more, but less than P 70 M (USD 1,540,000) belong to 5th class category. Hence, it is the lowest categorization or rank in the municipalities in the country.
Interview and Focus Group Agenda

Table 3.2 (see page 101) is the interview and focus group agenda. It is a checklist of the issues under investigation and need to be addressed. This checklist was developed with reference to the research purpose of the study i.e., to examine and analyze whether Burdeos has an enabling environment to develop tourism, as an alternative socio-economic development tool, by exploring the intrinsic and extrinsic characteristics of the municipality (its people and the environment). Both the interview and focus group exercises followed the types of questions espoused by Kvale (1996), which include introducing, follow-up, probing, specific, direct, indirect, structuring silence and interpreting questions depending on the situation.

Participatory Exercises (Workshops)

The seminar-workshops were designed as an educational program tool for the local residents. I developed this activity to provide basic ideas, information and understanding about tourism and related discourses, such as environmental conservation, climate change and sustainability. Cognizant of the local residents’ perceived zero to limited knowledge about tourism, this sort of ‘educational intervention’ to a certain extent helped them become enlightened and familiarized with tourism practices in various tourists destinations, particularly in the Philippines. Mobilization efforts were done prior to the seminar-workshop proper; participants were invited individually, as well as, groups. I personally approached them and asked if they were interested to participate. In the case of the group or social organizations, the municipal officials assisted me in extending my invitation. Some of them accompanied me in approaching the organizations.

The awareness education campaign cum seminar workshops was designed to be a participatory undertaking, for the local people. It is essential to establish and clarify at the start, the expectations of the local people (participants), regarding their involvement, as well as the potential benefits they will gain. As it is, apart from educating them, these activities were also designed to initiate tourism consciousness, and to provide a picture about how tourism
works successfully and why tourism fails, based upon the tourism practices elsewhere.

Participatory activities were carried out continuously, throughout the span of the pre- (tourism) development exercise. Other activities conducted were mapping exercises such as: cultural, environmental and arts/crafts. In the cultural mapping exercise, the entire group was divided according to the barangay or village they belong to. They mapped out the physical/natural and socio-cultural resources within the municipality. The purpose of this exercise was to generate information about the local environment and social systems, physical and social boundaries, and clarify relationships between environmental factors and agricultural activities. Similarly, cultural and historical mapping was done to document the history of the municipality, including the myths and legends to form part of the historical interpretations of Burdeos. However, the groups did not have much information, as most of them were not culturally sensitive, or familiar with their own community assets. It was perhaps due to the ‘migration’ element (more or less) 30% were not originally from Burdeos. They were migrants from other areas in the country.

Secondary Data

Apart from the interviews, observations and participatory processes, secondary data were also utilized. These were gathered from various sources such as journals, books, unpublished reports, public and private organizations documents, newspaper articles and reports from offices in the province that have information, (statistics, ordinances, developments laws, plans, etc.) about the area under study. These secondary data sources, particularly those from newspapers, magazines and online data are valuable sources of past and current information related to the focus of the study. However, information derived from these secondary sources reflects a certain degree of politicized and personal views rather than academic discourse (Berno, 1996; Cukier, 1996). In addition, an online source was useful in gathering additional information such as travel blogs or travel commentaries about Burdeos, Quezon.
Table 3.2 Interview and Focus Group Agenda (Researcher)

<table>
<thead>
<tr>
<th>Research Objectives</th>
<th>Questions Asked</th>
<th>What was achieved and why it was conducted this way</th>
</tr>
</thead>
<tbody>
<tr>
<td>To determine and understand stakeholders’ perceptions and attitudes toward community-based tourism development;</td>
<td>Background questions of participants that refers to: age, period of stay, how many members of the family</td>
<td>Initial information about my respondents. Started building rapport with my researched.</td>
</tr>
<tr>
<td></td>
<td>When you hear the word TOURISM, what is the first perception or idea that comes to your mind? Please explain your answer.</td>
<td>A neutral question to understand initial perception re tourism of the local residents with minimal to zero knowledge in tourism. Thus, this leads to more probing questions re perceptions on tourism.</td>
</tr>
<tr>
<td>To assess the extent of local residents involvement and level of participation in the development process</td>
<td>This research objective was addressed through observation of the local residents’ engagement in various social/community activities.</td>
<td></td>
</tr>
<tr>
<td>To identify and examine the existing capabilities and societal skills of the local residents and skill gaps necessary in the development of community-based tourism</td>
<td>Aside from the participant-observation approach, specific questions were asked to the local residents such as: Are you willing to participate in the tourism related training/workshop to be conducted in your community?</td>
<td>Asking positive question like this normally the people will have a brief answer either yes or no, then they will explain their answers. It proved to be effective as they elaborated the constraints or impeding factors.</td>
</tr>
<tr>
<td>What particular training needs are you interested to learn and participate in?</td>
<td>Asking directly what training needs they want led to more engaging dialogue with the respondent.</td>
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<tr>
<td>To identify possible partnership and collaboration relationships among the various stakeholders in the pre-tourism development process;</td>
<td>Given the opportunity, if tourism will be developed here, what would be your role in the planning and development? How would you become involved in tourism? Are you interested in participating and being involved in tourism planning and development process? If so, could you access the decision making process? How?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>An open-ended question gave them the flexibility to choose their role or interest. A question answerable by yes or no led them to explain further their answers and experience and what they wish or aspire for.</td>
<td></td>
</tr>
<tr>
<td>To determine and assess the extent of local residents' involvement in the decision-making process in the municipality;</td>
<td>This was answered through participant-observation and from the outcome from the participatory processes that took place. Questions were addressed to both the local officials and local residents: Have you experienced being consulted by the local government officials on issues regarding the municipality? Have you experienced that you want to share your opinion but had no chance of doing so? When was that and what was the issue all about? Is there any regular community consultation conducted by the local officials? How often if there are any? Who are the participants?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Direct and leading question particularly questions that are sensitive and critical gave explicit answers and explanations regarding their previous experiences.</td>
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</table>
Preparation of Research Instruments

Questionnaire Design

Different questionnaires were developed. Two semi-structured questionnaires were designed/developed, as ‘prior and after’ tourism awareness campaign. These aim to understand whether there are any changes in the local residents’ perception, toward tourism in general. The questionnaire design for focus groups on the other hand, had some variations, some questions were framed differently. It was primarily due to the group characteristics based upon the groupings identified in the section of selection of subjects and respondents. The interview guide includes some identical or similar questions, worded appropriately according to their respective concerns, in order to compare and examine differences and similarities in attitudes between the groups.

Open ended questions were used, to allow greater flexibility of answers, to encourage respondents to give more spontaneous opinions and to avoid the potential bias, arising from restricting responses to the researcher’s own fixed categories (Ryan, 1995). However, one deficiency of open-ended questions is the difficulty of categorising and interpreting responses.

Translation of Research Instrument

The research instruments: interview questionnaire and modules of capacity building workshop, and focus group discussion were developed using the English language, and then translated into the local language, that is, Tagalog or Filipino. Having the grassroots as the major respondents; I used the Filipino language to avoid confusion, and misunderstandings caused by language barrier, and likewise, to give the respondents the chance to express themselves well. Differences in language, posed an obvious challenge to secure similarity in meaning and uphold wording sub-titles, as well as, the cultural relevance of questionnaire items (Chang, Chau & Holroyd, 1999), while transferring concepts and meaning from one language to another. Hence, a systematic translation with
adequacy checks is a critical step to ensure reliability and validity of the instrument (Sireci & Berberoglu, 2000; Maneesriwongul & Dixon, 2004; Yu, Lee & Woo, 2004).

**Selection of Subjects and Respondents (Theoretical Sampling)**

Building upon the background information elicited from the above methods and research questions, I sought for some cross-sectoral representatives of the municipality under study, through purposive sampling. This technique, which is normally applied in a qualitative enquiry focuses on the social processes driven by the research questions and objectives (Miles & Huberman, 1994). Purposive sampling is also referred to as judgmental sampling, since it involves the researcher making a decision about who or what study units will be involved in the investigation (Jennings, 2001). Purposive sampling can be very useful for situations where one needs to reach a targeted sample quickly, and where sampling for proportionality is not a primary concern. In this study, non-random sampling was applied in two different manners through the selection of participants for in-depth interview and focus group.

In this case, this research purposely chose the sample from a proportion of the population by taking a sampling frame or by categorizing them based on the sectors they belong to. These include: a) fishermen; b) farmers c) women (spouses of fishermen and farmers); d) students (high school); e) jeepney/tricycle drivers (not all barangays have this group sector); f) barangay/village officials; g) small business owners (focus group was only in *poblacion* or urban area); h) public school teachers (elementary public teachers in barangays and high school teachers in poblacion); i) municipal government officials; j) boaters/boatmen and k) indigenous people (Dumagats). These chosen categorizations assume a good representation of the different sectors of the communities in Burdeos. (In other barangays the groups of small business owners of a sari-sari store, a small scale convenience store, were interviewed as part of the women sector.)
Similarly, in the case of gathering opinions from other stakeholders, purposive sampling was also applied. For example, it is important to solicit the views of the national government agencies representatives, through its regional or provincial offices (Department of Tourism, Department of Environment and Natural Resources), and NGOs’ opinions toward the tourism development. Representatives from these agencies were interviewed based on their most convenient time and place (usually in their respective offices) in locations such as the Regional Office of the Department of Tourism in Calamba City, Laguna, the Provincial Tourism Office in Lucena City, the Department of Science and Technology –Forest Product Research and Development Institute in Los Banos, Laguna.

The Ethnographic Journey

Getting There/Stage Zero

In mid July 2010, (Table 3.1), I started my initial process of exploring the 14 barangays/ villages. Initially, I established contacts that helped me ‘get into’ the various communities of Burdeos. When I approached the community members to become participants in my research investigation, from interview to workshop planning, the residents were receptive. They openly welcomed me in their village and I shared with them the purpose of my visit and long term engagement within their municipality. However, before I embarked on the rigid task of interviewing and observing different communities, I went back to the municipal office to officially introduce myself, my objectives and the purpose of my presence.

Initially, I approached the Municipal Mayor whom I had been in contact with, since the conceptualization of this research. I discussed with him the nitty-gritty of the research, how the research will be conducted and the assistance I need from their end (official documents, contacts, etc). I also met and had a meeting with other municipal officials, particularly those who were responsible
for tourism, agriculture and environment affairs. An example is the Sangguniang Bayan (Municipal Council) Committee chairperson on Tourism and the co-chairperson; the initial meeting with them led to wider and longer discussions, which happened on the following days. According to these authorities, they were in such a position, but unaware about how they will start tourism development in Burdeos…

“we are here to lead and initiate the long planned Burdeos Tourism, but unable to do so, as we are not competent enough to handle, we are not equipped with the technical know how, how to start and how to facilitate…..Sangguniang Bayan Member/Municipal Council Member 7/30/10”

They further stressed that there were a number of tourism development proposals from various consultants, but they never availed of such services, due to lack of funds…

“their proposals are all good, but the price is unaffordable, they talk of millions of pesos for their services… Sangguniang Bayan Member/Municipal Council Member 7/30/10”

I did not go into further details yet, nor asked many questions. I intended to be relaxed at this stage, as I was just starting ‘again’ to see the town physically (seen the town the first time in 2003).

**Practicalities and Challenges**

Throughout my fieldwork, I found myself grappling with unexpected methodological, theoretical problems and physical challenges. Ethnography and participatory action research seemed to be unpopular methodology in tourism research primarily, due to its time consuming requirements and the financial costs involved. Nevertheless, I chose this approach due to the nature of the study. I find it in parallel with the discipline of socio-cultural anthropology, which
constituted a range of distances and boundaries (Pigliasco, 2007). As expounded by Clifford (1997), distances and boundaries ‘are changing as the geography of distance and difference alter in postcolonial/neo-colonial situations, as power relations of research are reconfigured, as new technologies of transport and communication are deployed and as natives are recognized for their specific worldly experiences and histories of dwelling and travelling’ (p.190).

Soon after I stepped on the island, I faced the reality that embarking on ethnography these days means contextualizing and systematically connecting the most diverse elements of culture. The ethnographic challenge at that time was to decipher and interpret the intermingling of the complexities of tourism that the local people are devoid of, but need to understand the concept as the focus of the enquiry revolves around it.

With regard to physical challenges, being informed of the geographic orientation of the entire Burdeos, many of the villages/barangays are on different islands. The long distance and remoteness of other communities posed a challenge to me. There are some logistic problems relating to the dissemination of information and contacting the local people, especially during bad weather conditions. Many things have cropped up in my mind from major to petty requirements, while visiting rural villages. I had to consider the need for a tour guide, boat, motorcycle, money for the fuel/guide, life vest, sun block lotion, mosquito repellant, water, food, vitamins, medicines, audio/video recorder, camera and a bagful of courage to brace the usual stormy weather and big waves, brought about by the rainy season (August to February) and stormy season (August to November).

Owing to geographic and weather constraints, as well as the treacherous waves in the Pacific Ocean, I made a schedule, plan and strategy on how I would be able to visit all these 14 villages in the safest and most productive manner. I
considered the financial costs involved in going around the different island barangays. The cost of hiring a boat is quite expensive because fuel is imported from the city (Manila) and fuel cost worldwide has increased. These considerations led me to make some changes in the proposed schedule of my community engagement, specifically in stages 1 and 2. There were no changes made in stage 0 (getting there), such that it was my first visit to the barangays. It was purely making contacts and scheduling of in-depth interviews and group discussions. Regarding the changes in stages 1 and 2, which are also referred to as ‘getting in’ and ‘getting along’ phases, I merged these phases into the single stage of my field work. Initially, when I proposed the different stages of my field work, I failed to consider or anticipate possible challenges while on the island. Given the actual setting, some of the identified works to be done seemed impractical, as I would not be able to achieve my purpose within the timeframe. Combining these two phases of the ethnographic journey into one stage became a full engagement with the local people. Activities conducted were in-depth interviews and group discussions and simultaneously conducting the participatory exercises/workshops (Table 3.1 Stages of Ethnographic Research).

Though I prepared myself for the physical challenges of my field work, I still strived hard to become much stronger and resilient, as life on the island was totally different from the normal way of my living. There were a number of physical constraints/ challenges in doing field research. Aside from the long and exhausting land and sea travel, my accommodation changed, depending on which village I stayed in (however, I stayed mainly in the poblacion area), working on my paper at night, or whenever I want to encode my notes in my laptop, finding a convenient place to work is often a challenge. I do not have a desk and chair where I can work comfortably and more challenging is the electricity on the island, which is on a scheduled basis. Often during the night, from 6pm until 6am, electricity is supplied, but there were instances when electricity was not available for 24 hours. However, in other villages/barangays,
it was total darkness, with no electricity, only portable lamps were used. In some island barangays, only solar energy is available, but on a limited capacity. This experience made my writing became a challenge. There were also instances that I was not able to recharge the batteries of my camera and tape recorder, as well as my mobile phone, giving me no chance to capture the scenes, highlights and voices of the people in the community. But, these limitations did not stop me from pushing my goal; instead, it gave me the challenge to proceed with my research. It did not affect my desire to achieve academic excellence and to make positive contributions to the researched community.

Establishing rapport and getting to know the local ‘island’ culture

Getting to know the local culture was sometimes a challenge, but since I came from the same province, learning the island culture was not as challenging as for those researchers from other countries. The only challenge was conversing with the locals, particularly those in the remotest barangay, because they often use words that were unfamiliar to me. This is due to the presence of migrants from others places in the country, a mixture of different ethnicities such as Bicolano and Bisaya (residents of Visayas Island). The Philippines has 171 native languages or dialects apart from the main language Pilipino and the second language English. I am only proficient at Pilipino/Tagalog and English languages because our hometown/city does not have any local language or dialect. Every time I hear unfamiliar words I had to ask for translation in Tagalog. During this ‘awkward’ moment, I usually ask for pardon for not understanding what they meant. I do not want to create an impression that I am totally different from them, that I am elite which might create some hesitation or discomfort during my prolonged engagement with them. Initially, the typical impression of the local people of me was that I am not a Filipina due to my fair skin. They thought that I was one of those Japanese researchers conducting
research on biodiversity. But when I talked to them in Tagalog, they smiled and said... “so you are a Filipina”. I tried to be modest as I was in my actions, the way I dressed and the way I talked to them to develop a friendly and warm relationship with them.

Being acquainted with one’s culture particularly for social science researchers would be a contributing factor to the success of the investigation. Outsiders’ familiarity with local culture is crucial in order to alter behavior and attitudes towards the local people of the community (Chambers, 1993 & 1994). As I continued learning their culture, more experiences and broader understanding of their behavior were elicited, particularly during group discussions when disagreement arouse. An example of this is presented in the findings and discussion chapter as an illustration of the dynamics of community activities.

As I search for participants for the individual and group interviews, soliciting their consent and approval was quite easy, they did not show any refusal or rejection. All of them granted my request, including those barangays who have Dumagat residents (indigenous group) were welcoming and ready to participate in the question and answer task I prepared. Basically, local people are warm and hospitable; though the Dumagats rarely showed smiles on their faces, they still welcomed me as a researcher and entertained my questions. Most of my interviewees, particularly those household owners/husbands and wives had no previous experience conversing with a researcher. In fact, they shared with me that it was their first time to be asked about their personal and group aspirations/desires, community problems and conflicts and perceptions about tourism. Most of the interviewees were not used to being asked about their everyday lives, aspirations or perceptions. They are unaware of the interview format and were often bemused that I was curious and eager to know their opinion, ideas and everyday living. Often, before I started my questioning they
would say…“we are just simple and ordinary people, in fact we are poor, and why are you so interested”. Again, I explained to them how vital and crucial their ideas and thoughts were for my research project and eventually may also be useful for their own good i.e. once community development through tourism happens.

My invitation to my respondents was informal. I did not prepare any written notice, but verbal and personal invitation was extended to them. It may be useless to prepare individual written invitations as some of my respondents are unable to read. It was the village official that I usually approached (the village chieftain/ Barangay Captain or village councilor) every time I entered a barangay/village through the assistance of my ‘tour guide/gatekeeper/key informant’. Talking to the locals was made easy and I was introduced to their fellow villagers. Whenever I met my interviewees for the first time, I always introduced myself, discussed my research (why they are important in my studies/ the value of their inputs) and study implications in the future.

During my barangay/village visits I stayed with local families (except for barangays near the poblacion or town proper, I stayed in the lodging house in poblacion or town proper). Typical to these people are being hospitable, they accommodated me in their homes and served me with fresh catch from the sea, which is a potential for a home-stay or ‘bed and breakfast’ type accommodation should they open their town for tourism. I usually offer payment for the accommodation they have extended to me for them to have an experience of generating income for accommodating guests/tourists. However, there were instances that they refused my payment because they are not used to accepting money or cash whenever they welcome guests.
Getting In/ Stage 1 and Getting Along/Stage 2 “Building trust between the researcher and the researched”

As I proceeded with my ethnographic journey, I became embedded in the local social matrix in Burdeos; I gathered data through semi-structured interviews, group discussions, observations, field notes and reflective journaling. Cole (2005) and Lugosi (2006) share that during interviews involving different culture and communities, there are practical considerations, which require the researcher to change or modify his/her own behavior with respect to the data collection or in the manner of questioning the respondents.

Together with my tour guide and student helper, I conducted dialogues with my respondents. Reminded of my ethical obligations, before I started my interviews either individually or by group, I solicited approval to record and take photos of the conversations. (I also did the same when I went around their village taking photographs of the usual or daily activities of the villagers, which proved acceptable.) I also asked if I can quote his/her/their names while I finalize my thesis. I got approval in all my requests except on the aspect of quoting them, some of the respondents requested that their identity be made confidential, and no name dropping. I respected their requests and as part of my ethical responsibilities, I had to treat my engagement with them, with confidentiality. Thus, to make it uniform, in my entire transcript I did not mention any or particular names, instead, referred their social status in the community, which is similar to the sectors they belong to. Identification was by referring to them either as municipal, barangay or simply as local government official/s, housewife/women sector, fisherman/farmer, etc. Table 3.3 illustrates and provides the coding identification of the respondents.
### Table 3.3 Summary of the interviewees and locations (both prior and after tourism awareness education workshop)

<table>
<thead>
<tr>
<th>Sectors/Stakeholders</th>
<th>Reference/identification</th>
<th>No. of Interviewees</th>
<th>Barangay/Village</th>
</tr>
</thead>
<tbody>
<tr>
<td>Women Sector</td>
<td>Housewife</td>
<td>9</td>
<td>In selected Barangays</td>
</tr>
<tr>
<td>Fishery</td>
<td>Fishermen</td>
<td>7</td>
<td>In selected Barangays</td>
</tr>
<tr>
<td>Farming</td>
<td>Farmer</td>
<td>7</td>
<td>In selected Barangays</td>
</tr>
<tr>
<td>Forestry</td>
<td>Forest Ranger</td>
<td>5</td>
<td>In selected Barangays</td>
</tr>
<tr>
<td>Sea Volunteer</td>
<td>Volunteers/Fishermen</td>
<td>5</td>
<td>In selected barangays</td>
</tr>
<tr>
<td>Indigenous People</td>
<td>Dumagat</td>
<td>6</td>
<td>In selected barangays</td>
</tr>
<tr>
<td>Enterprises</td>
<td>Business Owner</td>
<td>4</td>
<td>In selected barangays</td>
</tr>
<tr>
<td>Transportation</td>
<td>Jeepney/Tricycle Driver</td>
<td>4</td>
<td>In Brgy. Poblacion only</td>
</tr>
<tr>
<td>Public School</td>
<td>Public School Teacher</td>
<td>8</td>
<td>In 3 Barangays only</td>
</tr>
<tr>
<td>Youth</td>
<td>Student</td>
<td>5</td>
<td>In Brgy. Poblacion</td>
</tr>
<tr>
<td>Barangay Council</td>
<td>Barangay Official</td>
<td>14</td>
<td>In all Barangays</td>
</tr>
<tr>
<td>Municipal Officials ( Elected and Department Heads)</td>
<td>Municipal Official</td>
<td>8</td>
<td>In Brgy. Poblacion</td>
</tr>
<tr>
<td>NGO</td>
<td>NGO</td>
<td>1</td>
<td>In Brgy. Poblacion</td>
</tr>
<tr>
<td>Tourists ( casual interview)</td>
<td>TR</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td><strong>86</strong></td>
<td></td>
</tr>
</tbody>
</table>

***Apart from these interviewees many informal or casual dialogues have been done throughout the one year ethnographic journey that their responses have become essential in the over-all assessment of the study***

To make my note-taking systematic and accurate, the identification shown in Table 3.3 have been useful whenever I need to quote their viewpoints to emphasize or to articulate issues in the analysis of this research.

The interviews were all conducted in Filipino or Tagalog language. The Filipino or Tagalog is the national language of the Philippines, spoken and
understood by everyone. Twinn (1998) argues that in order to ‘maximize the quality of data’ (p. 660), it is important to interview respondents in their first language. This approach is achieved if the researcher is an insider or familiar with the local culture, understands and can speak the same language as the respondents (Irvine, Roberts & Bradbury-Jones, 2008). However, there were instances when I used a combination of Tagalog and English languages colloquially termed as ‘Taglish’. During the course of interviews and informal dialogues, ‘Taglish’ was used both by the interviewer and interviewees, especially those individuals or groups that belong to the educated or elite group. I also interviewed some tourists who visited the island while I was conducting this research. Also, an NGO worker was interviewed who was working with the community for the last 5 years largely concentrated on environmental protection. In particular, the Institute of Social Order (ISO), an NGO, has been instrumental in the changes occurring in Burdeos, particularly on the values of fishermen toward protection of its marine resources.

As stated earlier, Burdeos in general is a heterogeneous community, where residents of different barangays come from different ethnicities from other parts of the Philippines. These migrants are spread out in various barangays/villages in Burdeos. Although not all barangays have the same tourism potential, I still managed to interview a number of residents in all the barangays except for the focus groups, which was explained earlier that not all target sectors for focus group exist in all barangays.

A total number of 86 people participated in the interviews (combined both prior and after tourism awareness education workshop), and I conducted wider informal dialogues with the residents. I was not particular with the gender of my interviewees, whether there should be equal proportion between number of male and female participants. However, it turned out that the number of women
and men interviewed is of equal percentage. The age range of the informants is between 16 years old (student) and 72 years of age (weaver).

Most interviews were conducted in the interviewees’ own residence and the group discussions were conducted either in village halls or in open and public areas convenient and comfortable to the participants, such as a place under the palm trees with well-trimmed grass. The interviews conducted lasted 45 minutes to one hour for individual interviews. Sometimes these interviews were conducted in pairs as there are some residents who voluntarily joined in the interviews (Figure 3.10). This proved to be an effective way of eliciting more views from them as they were confident in expressing their opinions and ideas as they had companions by their side.

With regard to focus group dialogues, these group discussions, on average, lasted from one hour and 45 minutes to two hours, and consisted of eight to ten participants. As prescribed, one of the elements in focus group, the number participants should be composed of 8-12 per session/discussion with similar characteristics (Krueger & Casey, 2000). The focus group discussions were very dynamic as participants were actively engaged in the discussion, although at the initial instance some were shy and a bit hesitant to speak. As the discussion went on, participants started to become open and willingly expressed their opinions regarding the topic.

As Lincoln and Guba (1985) suggest, I stopped interviewing when I reached the point of saturation, and no new information appeared in the discussions. After I conducted all the target interviews, it seemed that the data collected were already large enough. There were instances that interviews were not producing any more new or relevant information. However, in my informal dialogues with other local residents, I gathered more insights that were also helpful and crucial in the final output.
My experience conversing with these local people was uplifting as they showed sincerity in the way they responded to my questions; for some it was just like a small talk and others considered it as a learning experience. There are local people who were genuinely interested in my journey on the island, considering the difficulty of going to their villages. During the course of the field work, there were local people whom I spoke to more than twice due to the nature of the enquiry (change in perception before and after tourism awareness education was provided) whilst others were in a regular engagement, a sort of ‘on-off conversations’ during the research period.

Figure 3.10 Images of the In-depth interviews and Focus Group Discussions. Left side photo is the one-on-one interview and right side photo is the focus group with volunteer sea and forest rangers. (Researcher)

During the ‘getting there and getting along’ phases, different sectors were mobilized in each barangay and a series of focus groups were conducted. The focus group discussions were useful in observing social interactions and group dynamics. Group interactions provided the opportunity for the researcher to observe social dynamics, which according to Wilkinson (1998), provides “…an important opportunity to explore issues relevant to the person or community-in-
context” (p. 112). Furthermore, Cameron (2005) and Gibson-Graham (2006) considered it as a useful method for exploring how individual and group interactions occur and for creating new understandings. As cited earlier, participants for the focus group were selected through purposive sampling. These focus groups were not intended to be considered a statistically significant representative sample of the population (Stewart, Shamdasani & Rook, 2007), but rather, a representative which provided some insights into the local understanding of tourism. Each focus group contained a mix of men and women (deliberately, except the fishermen/farmers group), but there were occasions that there were more women than men. This unevenness could be for a number of reasons: those women on the island are active or they have nothing to do and are free to take part in my focus group activities. Conversely, men may be busy performing their everyday duties for their respective family. But it was not the case all the time as I have seen men doing nothing productive, while I was moving around the villages.

After conducting a series of focus groups, I found that a less structured approach was necessary and practical. This may in some ways concurs with the general culture of an island that more often an island space defies boundary, structure and conformity (but not necessarily the islanders are non-conformists). Local people in Burdeos perhaps are more enthused to have an open space that has less structure and rules, a sort of ‘free-living’ attitude. In one way or another, such notion is both a plus and minus factor for the research area. The ‘island space’ is regarded positive as it resulted in encouraging effects for the participants. Moreover, it also responds to the practicalities of arranging times for participants and keeping the process as beneficial as possible for participants. In some instances, the conversations at sessions were allowed to go off-topic and I allowed it. I realized this was helpful in creating a more relaxed environment, which encouraged active participation and interaction among them. On the other hand, the negative aspect of that island space i.e. less structured and fewer rules
make it a problematic ground for the local authorities. This statement will be expanded in the discussion section proceeding from the chapter after this.

As the research progressed, some of the perceived difficulties of participatory action research including focus group activities ended up as valuable medium in the overall research process. I agree with the idea of Dick (2002) that spaces can be transformed through research process, what was previously a neutral space can be transformed to one of uneven power dynamics. If it is acknowledged that the research process changes spaces, then it can also follow that the chosen space can influence the research process. As mentioned earlier, focus group activities were held and were carried out in a variety of locations i.e. in any public space within each village that was accessible to everyone. On the island, they do not have large spaces, only open space like under the coconut or palm trees (shaded area to add some comforts to the participants) were the common venue of the focus group dialogues. However, there were times in some barangays whose village halls were available and used as venue of the focus group discussions especially during bad weather. These village halls are typically small and dilapidated with no facilities, a table and few chairs. Similarly, conducting sessions in informal situations/spaces has helped maintain a relaxed and naturalistic atmosphere, which helped participants eliminate their inhibitions as some were uncomfortable at the onset of the activity. Most of the participants who were uncomfortable are those who have limited formal education and were not familiar with structured settings like formal meetings or open forum.

Aside from the individual and group interviews, during this getting along phase I also conducted a series of community seminars/workshop. The first workshop was held in November 24-25, 2010, the second was in March 24-25, 2011 and the third workshop was held in May 26-27, 2011. After the first two workshops, another round of individual and group interviews was held. This
time, I conducted the interviews while the participants were still in the workshop area. I asked them first if they are willing to take part in the second round of interviews. Interviews went on to those who responded positively. Other interviews were carried out in their respective villages for those who were not interviewed during the workshop proper, due to time constraints.

Participants of the workshops were selected ahead of time and they were informed during the first interview. However, for the local village officials, formal written invitations were provided as they need to be officially absent from their regular and official activities in the village. Participants were elected local officials in each barangay or village (2 to 3 participants/representatives each), all elected local government officials of the municipality (mayor, vice mayor and eight council members), household owners (local village residents), public school teachers, local businessmen, representative from the Catholic Church (which is the predominant religion in the country) and representatives from civic organizations.

The participatory exercises were held in the form of capacity building workshops to assist the community in the planning of tourism development in the area in the event they embrace tourism. The workshops were conducted based on the agreed schedule of the participants. Initially, the schedule of the first workshop coincided with the local Barangay election nationwide (that was in October 2010) and because of that I postponed the activity for a month. Primarily, due to almost half of the participants are local barangay officials. I gave the newly elected village officials ample time to settle in and adjust on their new responsibilities before engaging with my research activities (seminar-workshops). In order to avoid any imposition to the local people, a community consensus has been developed as to the agreed schedule of the workshop since many of them were interested to participate in the activities. Further, since I had already an idea as to the individual and communities’ level of understanding on tourism, I
developed my seminar-workshops in such away that the participants would be on
an ‘equal playing field’. Helmore and Singh (2001) stress that a catalyst or a
facilitator should first develop an understanding of the community’s knowledge
and capacity, thus, to be supplemented by the experts’ technical know-how and
contemporary knowledge to adapt to the future changes and development. This is
one example of adaptive strategies, aside from locally grounded activity, presents
a multi-sectoral perspective and collective ‘local’ knowledge. Thus, this activity
contributed to developing human capital and, later on, may contribute to
strengthening of the existing social networks.

In the first workshop 120 participants engaged in a collective learning
process. It was a 2-day awareness education campaign to level off and provide
equal understanding about tourism. This tourism awareness educational
campaign was held in November 24-25, 2010, participated in by those who
where interviewed. The seminar-workshop, specifically the first two days, were
purely information dissemination or lecture with an open-forum or question and
answer portion. Participants were active as they asked interesting questions
regarding tourism, particularly on the future tourism development in their
municipality. On the third day, they were grouped according to their respective
village/barangays and they were tasked to read and interpret the different case
scenarios of actual tourism practices in different tourist destinations in the
country. These cases are real stories illustrating best tourism practices and
setbacks caused by tourism activities. However, as some participants are unable
to read, I flashed the case studies in the projector and read the case before the

As a group, they have collectively explored and interpreted the case and
gave voice to their own ‘perceived’ understanding about tourism. After they read
through the case, each group was given the opportunity to present and discuss
through their appointed group presenter. Based on my observation, this group
undertaking proved to be valuable in the collective understanding of an issue,
hence group members demonstrated interest in addressing social issues. It can be
seen that these people as primary subjects of this undertaking were eager to be heard and they appreciated the opportunity of listening to their opinions. Some approached me and said…

“Ma’am thank you for having this activity, this is our first time to participate ...” (Barangay Official, 11/27/10).

The second seminar-workshop was a two-day activity held in March 24-25, 2011. This workshop was the cultural, environmental and arts mapping activities. Participants were also those who attended in the first gathering as this workshop was a follow-up or continuation for them to have a full grasp of tourism development. Initially, a recap of the highlights of the first workshop was conducted to refresh the participants about tourism. Then, all the participants were briefed about the activities of the two-day workshop. On the first day, aside from the recap, the main theme was about ‘getting to know your place’. I shared with them how to do inventory of their natural, social and cultural resources that can be developed into tourism products or into other forms of livelihood. In brief, this activity was referred to as the natural and socio-cultural mapping exercise. As they were instructed, on the second day, the entire group was seated according to their barangay/village. There were 14 groups all in all. Similar to the first workshop, each group was composed of members from different sectoral groups such as farmers, public school teacher, local barangay official, business owners and others. Each group was given the whole morning to discuss, identify and write the existing resources in their barangay with corresponding assessment of the present condition and its tourism potential or touristic attributes. They were provided with materials to write on. As expected they had three sets of inventory – natural, socio-cultural and the man-made, and then in the afternoon was the group presentations. All the 14 groups presented the results through their appointed group leaders.
All the seminar-workshops were designed in such a way that participants had a lecture first, and then followed by small group activities. In other words, it was designed based on a participatory action framework where groups have to identify issues or problems, analyze, compare to their own experience (in case participants have similar experiences) then recommend future action. All the workshops conducted succeeded in stimulating strong, diverse, open communications and active involvement among the different actors/stakeholders/local people. There was a reasonable diversity of participants in most of the workshop sessions. The participants ranged from elderly people, middle aged, young, males and females. Some of them are professionals, some do not have formal or with limited education and some are representatives of their organizations. This can be considered a fairly good distribution of sectors representing the structural system existing in Burdeos. All the participants, during the workshop exhibited eagerness and were enthusiastic with regard to their future roles once tourism becomes a way of life in Burdeos. A rich discussion and wide interpretation of the different tourism practices were manifested in their well-articulated presentations.

**Accessing local people’s mind: participation in everyday activities**

Active participation in daily activities is another tool used in ethnography to be able to capture the salient information that cannot be obtained from an interview. These are actions routinely done and consciously manifested by the people without having been told to do so or performing the actions for the sake of recording. Participation combined with observation is more engaging on the part of the ethnographers. This combined task of the researcher makes the action more real. Those people under study or the researched do not have any idea or might have the feeling of ‘being threatened’ as an outsider is meticulously monitoring their actions. I explicitly employed this technique as I lived with several families to experience their way of life. I transferred from one home to
another and from one village to another, and to some extent I had been part of their family for a short while. As I lived with them, I also gained a lot of insights that usually were not explicitly exhibited beyond or outside their homes.

My active participation in their daily lives led to new friendships and trust, particularly to the community members who were ready to build a relationship to an outsider like me. The friendship built with my researched was another value I gained while engaging with this academic journey. Up to the present, I am still in touch with them and there were instances that I still ask some questions whenever I need more details. Like the case of Carbo (2009), her ethnographic journey in the study of drug use that was carried out in Barcelona, Spain, from 1994 to 1996, made her established friendship among her informants. This kind of relationship could mean forms of endearment in a destination under investigation, which facilitates easy access to the destinations on succeeding visits. This is an important aspect of ethnography, which creates concern and passion to the subject of investigation. On the contrary, this endearment might yield to a subjective analysis or biases in presenting the data gathered. This is one of the criticisms of ethnography, which implies a certain level of subjectivity. However, based on the experiences of Carbo (2009), the more she engaged in reflexive practice, it helped her to construct grounded knowledge based on the traditional know-how of the communities and her subjectivities.

Indeed, the advantage of having a prolonged engagement with the communities I did in Burdeos and the personal engagement I had with the local people, contributed a lot to the success and rigor of this academic exercise. Hence, such experience gradually and systematically paved way to the new understanding on the realities that exist in the field crucial to the development of new constructs about community development. My everyday involvement and participation in their ‘routines’ such as livelihoods, everyday conversations with
the neighborhoods, joining them in their afternoon stroll or walking around the vicinity and once in a while participation in volleyball games, resulted in a certain level of trust, friendship and openness. They trusted me and became open in sharing their thoughts and asked me different questions on the topics.

**Data Recording and Field Work Practices**

As other researchers have practiced, particularly those experienced in ethnography, recording field notes have different ways. Some write notes on the spot when events are currently taking place. Others do the note-taking at the end of the day or some may also do it after the event has taken place when one feels comfortable writing. Furthermore, there were also instances that researchers delay their note taking until they have left the study area completely (Mulhall, 2003). In my case, since I employed participant-observation, it was a challenge to record the details while I was ‘at the situation’ or on the spot, so I delayed my writing until such time that my role as a participant was done. Whereas, when I was just a plain observer, then writing down my observations most of the time was conducted on the spot. There were also instances that I wrote my observations at night (if the condition permits) when I was reflecting on my day’s activities. I normally included details such as date, site, time or activities that the observed phenomenon happened. If there were instances that I have forgotten some of the incidents, once again I look at the photos I have taken to recall those events and actions that were ‘overlooked or have been forgotten’.

With regard to my in-depth interviews, not at all times were the views and responses of the interviewees captured correctly through note taking. It was primarily due to the challenging role an interviewer like me has to employ i.e. being an observer at the same time, as I need to observe their body language, voice intonation, facial expressions and other salient points vital in this approach. Due to some lapses in my note taking, the use of voice recorder and cellular phone recorder has been useful as well my digital camera that often my student
helper or my tour guide took the photos. Transcribing was done at the end of the day every time there were recorded dialogues between the researcher and the local people. The transcribing was automatically done through the use of my laptop rather than the use of pen and paper (less tedious and time-consuming). This is to avoid the incident of losing the data. I followed a system in note taking such as indicating the person or group I conversed with, place or venue of interview or the events happening, etc. If only there is a reliable internet connection on the island, I could have saved my data every time by sending a copy of the data in my mail box. In many of my island hopping activities (most of island travels are in harsh conditions, and it was quite adventurous due island barangays/villages are facing the Pacific Ocean) I have encountered scary and huge waves that washed out some of my belongings. It was fortunate that I did not bring my laptop and my voice recorder, those would have been washed out in one of my island hopping trips. My notebook (paper) got washed out in one of my trips together with my wallet, small bag, baseball cap while my camera and mobile phone with its strap hanging on my neck were spared.

**Getting Out / Stage Three**

Getting out phase or stage 3 is categorically and physically, the last stage of my community engagement. This was when I started to distance myself from the ‘temporary family’ that I lived with, worked with for 12 months. The process of leaving the community exhibited mixed emotions both on my end and with the community. The feelings of excitement and being apprehensive on my part are largely due to the fact that I am close to achieving the final output of this challenging academic task. At the same time apprehensive because it is quite overwhelming to do the analysis part of this research due to the enormous data collected. Similarly, I felt a bit sad because I had to leave the new found friends and temporary families who were my companions on the island. They were those ‘powerless-powerful’ members of the society, from whom I have learned things that I would not be able to grasp and experience if I did not stay with them.
At this stage, I reported back the findings I collected from my respondents. Stewart and Draper (2009) view that reporting back the research findings to key stakeholders to be significant ‘although not without problems, was a useful way to discern possible applications of research at the local level, to check that the results made sense from the viewpoint of individuals professionally associated with tourism in the community and to assess future tourism research needs in the community’ (p.139). In this case, I made a dialogue and presentation only to small groups of key stakeholders involving some members of the local government, peoples’ organization (PO) and a few local people who have been part of my interviews. I was not able to present the whole findings to the entire participants due to time constraints. However, after every interview/dialogue/discussion I made sure that I recapped and summarized the points they raised and shared with me in order to avoid misinterpretation or misrepresentation. The process of reporting back the findings with the key stakeholders was simple. I presented the salient points and issues that emerged from various voices during my community engagement. I also included generalized/summarized statements with my interpretation from all the findings, and then asked for their concurrence or disagreement with the statement. Though it was limited to few stakeholders/participants, this stage was valuable for them to verify the findings and the worth of the research as a co-shared learning exercise. Through this reporting back process, it was apparent that saturation had occurred and only little new information was forthcoming (Stewart & Draper, 2009). While I received their concurrence with my general findings, they all looked forward to my longer and wider engagement after I finished my academic commitment, to help them in their tourism pursuit.

Similarly, it was at this stage where I conducted the last workshop, a training workshop for the members of Burdeos Arts and Crafts group or BACAS. This particular workshop was incidental. It was held on May 26-27, 2011 and only limited numbers of participants took part. This, in effect, was an exclusive
workshop that focused on enhancing local skills and talents in handicraft and arts production. I realized that this kind of workshop-training could be of help to them, as an extra source of living as well as a contribution to their environmental conservation program. Upon seeing a lot of plastic waste/rubbish in some parts of the coastline as well as in their damp site, I thought of possible recycling activities that will help eliminate the plastic. That was the time I thought of crafting those plastics into a yarn that can be used in crochet-making. Unlike the two previous workshops, this 3rd workshop is a technical training exclusive to the members who were interested to learn some skills on crocheting and handicrafts making. I initiated this workshop with the end view of providing a humble contribution to a few members of the communities, apart from the potential contribution to policy framework of the municipality. I regarded this is an additional ‘space’ for my observation and opportunity for them to enhance their social capital that later on can yield positive impact to tourism or any community developments they will adopt.

While doing the last part of my fieldwork, it was the time when I extended my deep gratitude to the local people and local officials for the cooperation, support, assistance and friendship shared with me. I reiterated that without their cooperation my PhD research will not come into fruition. On their end, they too expressed appreciation to me for teaching and imparting them tourism knowledge/information that is not readily available to them, as well as for initiating livelihood projects\(^1\) that are beneficial to the barangays/villages and providing them the opportunity to be heard. These were the experiences that supplement my analysis from a different perspective.

**Data Management, Analysis and Reporting**

\(^1\) Handmade paper making out of rice straw and banana fiber that are very much abundant and taken for granted and plastic bag crochet out of plastic trash/rubbish.
As an ethnographer, I analyzed my data when I first entered the field. Starting from stage 1 or gaining access to the communities, my initial observations, reflection, and analysis began. However, after the getting out phase or completion of my field work, officially it was the stage where all the collected data such as a) field notes containing observations, b) transcript from the interviews, focus group and notes from informal dialogues; c) photos and video/audio recordings; d) diary; and e) some souvenir items (that were also useful in reminding me of the events or activities), were analyzed and synthesized. In essence, the trajectory of the simultaneous data collection and analysis contradicts the positivist ‘myth’ of a clean separation between these two phases of research (Suddaby, 2006).

The researcher’s strategy or manner of interpreting the events, scenarios and relationships took place when I was in the field. Strauss and Corbin (1990) have urged researchers to be more sensitive to conditions, actions/interactions, and consequences of a phenomenon and to order these conditions and consequences into theories. As such, I adhered to their suggestions and field notes were structured similar to the guidelines of Spradley (1980), which was also espoused by Hammersley and Atkinson (1983). These include the spatial and temporal aspects; the goals, feelings, and activities of the actors; and the physical objects that are present in the situation. The entire process became the organizing thread that helped me draw the entirety of the investigation. Specifically, I structured my field notes in this way, which helped in constructing the codes/themes or categories: a) space (the physical environment); b) people (including the stakeholders how they behave, interact, dress and move); c) activity/event (actions people do or carry out/ routine or daily process of activities, this also includes special events if there are any such as fiesta, family feast); d) object (physical things existing); e) time (the sequencing or chronology of events that took place over time; f) goals (the things the people are trying to achieve and accomplish; g) feeling (the emotions felt and expressed by
the researcher and the researched/local residents); and h) all these observable events and relationships formed part of the whole social setting of knowledge construction.

Specifically, often or in the evening I had to recollect all that had happened during the day time and put them in writing through diary and annotations, or via remarks on the notes I had earlier. This helped me reinforce my memory of the proceedings, events and interactions significant to my study. If there were any similarities of the response or action of the informants I cross-referenced the statements. It was easier for me to draw categories or themes. Likewise, the recorded message I followed the suggestion of Fetterman (1989) that the researcher should edit the tapes and transcribe only the most important sections. Aside from that, I also paid attention to the recurring messages from the informants. It gave me a reference point to draw a category and theme.

Data from the interviews, focus groups, informal or spontaneous dialogues, observations, memos/diary or reflections were compiled together including photographs and voice recordings. After all the data were gathered, the first step was transcribing the transcripts as the interviews were in the local language and some were in Taglish (Figure 3. 11 data management and analysis). The data obtained through observations and dialogue with the local people were rooted in the experiences of my researched community as I listened to their narratives that are grounded and based on the social and cultural context they are living in. Right after transcribing, identifying the categories and assigning the codes were accomplished, and then emergent themes were identified. Subsequently, I reviewed again the research questions and related the themes accordingly and expounded the discussion through integration of thick description (quotations from informants), reflections and reference to the literature. Hence, this process of data collection from ethnography is comparable to a ‘puzzle-making’ process where information derived from and shared by the actors are the missing pieces
Refer to figure 3.13-3.15 for expanded illustrations

Iterative/on-going
Process

Simultaneous & On-going Data Analysis

DATA
Compilation from Interview, Focus Group, Informal/Spontaneous dialogues, Observations, Reflections, Memos/Diary and secondary information

Transcribe

Content Analysis
Manifest and Latent

Codes & Categories
1. Subdivide the data (many segments)
2. Labeling with the codes (20 or more codes)
3. Reduce over-lap (less than 20 codes)

Themes

Review of Research Questions
Assess the themes & relate it with the research questions

Draft research findings
Chapters 4, 5 & 6

Thick Description and Reflections

Discussion
Refer back to literature, relates, informs & find any congruence, similarities or differences

Knowledge/Theory Enrichment and Contribution

Framework of Pre-Tourism Development

Figure 3.11 Data Management and Analysis (Researcher)
of a puzzle. After having answered the research questions and satisfying my research objectives, the data were developed into knowledge or analogous to an interwoven piece of work.

Consistently, I practiced the iterative cycles of reflection all throughout my ethnographic journey as well as during writing the manuscript draft. All collected information was processed and analyzed manually without the use of any qualitative analysis tool or software. The accounts of my ethnographic journey were written narratively. This presents the multi-vocality of my narratives through the use of the three perspectives such as: my all ‘Selves’ and by all the ‘Others’ who have been part of this endeavor as well as the ‘Environment’ where the research action took place (Figure 3.12).

As I employed reflexivity throughout the ethnographic journey, my data analysis was based upon my understanding of ‘Self, ‘Others’ and the ‘Environment’ and the relationships that took place within the continuum of the three elements. Figure 3.12 illustrates the reflexive process and practice in my research journey. While in a constant process of reflexivity and dialogue, the interpretation of the ‘field’ or ‘realities in the field’ were analyzed and presented using these three perspectives. The analysis illustrates both the cultural and political nuances of my interactions with my researched community and interactions or social relations within the community/ies.

**Content Analysis and Coding**

Content analysis was employed by applying the process that Holsti (1968) espoused, which is through making inferences by systematically and objectively identifying special characteristics of messages. Similar to the two analysis techniques (memos and coding), content analysis also involves categorizing or coding of data. With regard to coding, it is regarded as a
Figure 3. 12 Self Situatedness within the Researched: Knowledge from Reflexive Process Model (epistemological reflexivity). Researcher)
heuristic, a Greek term which means ‘to discover something’ is an exploratory problem-solving technique without particular structured procedure being followed. In my case, I started by getting familiarized and immersed with my data through reading the transcripts several times then transcribed the raw data verbatim except for the recorded message in which I transcribed the most relevant points only after listening several times to the audio-recorded data. Three types of code have been developed: descriptive, interpretative and pattern (Miles & Huberman, 1994; Kitchin & Tate, 2000). As mentioned earlier, while I was still in the field I already developed some themes (Figure 3.11 simultaneous or on-going data analysis) that helped me in my coding tasks, which were patterned after Spradley (1980). According to Kitchin and Tate (2000), descriptions refer to the portrayal of data in a form that can be easily interpreted.

For this study, what is involved is a written account of what came up during focus group discussions and interviews. Descriptions generate ‘a more thorough and comprehensive description of the subject matter’ (Kitchin & Tate, 2000 p.233). Descriptive codes were developed first to label each section of the transcript. After developing descriptive codes, interpretative or analytical codes were developed which were used in drawing up the conclusion. This coding process forms part of the rigorous nature of qualitative research that yield to evocative analysis and interpretation of the issue/phenomenon under study. Classification, on the other hand, involves the breaking down of data into constituent parts, and then placing them into similar categories or classes (Kitchin & Tate, 2000). As a framework for understanding, Figures 3.13, 3.14 and 3.15 illustrate the coding process and techniques or the data display that were derived while reviewing, examining and analyzing the data generated from interviews, focus groups, and informal or spontaneous dialogues pertaining to local residents’ perceptions, community’s social skills, competencies and barriers to community participation respectively.

Specifically, Figure 3.13 under the major headings or categories of positive and negative, I developed themes such as economic, environmental, socio-cultural and physical. Then, each theme was expanded into more specific illustrations or manifestations of local residents’ perceptions. Figure 3.13 illustrates the coding
techniques (descriptive, topic and analytical) used in Chapter 4 that helped in the analysis of the local residents’ perceptions toward tourism. For example, the views expressed by the jeepney driver states that...

"during rainy season it is like hell driving back and forth to Burdeos, most of the time only few of us drivers can drive because not all our jeepneys are capable of manuevering tough and bumpy roads, for all you know our jeepneys are like Mistubishi Pajero a four-wheel drive (4WD) but the difference is we are the only one who built this jeepeny 4WD ( facial expressions showed a face of a proud Filipino with their hands/fists place on their chest).... Often in one way we can simply accommodate few passengers due to limited seats, in fact even our topload is also full of passengers and cargo therefore we have to go back again to the port and pick them up... although it is income for us but difficult for our body..."Driver (10/18/10)

Descriptive coding : difficulty in driving, bad/rough roads,
                    specialized/customized jeepney (4WD), limited
                    capable/able drivers, limited seats, fully loaded with
                    passengers and cargo, limited capacity, body pain,
                    income

Topic coding : road repair

Analytical coding : infrastructure development

Theme : physical improvement

In the above elucidation, it highlights the positive view of the driver sector that through tourism there will be a likelihood of infrastructure development/improvement or rehabilitation such as roads in Burdeos. Categorically, this view was highlighted under the physical theme within positive perception. Other views of community members went through the same process of coding in which elucidations on residents’ views were thoroughly discussed in Chapter 4.

To illustrate the data display as framework of reference for the first part of Chapter 5, Figure 3.14 depicts how the analysis of community members’ competencies, weaknesses and strengths as well as motivations to participate in
group/community activities was accomplished. As an example, the testimonial held by the public school teachers towards youth/student sector in Burdeos states that…

“We are happy that our students are involved in this school program – vegetable gardening (smiles on their faces). We provided the space for them, it’s a vacant space anyway, now look (pointing to the vegetable garden) it’s very nice to see those vegetables, in fact they are ready for harvest. Usually, the students water the vegetables and herbs in the morning, then during break time they till the soil and in the afternoon before they go they check their plants again. Somehow this helps them become responsible individuals…” Principal and school teachers (2/3/11)

Descriptive coding : happy, positive feeling, students’ involvement, school program, vegetable, gardening, greenery, pleasing to the eyes, students in-charge, daily task, responsible
Topic coding : school program, students’ involvement, responsible youth
Analytical coding : students/youth involvement and capability
Theme : youth’s capability/capacity to become involved

The above explanation indicates that the youth sector in particular has a great potential or positive attitude towards community participation. From the simple school environmental program, the students have demonstrated some degree of leadership and responsibility. Further, aside from the assessment and coding processes, resources/assets identification was also achieved by identifying its tourist appeal, accessibility-market access, facilities/infrastructure and readiness by the local residents themselves.

Further, Figure 3.15 is another data display where codes, categories and themes were drawn as a point of reference used in the second part of Chapter 5, which focuses on the impediments of community participation. After identifying all the categories and themes, I started drafting the presentation of the findings and discussion. As planned, I divided the presentation of the findings and discussion into three major sections that turned out to be different chapters.
In the discussion, there were challenges due to the issue of subjectivity, which was a major concern in this study. To be able to address this issue, the researcher’s self-reflexivity was used by integrating researcher’s positionality, motivation in performing the research as well as researcher's prior experiences related to the subject of investigation. The view is acknowledged by various scholars such as Tamborini (1997), Piaget (1970), Maturana and Varela (1985) in synthesizing the findings that knowledge is not a direct representation of the world, but is rather a representation of the experience of the world. Winograd and Flores (1986) shared the same supposition that ‘knowledge is always a result of interpretation, which depends on the entire previous experience of the interpreter and on situatedness in a tradition; it is neither ‘subjective’ (particular to the individual) nor ‘objective’ (independent of the individual) because it depends on commonly held beliefs’ (p.74). Further, any newly constructed knowledge was also influenced by the researcher’s epistemological and ontological orientation (epistemological reflexivity). This is when I practiced the reflexive approach that my field notes include annotations, personal thoughts and reflections on my own life experiences (personal reflexivity) that helped in filtering the information I have obtained and observed. However, given all the flexibilities as well as freedom to the researcher, there is still the challenge to what extent was ‘self’ or personal input used within the construction of knowledge. In this sense, I agree with Patton (1990) that qualitative analysis largely depends on the analytical intellect and style of the analyst, and that the human factor is both the great strength and the fundamental weakness of qualitative inquiry and analysis.

With this community-based research undertaking, I share and affirm the same sentiments stressed by Flicker, Travers, Guta, McDonald, and Meagher, (2007) they stress regarding the challenges of doing community immersed work that capacity building with marginalized groups may require significantly longer time frames. This justifies the longer community engagement I had with the people in Burdeos, which employed ethnography as well as participatory action research. This approach proved to be effective in ensuring that I have reached a range of stakeholders/actors (identified earlier) with diverse outlooks to
Figure 3.13 Coding process and technique used to understand local residents’ perceptions and attitudes toward Tourism. (Researcher)
Figure 3.14 Data Display on understanding community’s social skills, competencies toward community participation. (Researcher)
Figure 3.15  Data Display on understanding barriers to community participation. (Researcher)
triangulate and provide desired information in response to the research questions from a sociological standpoint. This research does not aim to generalize, but develop a guideline or model and justification of the value pre- (tourism) development assessment that may be transferable to other or similar contexts.

**Narrative Summary**

Data were synthesized through a narrative summary. Chapters 4 and 5 present the findings in a narrative form depicting the actual voices of the researched, as well as my own voice through excerpts from my diary or notes. Narratives are through thick description or quotes from different sectors emphasizing the similarities or differences in their opinions. I provided several quotes to substantiate the issues being discussed then followed by my own analysis and reflections. According to Roen, Rodgers, Arai, Petticrew, Popay, Roberts and Sowden, (2005), the narrative summary approach involves the ordering of primary evidence coupled with commentary and interpretation. They added that this approach is flexible and can cope with a large evidence base comprising diverse types of evidence. This approach also gives the researcher flexibility to present the respondents’ articulation of their own viewpoint and considerations.

When a researcher claims to have used ethnographic methods, it can be assumed that the researcher became familiarized with the culture of the community under study through immersion and participant observation (Boyle, 1994). Thorne (2000) stresses that ethnographic analysis uses an ‘iterative process in which cultural ideas that arise during active involvement in the field are transformed, translated, or represented in a written document’ (p.69). Various categories and emerging themes are identified through sorting of data. It may also identify any inconsistencies, deviations and contradictions from the data. After identification of the details as well as the inconsistencies, the next step is drafting the conclusion from the phenomenon that occurred.

After I had physically left the research area, and while I was writing the manuscript, I still maintain regular communication to my key informants through
mobile messaging (SMS), which also helped me to clarify some queries. Indeed, the entire experience produced an immense amount of descriptive, interpretative and analytical data that were later transformed into a concise narrative illustration of the issues being investigated.

The format or the data management stated above was applied into the responses of my informants from different sectors, such as the group of fishermen, farmers, public school teachers, etc. both in individual interviews and focus groups. Cognizant of the nature of my research – ethnography and participatory action research, the process of analysis and reflection was on-going and continuous (refer back to Figure 3.11). However, after I had gathered all the data needed, I reviewed and read again what I had done previously, then compared it with the latest data I gathered. I looked for similarities, differences or contrasting viewpoints from the responses. This process led to my interpretation and understanding of the individual or group perceptions on tourism. As a result, the analysis is a rich interpretation and the conclusion may be relevant not only to the researcher, but to others (developers, NGO, government, other researchers) as well.

**Achieving Trustworthiness: Criteria and Techniques**

In qualitative research, trustworthiness is an important issue to address and the central criteria for the research rigour. For positivist research, criteria for trustworthiness are validity, quantifiability, objectivity, reliability and generalizability. In this study, how should trustworthiness be judged? What are the relevant criteria appropriate in this descriptive study?

Lincoln and Guba (1985) propose credibility, transferability, dependability and confirmability as relevant criteria to establish trustworthiness in this type of naturalistic research. These criteria or standards require some degree of flexibility. Such flexibility happens when findings are not necessarily transferable and dependable, due to context sensitivity. Furthermore, four years later, Guba and Lincoln (1989) operationalized the criteria by defining eleven research techniques: prolonged engagement, persistent observation, triangulation, peer debriefing, diverse case analysis, referential adequacy, member checks, thick
description, dependability audit (including audit trail) and reflexive journal. Some of these techniques were also put forward by other researchers; some of whom expanded these techniques, e.g., Erlandson, Harris, Skipper, and Allen, (1993) and Lennie (2006). Firstly, the prolonged engagement refers to the researcher’s physical immersion with the study area. Part of this prolonged engagement was the researcher’s practice of persistent observation of the researched where details and those ‘unspoken peculiarities’ were explored and understood. My one year engagement in the field has contributed or satisfied the first two techniques as I became part of the environment and less of a novelty (Lewis, 2009). Being part of the environment, I had greater opportunity to observe and experience the daily lives of my researched. Hence, it provided acceptable interpretation of the meaning of events and actions in the field.

The second technique is triangulation. As defined, triangulation is the use of multiple methods and sources of data collection that provides or guarantees similar findings of the study. Denzin (1978) identifies several techniques of triangulation, these are: data triangulation, investigator triangulation, theory triangulation and methodological triangulation. In this undertaking, I complied with all the techniques that guarantee rigor and trustworthiness as I utilized various sources of data in the research process. With respect to investigator triangulation, which refers to the employment of several researchers or co-researchers, this study which involves various communities or local residents as my co-researchers served the purpose. Further, this study also complied with the theory triangulation or inter-disciplinary triangulation, due to the use of various inter-disciplinary theories in analyzing and interpreting the data such as social capital, collaboration theory, stakeholders’ theory and social exchange theory from sociology, social psychology and community development disciplines, social/cultural anthropology and tourism. Lastly, the methodological triangulation was achieved through the use of combined instruments such as in-depth interview, focus group, participant observation, participatory processes informal dialogues and secondary data analysis. Through these various sources of data, I was able to generate different perspectives on the issues being studied. This broadened my understanding of the study in context. This was considered time-consuming, but besides providing a validity check, it also gives added depth to the description of
the social meanings involved in the setting (Hammersely & Atkinson, 1983). As suggested by several researchers, aside from multiple methods of data collection, attention to the processes associated with cyclical and action-oriented nature of action research can also enhance the rigour, breadth and depth of a qualitative study (Staley & Shockley-Zalabak 1989; Dick, 1992, 1999; Lather 1991; Lennie, 2006).

A third technique is peer debriefing. The purpose of peer debriefing as contended by Lincoln and Guba (1985) is to enhance the credibility or truth value of a qualitative study, by providing ‘an external check on the inquiry process’ (p. 301). It is when a researcher sought other professionals or experts who are not familiar with the study, but have an idea of the issues in general terms to reflect on methods, interpretations of what happened and preliminary conclusions (Buizer, 2008). In my case, I partly satisfied this as I discussed some of the methodological issues with a professional while I was in the process of doing ethnography. My debriefer is considered both as an insider and outsider. He is an insider because he is familiar with the study area or physical setting of Burdeos. He is considered an expert as he has his doctoral degree in Education. On the other hand, my debriefer is considered an outsider due to his unfamiliarity or limited information with the focus of my study. In both ways, his insights and comments on my work provided me space for more reflection and self-examination.

The fourth technique is the diverse case analysis. This technique requires the researcher to continuously develop and modify any emerging theory, exploring cases that do not fit as well as those which might generate new knowledge. Diverse case analysis seeks to ensure that all possible perspectives are taken into account, and that interpretations of important, significant, or powerful people do not overwhelm others. In my study, in so far as my findings are concerned, no deviant case has been found, every detail forms part of the over-all interpretation of the context.

The fifth technique is referential adequacy, which refers to the need for concepts and structures of meaning within the study to clearly reflect the
perspectives, perceptions, and language of participants (Stringer & Genat, 2004). This was achieved in my study when I made use of my participants’ experiences and perspective using their own language and were interpreted through the use of the existing theories. An example of this is the use of the social exchange theory (SET) to interpret their perceptions and valuation of tourism. Directly quoting their voices to highlight some issues was consistently applied in the data analysis.

The sixth technique is member check, which refers to the opportunity of the research participants and respondents to access and review the information they shared to the researcher. This process ensures that the participants’ perspectives and experiences were correctly captured and well represented in the final output of the study. This being one of the key requirements to establish credibility of a study, I reached out and discussed my findings with my researched prior to leaving the field. As part of my ethical responsibility with my researched, I consider that reporting back the research findings complies with the principle of fidelity i.e. being honest and truthful with them. Briefly, it is a process by which the accuracy of the findings is guaranteed by the researched.

Another technique is thick description, which is the written account of the findings, observations and experiences of the researcher that give the full account of the engagement with the researched. Starting from chapter 3, the methodological process up to the analysis and discussion chapters, I explicitly described the participants, themes in-depth as well as the research setting. All the chapters of this study can vouch whether I conform to the thick description requirement of ethnographic research. Second to the last technique is the reflexive journal. Reflexive journal can also be regarded as researcher’s diary where accounts of his/her entire research experience are preserved with annotations, reflections and comments that are very useful and critical in constructing the final reports. The reflexive account of this study was manifested in the analysis section. And the last technique is the dependability audit. It pertains to the audit trail whereby the research process is being examined starting from defining the research problem, data collection up to data analysis and were made available to the participants and other concerned. Specifically and most important tool to measure the effectiveness of this technique, [whether it has been
achieved or not], is through the assessment of this thesis by both the internal and external reviewers.

However, there were challenges along the way that the trustworthiness issue will shake off researcher’s balance, threatened by the following manifestations: a) involvement with the respondents through ‘going native’ and over-rapport during trust building and rapport with the respondents (Lincoln & Guba, 1985); b) researcher and/or respondent’s bias by slavish adherence to earlier formed hypotheses, subjectivity and selection of data that stand out to the researcher (Miles & Huberman, 1994); and c) biases in data gathering techniques, researcher inadequate attention to details, lack of precise checking of the data codes and inconsistency and scrutiny of data internally and externally (ibid).

Practically, I employed the above techniques to varying degrees. Indeed, it was deemed important to present all the above to ensure that this research study went through a rigorous process that is expected from doctoral research. However, as a neophyte researcher, this thesis may be subjected to more critical judgments and reviews due to the manner that this was presented. Having this written in a first person style like an auto-ethnography, this thesis can be possibly reviewed/examined through the suggested criteria of Richardson (2000, pp. 15-16 cited by Holt 2003) when reviewing personal narratives or manuscripts that include both evaluative and constructive validity techniques. The criteria are: a) Substantive contribution. Does the piece contribute to our understanding of social life? b) Aesthetic merit? Does this piece succeed aesthetically? Is the text artistically shaped, satisfyingly complex, and not boring? c) Reflexivity. How did the author come to write this text? How has the author’s subjectivity been both a producer and a product of this text? d) Impactfullness. Does this affect me emotionally and/or intellectually? Does it generate new questions or move me to action? e) Expresses a reality. Does this text embody a fleshed out sense of lived experience? Auto-ethnographic manuscripts might include dramatic recall, unusual phrasing, and strong metaphors to invite the reader to ‘relive’ events with the author.
To this end, this work is part of the open-ended process, which I support what Lincoln and Guba (1985) share: ‘we wish to call attention to the fact that naturalistic criteria of trustworthiness are open-ended: they can never be satisfied to such an extent that the trustworthiness of the inquiry could be labeled as unassailable… Unlike conventional inquiry: naturalistic inquiry operates as an open-ended system; no amount of member checking, triangulation, persistent observation, auditing or whatever can ever compel: it can at best persuade’ (p.329).

Beyond Consent: Ethos and Ethics

With reference to the focus of this research on community development, attention paid to the culture and power relations existing in the community, the study involves interaction with the community in different stages through ethnography and participatory action research. As such, within my research project, the ethics and relations of power between me and the researched were enmeshed in the same networks of collective relationships that inform the results of the study.

“When you begin doing ethnography, group members are going to wonder who you are. They will listen to you and watch your behaviour, and they will draw on their own repertoire of social categories to find one that fits you. At the beginning, you will offer some explanation of what your interests are and what it is you intend to do. This initial presentation of self leads us right into the issue of research ethics” (Agar, 1996 p. 105).

The ethnographic timetable (Table 3.1) integrates the ethical issues that were considered and employed while I was conducting my community engagement. Stage 0 ‘getting there’ and stage 1 ‘getting in’ were the initial phases of the study where I conducted preliminary visits to different communities. From this period, I slowly gained acceptance in the community. The ethical issues and concerns I had, pertain to invading the local people’s privacy. I addressed this issue by asking the communities through the local village officials (barangay captains and councilors) for consent, if I can conduct individual and group interviews with their constituents. Securing consent was done through verbal communications. Consent refers to the participants being aware and having a clear
understanding of the purpose of the research and how their knowledge, values (inputs) will be utilized and processed to become a scientific basis of the study. Cognizant of the fact that some of the participants in the focus groups and in-depth interviews are illiterate, particularly the indigenous people, these issues were of primary concern. Therefore, I read and explained clearly using the local language (Filipino/Tagalog) for them to understand and decide whether they are willing to take part in the series of activities.

In stage 2 or the ‘Getting Along’ was the start of the main data collection. During this stage of data collection my goal is to have a wide understanding of the culture of the local people, the power relations that exist, everyday way of life and their perception of tourism. While I was physically and culturally engaged with my researched, I was fully aware of my ethical and social responsibility with the local people, that no harm should be inflicted to any members of the community both physical and emotional harm. In essence, this refers to the principle of non-maleficence or ‘do no harm’. This principle of doing no harm relates to another principle that is the principle of beneficence meaning ‘doing good to others’. Conducting this research may benefit the local community through these two provisions: a) giving them the opportunity to voice their sentiments or opinions on certain issues relating to their socio-economic well-being; and b) a baseline or framework for planning and policy-making for the local officials and stakeholders that are grounded on the local people’s knowledge, views and perceptions. The ethical principle of beneficence applies not only in research, but significantly in our daily lives.

Another principle that was a concern not only at this stage, but in the entire research process is the principle of autonomy. The ethical principle of autonomy refers to respect for the person. This ethical principle of autonomy was employed or manifested in several ways starting from asking for consent or approval to conduct the interviews; I also informed them the purpose of my visits; why I will be seen more often within the municipality; their roles in my undertaking; the potential benefits to be derived, the manner or process of interview, and addressing the issues of anonymity and consent to quote some of their words in the final stage of my academic research.
The last stage in community engagement was ‘getting out’ or simply called community disengagement. This process being the last phase of the ethnographic research was often ignored (Lofland & Lofland, 1984). Just like the 1st phase, the last stage is as important as the rest of the stages in community-based research. It cannot be simply ignored as the researched community is expecting something valuable or benefits will be available to them. Ethically, the researcher should acknowledge all the support, assistance, cooperation and personal/group views generated from the field. Through reporting back the research findings to the community I was able to extend my gratitude for their contributions in my study and for accepting me as temporary member of their community. Different ethical principles apply to this stage such as principle of fidelity, principle of justice, and principle of confidentiality. The principle of fidelity relates to honesty and telling the truth. When findings were analyzed and written, I captured the exact voice or words and ideas of the local people that I interviewed. The results generated from the field were reflected in the final document. The principle of justice refers to integrity and fairness. This principle can be manifested through presentation of findings in a fair manner. Avoidance of personal biases or selective presentation of findings was upheld at all times.

Lastly, the principle of confidentiality refers to the mutual agreement between the researcher and the researched. What was agreed upon during the start of my community engagement was to ensure that no one will be compromised; their privacy and anonymity must be ensured. As promised and agreed upon, every time I quote or use their words instead of indicating their real names I just used generic identification to protect their identities. There were few participants who allowed to be identified, but for uniformity I simply used pseudonyms instead. All these ethical issues - consent, confidentiality and accountability were espoused particularly by women’s organization promoting community health studies MCEWH (2000). The community health studies and community tourism development studies may share and face similar ethical issues as both studies highly involve community participation.
Finding My Voice: traversing through different cultures and diverse voices and expectations…presentation of the findings

Doing academic research, particularly a bottom-up approach, entails a lot of patience, wisdom, dedication and perseverance and commitment. From the initial conceptualization of the research topic to defining the research problem, questions and goals as well as the research design, selecting research methodology up to data analysis was indeed a daunting task for a researcher, particularly to a PhD student like me. I grappled with the manner of presenting my findings that comes from wanting to find a balanced voice to explain conflicting issues emanating from the academic world, the research community and my personal interests and views. I need to produce a thesis that clearly problematizes and critically analyzes issues based on philosophical discourses dictated by academia. Hence, I am expected to produce my own scientific output grounded on empirical work that may contribute to the existing knowledge in community tourism development, specifically from the context of the pre-development phase. With reference to my personal and practical goals of doing this research, my own passion and interest in community and rural development, this research tried to provide tangible contribution to the researched.

Being exposed to many debates in academia, particularly between qualitative and quantitative research approaches, I as a neophyte in this rigorous world of research find it problematic how to present ‘myself’ in my research work. It was considered a challenge to find a voice that can put together the different perspectives and views as one. I understand that having a single voice would undermine the other perspective and may not be able to illustrate the holistic picture of the researched. The challenge was whether I shall adopt a first person narrative or third person ‘neutral’ academic/scientific style. I understand that it is always safe to use the latter i.e. the neutral style in the final presentation of the research study. This is similar to one of the recommendations of González and Lincoln (2006) on how to meander through multiple perspectives in non-traditional cross-cultural research. I recognized that instead of trying to create a balanced voice in this output, the use of multiple voices to ensure that majority of the perspectives - the ‘other’, the ‘self’ and the ‘environment’ are integrated. As
This challenge posed, Jamal and Hollinshead (2001) assert that narratives are regarded as ‘localizing validity’ (p.77). It is a way to demonstrate to the reader how the text was influenced and shaped by the researcher’s positionality, culture and experience or familiarity (personal reflexivity). It also reflected how the researcher’s understandings of the research topic evolved over time (epistemological reflexivity). Bruner and Kirshenblatt-Gimblett (1994), in their text about Maasai in Kenya, aside from being multi-vocal and reflexive, their narratives visibly situate their own presence and voice. I also considered what Webb and Glesne (1992) proposed in writing a qualitative thesis, these are: power, voice and politics; authorial authority, collection of evidences (narratives), researcher-participants relationships; and first or third person voice, tone used for data and theory, all these are applied in drafting the manuscript.

As I moved towards accomplishing this research, I went through various iterations, reflections, dialogic process and revisions, I expect that the different views and agenda or goals of this undertaking I presented are clearly obvious to the readers. I made use of the thick descriptions and quotations as the essential ingredients of this qualitative enquiry. Patton (1990) stresses that sufficient description and direct quotations should be part of the manuscript to allow the reader enter into the situation or empathize with the thoughts of the people presented, making them visualize the exact scenario from the field.

To help convey a sense of immediacy to the reader and to provide the reader with sufficient data, the use of thick description was used to guarantee the ethnographer’s interpretations and conclusions (Fetterman, 1989). I also included some of the body language and facial expressions in the quotations to visualize the genuine conversations as well as the authentic behaviour of the interviewee/s in an unmediated form. By virtue of this uniqueness and attributes in presenting the data, this provision gives the reader a chance to become a ‘co-analyst, experiencing the original setting vicariously, looking at the evidence’ in order that one can weigh up the interpretations and perspective and how they have changed along the way’ (Erickson, 1986 in Miles & Huberman, 1994 p. 299).
In general, this thesis was structurally developed in different ways, such as confessional, narrative, variable-orientation and conclusion (Jennings, 1999). These various ways were drawn upon the negotiation of multiple ‘I’s’ (Clandinin & Connelly, 1994). In this case, the various roles I portrayed while in the field are, as a woman, researcher, research participant-observer, student, theorizer, tourist, agent of change, catalyst and tourism expert.

Reflection on the Research Approach

Perhaps, with the dominant and prevailing ideology in the tourism discipline i.e., quantitative or positivist paradigm can possibly suppress the confidence of a PhD candidate to explore uncommon qualitative techniques. Being a novice researcher, I struggle with firm determination that all the experiences from the field are bits and pieces toward becoming a skillful and efficient qualitative researcher. After having an ethnographic experience from a place that is not ‘quite unfamiliar’ to me, I can be considered as ‘local non-local’ during my community engagement in Burdeos. There is some degree of familiarity and unfamiliarity in terms of spoken language, religion and values. Nonetheless, I am to a large extent different from my researched, due to my positionality that has been mentioned earlier. Taking advantage of the opportunity of learning with my researched, I fully immersed myself in discovering and understanding their culture or way of life through various means (participant-observation, dialogues and interviews). The individual and group engagements, both interviews I conducted might have some lapses, but with firm determination I succeeded in addressing my research questions. There were instances that some of the respondents were hesitant to speak out, but with proper encouragement, voices came out naturally expressing the hidden thoughts from them. Indeed, listening from those ‘diverse voices’ was not simply as utterance of words, but it indicates that language is both power and hope. I realized that it was important to spend most of the time listening to community members (interviewees) and not just simply talking to them and monopolize the conversation. I practiced the emphatic listening style, which gave me better opportunity to understand the researched community. I defined emphatic listening as putting my own self to the person/s sharing their personal views, sentiments and ideas on issues without any
prejudices. This as a process contributed to the reflexivity of my research engagement. In fact, this relates to my epistemological reflexivity. My reflexive practice went through the process of reflecting and analyzing both my previous and current experiences (constant inquiry into my own being or position in the research) with reference to my researched. Indeed, it was a dialogical and relational process that is on-going engagement (Cunliffe & Easterby-Smith, 2004). Further, the ‘friendship’ developed among the local people while on the field helped reduce the ‘power differentials’ that exist within the community.

By employing several research instruments and portraying several roles while conducting the research, it yields to accumulation of pluralistic perspectives. The immense raw data available cannot be regarded as the ‘new knowledge’ yet, not until it has been processed systematically, interpreted through the use of the existing theories (finding the congruency or even deviation) and through reflexive critiquing. Cognizant of the fundamentals and challenges in the post-positivist qualitative research, I was reminded that a researcher must be reflexive like a bricoleur who understands that research is an interactive process shaped by his or her personal history, biography, gender, social class, race, and ethnicity, and those of the people in the setting. As such, the bricoleur acknowledges that science is power, for all research findings have political implications (Denzin & Lincoln, 2000). The interactive process referred to involves defining one’s entanglement in relation to the research. Ateljevic, et al., (2005) identified different entanglements that influenced or shaped the dynamic process of producing and reproducing knowledge, these entanglements are the micro and macro influences. According to these scholars, macro influences are ideologies/ legitimacies that dominate in the academic world that can work to either motivate or suppress the confidence of academics to explore less-accepted qualitative territories. Another macro influence is the research accountability, which refers to the ways in which our research is measured and evaluated. Whereas, micro influences are the researcher’s positionality and intersectionality with the researched. Positionality is the ‘Self’ looking into the ‘Other’ in a reflexive manner, challenging and uncovering the complexities and negotiations that entangle the researcher with his/her research. Intersectionality with the researched is the manner of relating or engaging the Self to the Other and to the
Environment, there could be instances that the Self has a preconceived ideas/assumptions prior to engagement with the Other that may influence the production or construction of new knowledge.

During this ethnographic journey in Burdeos, although I was researching the viability of tourism as a socio-economic development option for the local people, I obviously was not able to remove myself from being a different persona (self) as ‘tourist self’ ‘woman/mother self’ ‘local self (Filipino)’ ‘researcher self’ ‘former government authority self’ and a ‘privileged/blessed self (traveled and educated self)’. These are all about me, myself and my being that influenced how I perceived the world, my research and the researched which was transformed by the meanings carried by these physical, social, emotional, political and religious signifiers (Hoskins, 2000; Lyle, 2009). At the initial stance, I was perceived to be just one of the tourists or backpackers, a transient guest and a tourism officer, but after sometime when I negotiated my role, they perceived me as a researcher, an agent of change, developer, catalyst and an expert. Changing roles from one to another reminded me of Marcus’ (1998) comments about Martin’s (1994) ‘flexible’ bodies and emotions: medical student at one site, a volunteer at another and corporate trainee at a third.

Indeed, this qualitative research exercise was enriching and has been a ‘world of discovery’. The process of knowing the unknown or understanding the ‘Others’ on my perspective is deeply entrenched of ‘who I am’ who entered in the lived spaces of my researched for a period of time. It was also empowering and emancipating both for the researcher and the researched. If this exercise was conducted based on a dominant philosophical positivist paradigm or quantitative approach, the concept of ‘power’ could not be emphasized or may not emerge. As power exists between the researcher (myself) and my researched and the power itself that operates within the researched community. Therefore, in producing the final output of this endeavor, I am always explicitly ever present as I use the first person approach in writing, telling the stories as I experienced them and supported by the shared stories, responses as were told to me by my researched. From the rich data generated there were variables or concepts (individual or community values and dependence) that manifested power as a
major intervening factor for local people to engage in community participation, support the development and perception on tourism. Furthermore, with the one year community engagement, it helped me explore the power relations and network dynamics that exist.

Given the fact that everyone interprets reality differently, it is only valid to say that being subjective in this type of qualitative enquiry should be acceptable in academia. Creswell (1998) believes that perceptions of reality are subjective and different for each study participant and are also different from the researcher. Cognizant of the differences of perceptions, again it should be accepted that the ‘constructed knowledge on reality’ by all means must be accepted and regarded as a valid knowledge and may not be necessary similar to another contexts. This addresses the issue about generalizability of the findings that often findings are not similar in other context due to context-sensitivity. There could be some degree of similarity or parallelism, however, due to different factors that shaped the findings, the turn out of events (results) are unique and distinct. Having the local people (social actors) as my research subject, many factors influenced their perceptions and interpretations of the events occurring around them and made up their personalized interpretation of reality.

In summary, this research journey explains how my philosophical stance evolved and how it affected the way this research was carried out into the pre-tourism development assessment phase. While many of the studies are focused on the marketing (destination branding and packaging), economics (tourist arrival forecasting or econometrics), psychology (consumer or tourist behavior, motivations), this research on the other hand justifies the value of investigating the discipline of anthropology and sociology of tourism. My learning curve suggests a progressive momentum in the field of ‘tourism ethnography’. There is still much more to learn in the field as this study requires longitudinal engagement with the local actors to determine their ‘readiness’ towards meaningful participation in tourism development deliberations. Thus, this relates to what I regarded as consequential reflexivity.
PART II: Narratives and Imageries of Pre-Tourism Development

This commences part two of the study and presents the detailed findings from an insiders’ view. This section illuminates the invisibility of everyday life, making sense of the ordinary or familiar routines more examined and understood through the narrative and interpretative details of the researcher’s year-long ethnographic journey on the island of Burdeos, Quezon, Philippines from mid July 2010 to July 2011.

This part of the study, with reference and connection to chapter 3 are the illustrations and manifestations of the researched in relation to the research objectives, thus, a continuation of the ‘En Route’ journey that was identified in chapter 1. While the first three chapters provide the contextual, theoretical and methodological foundations, the following three chapters explore and address the research questions/objectives extensively. Chapters 4 through 6 detail the emerging themes from my ethnographic study as well as theoretical enrichment, followed by the conclusion, recommendations, significance and contribution of the study.

Figure II: En Route illustrations of the ethnographic journey
CHAPTER 4

TOURISM THROUGH THE EYES OF THE LOCAL PEOPLE ‘accessing the local minds’

Introduction

This chapter presents the narrative accounts and imagery of how local people in Burdeos perceive tourism highlighting not only what was told and verbalized, but the narratives illustrating my own stories, thoughts and observations as I experienced them. Specifically, this chapter addresses the first research question, i.e. What are the perceptions of the local residents in Burdeos municipality of tourism?

Understanding and recognition of local residents’ attitudes and perceptions toward tourism development is integral in the success and sustainability of any tourism development. A large number of studies have examined resident perceptions and attitudes as well factors that have influenced community members’ attitudes and perceptions (Gursoy, Chi & Dyer, 2009). Most of those studies are based upon the context of existing tourism development, which suggests that locals tend to have positive perception and attitudes because they see tourism as an economic development tool (Gursoy, Jurowski & Uysal, 2002). However, in the study done in Viengxay, Laos by Suntikul, et al., (2009) where tourism is on its very early stage of development, local residents have already expressed positive perceptions and expectations with tourism. In the context similar to Burdeos where tourism is non-existent, the local residents have already professed anticipation of economic benefits. Why the majority of the local residents of Burdeos demonstrate positive perception toward tourism? How come only few among the interviewees shared negative thoughts towards tourism? How can these variations from local residents’ perception can be explained and understood? Similarly, this research attempts to understand the critical factors that influenced local residents’ willingness or unwillingness to support tourism development.
While many communities were not asked whether they want visitors, this endeavor promotes the supposed basic requirement in any tourism development, that is, to ask, and solicit local residents’ views prior to any community development or changes to happen. Based on the literature, only few have endeavored to embark on activities such as this.

Community or local residents’ attitudes to tourism or in any form of community development vary considerably. There are many factors affecting local residents’ perception toward tourism such as socio-demographic and geographical proximity/distance. In the case of Burdeos, where the municipality does not have any concrete tourism development with few tourists, who have visited the island, it is still insufficient in bringing about small changes in the communities. Hence, the local government as well as the local people still considers that tourism is yet to exist in Burdeos.

As an observer, I explored what people say and view about tourism, community development or issues related to their economic conditions. While in the process of doing the communication exchange with the local people, the local people themselves reflected, learned and some influenced others.

Just like a coin, community perceptions have two sides, residents who are optimistic and the others are pessimistic. These perceptions depend on whether the community regards itself as fundamentally cohesive and working towards one goal. This could be characterized by individualism or association or even competitiveness.

Responses from the interviews and focus group activities were not very diverse, as they have demonstrated a common perception regarding tourism. However, there is a unique perception that truly deviates from the general positive belief towards tourism. Based on my observation, and based upon the respondents/local residents exhibited body gestures, they displayed a great deal of interest in tourism, which gave me the opportunity to further investigate how these local people will become part of the tourism development on the island. Hence, this resulted in a rich textual data that constitute the narratives of the pre-
tourism development assessment phase in which this thesis is drawn. Due to the fervor, quantity and breadth of the responses and behaviors, it is well-suited to address the particular research question regarding the local residents’ perceptions on tourism. I synthesized the responses of the interviewees by identifying any similarities or differences in their views. Followed by identification of common themes or codes and then classified or categorized their responses accordingly. The emergent themes/codes were categorized into four themes; these are economic, socio-cultural, physical and environmental. Under each theme responses were specifically coded.

Specifically, with reference to Figure 3.13 (from previous chapter) illustrates the themes that emerged from the data source, which illustrate community members’ perceptions and attitudes toward tourism. Since local residents have diverse perceptions, I categorized the responses based on the interviewees’ positive, neutral, negative and wishful thinking. Some members of the communities expressed excitement, hope from the current (frustrating) conditions, and comparison with the existing tourists’ destinations, while negative views’ manifestations were through the exhibited actions or attitudes shown to me when I visited the barangays/villages. These manifestations were reflected from their rude behavior, in a ‘fighting’ mood, disrespectful, as well as my interviews were rejected. Likewise, neutral views manifestations were seen from the local residents’ concerned attitudes toward future generation and condition of the island, knowledgeable about the negative and positive impacts and conditional thoughts as to the scale of development. With regard to wishful thoughts, community members are looking forward to investors, yearning for some improvements, imagining the island with tangible developments associated with tourist destinations such as airport, hotels, resorts facilities and visibility of foreign visitors.

Local People's Initial Perceptions

As planned and designed, gathering local residents’ perceptions toward tourism was conducted based on two scenarios. First, is prior to tourism awareness education campaign and second, is after the awareness education intervention has been conducted. As cited earlier, local people in Burdeos possess
zero to minimal or limited tourism knowledge and exposure. With that, I am interested on how these people view tourism and what intervening factors shaped their ‘uninformed or informed’ thoughts about tourism.

**Positive Thoughts**

Given the fact that majority of the respondents and interviewees are non-degree holder with limited/basic educational attainment, responses were basically all positive and limited to only few and generalized notions of tourism. Table 4.1 presents the emergent key themes:

Table 4.1 indicates some of the initial perceptions toward tourism without any intervention, i.e. no awareness and education campaign has been conducted. As the table shows, the local people automatically associate and equate tourism with ‘money’. Indeed, it is the commonly held belief of the majority.

The table presents how I progressed from documenting key findings to identifying emergent themes. Notably, these key emergent themes support extant literature and, as observed, those social actors/local people who are regarded as educated, perceived tourism beyond economic benefits. Nonetheless, interviewees such as farmers, housewives and indigenous people who have limited awareness and with minimal educational attainment perceived tourism as a source of income/money.

In my one-on-one dialogue with the local people, it helped me uncover how majority of the local residents perceive tourism positively, how these positive thoughts were formed and shaped, and understand the meanings behind why Burdeos residents feel the way they do towards tourism.

**Economic Theme**

Tourism is perceived to be a ‘money-making’ activity that equates to proliferation of money to the local people. Money is perceived as the measure of having a good life or quality life. The concept of having ‘money’ and quality life being the fundamental goal of the local residents was consistent throughout all the
<table>
<thead>
<tr>
<th>Sector</th>
<th>Economic</th>
<th>Physical</th>
<th>Socio-Cultural</th>
<th>Environmental</th>
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</thead>
<tbody>
<tr>
<td>Housewife/Women</td>
<td>Money/Income</td>
<td>Electricity Improvement</td>
<td></td>
<td>Beautification and Cleanliness</td>
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<tr>
<td>Fishermen</td>
<td>Money/Income</td>
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<td>Conservation and Preservation</td>
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<td>Farmer</td>
<td>Money/Income</td>
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<tr>
<td>Student/Youth</td>
<td>Money</td>
<td>Electricity Improvement, Port Improvement, Increase in Ferry schedule</td>
<td>Hope</td>
<td></td>
</tr>
<tr>
<td>Barangay (Village) Officials</td>
<td>Extra Income</td>
<td>Electricity Improvement</td>
<td>Local Pride, Safety and Security</td>
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<tr>
<td>Jeepney/Tricycle Drivers</td>
<td>Money/Income and more travelers</td>
<td>Road repairs and Improvement</td>
<td></td>
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<tr>
<td>Small Business Owners</td>
<td>Money/Income and new line of business or business expansion</td>
<td>Electricity Improvement</td>
<td></td>
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</tr>
<tr>
<td>Public School Teachers</td>
<td></td>
<td>Electricity Improvement</td>
<td>Quality of Life and Community Identity/Pride</td>
<td>Beautification and Cleanliness</td>
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<tr>
<td>Indigenous People</td>
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<tr>
<td>Municipal Government Officials</td>
<td>Income, Tax and more government services</td>
<td>Port Improvement, Increase in Ferry schedule</td>
<td>Local Pride, Safety and Security</td>
<td>Environment Conservation and Protection</td>
</tr>
<tr>
<td>People's Organization</td>
<td>Extra source of livelihood</td>
<td>Port Improvement, Increase in Ferry schedule</td>
<td>Quality of Life and Community Pride</td>
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villages/barangays. Certainly, common and apparent response in all my interviews regarding local residents’ views about tourism was the concept of ‘money’. Respondents acknowledged outright the economic benefits associated with tourism. This kind of acknowledgment of the local residents indicates a positive perception. Hence, this view originates from the idea that tourists especially foreign travelers are categorically ‘rich’ individuals, enjoying life and who love to explore beautiful places. The word ‘rich’ for these people is equivalent to money or cash; as such, they are perceived as people who would be spending huge sum of money in the destination that local people will enjoy. This basic or naive perception of the local people in Burdeos has a deeper foundation or underpinning.

“I know foreign tourists and Filipino who are rich, when they travel they stay in big hotels, am I right? Then, they pay that hotel and they order for food, I am sure what they order must be expensive like seafood, here if they buy seafood it is not so expensive (with some hand movements pointing to the sea)… my husband will look for fresh catch and we will give them discount… I hope in the future they (tourists) will come here (there were smiles on their faces)”…Fisherman and Wife (9/2/10)

In contrast to the above quote, another resident described foreign tourists whom he met on the island as…

I thought tourists always stays in nice hotel, but I saw 2 tourists (both men) they went on surfing and they just pitch their tents, they were so simple, but I know they are rich (his eyes blinking seems lots of questions in his mind). They brought their own food while they stay here, they were here just for two days, they just enjoyed our beach, surfing all day and at night they just drink their beers. They simply said ‘hello’ to us and I said ‘hello too’ but didn’t engage long conversations, maybe because they don’t want to be disturbed, they just want to be on their own… they seem to be nice people, they are white and blonde, maybe Americans … Local resident/Fisherman (9/12/10)”

These quotations not only show the dichotomy that local people uphold with tourists, but also tourists are subject to local people’s attention and monitoring. They are not yet accustomed to seeing foreign nationals on the island, but they show warm hospitality to the tourists. Despite local residents’ close surveillance with the tourists; they could not identify the exact nationality of
them. The typical Westerners are always regarded as Americans by Filipinos in the rural area no matter where these tourists came from, colloquially called as ‘Kano’ short for ‘Amerikano’. Because of the impression that tourists especially westerners like the ‘Kano’ are rich. These local folks are excited and happy to see them on the island. Statement 2 implicitly reflects the perception of the local resident, his ‘mistaken view’ that tourists normally stays in the hotel, but because there was no existing hotel on the island these tourists opted to pitch their tents.

In my primary school years, I had similar perceptions that whenever I see foreigners, my belief is that they are indeed rich people. To quote my personal note/ reflection in relation to the responses of the local people:

“I remember I have similar perception that whenever I see foreigners just like those Mormons or Latter Day Saints missionaries that I often see when I was still a kid who sometimes played with me and my playmates on the streets, who went house hopping to preach. They were very visible in our village in the city even up to present and I look at them as rich people because they are able to travel all the way to the Philippines. I am similar to these local people, we have same belief and it is very shallow perception if I may say...” Diary (9/12/10)

Perhaps having limited knowledge (during my primary years in school) and experience, it is typical to have a very naive perception on something that more often what we think is always right without proper reasoning or good foundation of our judgment. Such perceptions are typical manifestations that require certain degree of education and awareness in order to have wider understanding and familiarity on issues or information. This instance indicates a social representation that being uneducated local people they are disadvantaged by the tourists who are regarded as affluent and privileged.

“Now I can laugh at myself, I was so small-minded when I was young. If only I followed my parents advice to keep on reading newspapers and write what I have understood, perhaps I may be a bit of a book worm by now, but I’m not just interested in reading. I always fell asleep. Now, since I have traveled a bit, studied in various countries, explored and experienced different cultures and have friends from different parts of the world. I am now aware why people travel, totally different from my ‘very young’ perspective...” Diary (9/12/10).
Owing to the lack of education, the local people’s myopic mindset and limited information failed to provide them the opportunity to broaden their perspective and horizon. These local people maintain such narrow perceptions because of the scarce or limited opportunity to gain knowledge. This is the reality that exists in Burdeos; due to limited access to formal education and the majority of the population is poor, living on the average of US $2 or less per day. Their basic goal is to earn additional income that would help them sustain their everyday lives. Similarly, their positive perception of tourism was influenced by the destiny that other Burdeos residents had. The destiny referred to is the opportunity/ies other residents had, for instance there were local residents who are married to foreigners and leading a good life in and out of the country.

*My neighbor’s daughter even though she wasn’t able to study in the university they have good life now because her daughter met and married a foreigner, they are staying abroad, I just don’t know which country (has a smile on her face and manifests feeling of hope). When they visit here, I am happy to see them, but I also wish that later on our life will also improve like theirs. I don’t know if I want to marry foreigners all I want is to help my family from our poor condition (head moving side-ways). I want to study, but we can’t afford, may be I will look for employer to be a house helper, and then I will save to continue my studies (a little sad face)….. Youth Female (10/1/10)*

Such assertion illustrates that tourism is a picture of ‘hope’ for some. Particularly, women (young and adult alike) perspectives, tourism seems to be attributed to the opportunity of ‘meeting upon a foreigner’ who could be a potential future partner, hence, their passport towards better and improved life.

Reflecting on the above view, I succinctly wrote…

“Well, why not? This young lady placed so much hope in her future… and I thought it is good. It is very typical here in the country where there are many mixed-marriages Filipinos married to foreigners. I have seen so many couples of different races and ethnicities married to Filipinas. A foreign friend of mine shared with me that, he finds Filipinas/Pinays as charming and pretty….On a similar thought, other friends also shared with me that Pinays are exotic and very friendly that’s why they like Pinays as their partners. With reference to our color or complexion, Pinays are Moreno or with brown or tan complexion that makes our race distinct, but these days more Pinays wanted to have fair complexion like
other women with such complexion. Having fair complexion normally equates to beauty as the commonly held belief of Filipino women... Perhaps these ‘hopeful’ young ladies of Burdeos may have that chance to come across with foreigners that hopefully may direct them to their dreams..... Diary (10/1/10)"

“But beyond those physical attributes that Filipinas possess, we are great people whose hospitality or hospitable attitude in nature is beyond comparable. The tender loving care, dedication, loyalty and hard working attitudes are values that most of my foreign friends appreciate, which is also similar to the admiration of the foreign employers of the Filipino Overseas Workers (OFWs) elsewhere.....Diary (10/1/10)"

There is a big disparity between rich and poor people on the island. Normally, those who are regarded as ‘rich’ own big parcels of land such as coconut plantations and rice fields and usually reside in Manila or abroad, but there are few who still reside in Burdeos. On the other hand, those who are considered ‘poor’ are literally poor. They do not have their own resources that they can depend on and purely relying on sea resources like fishermen that live on a day to day sustenance. However, there are still few among the residents who are, despite of owning properties such as house still regard themselves as poor because they do not have extra source of income to acquire or buy home appliances and some personal stuffs.

In my two interviews, the interviewees have similarities in terms of economic status that can be regarded as local elites on the island. They are both owners of the two islands in Burdeos. These islands are Malaguinoan with the size of 60 hectares and a 42 hectare Anilon island. The first interviewee is a member of the family who owns the island. He is the main care taker of the property. During my interview the care taker shared their vision of developing the property into a modern beach resort, but due to unavailability of funding they are unable to pursue their dream. The island is very nice with well trimmed Bermuda grass, palm and coconut trees, fine white sand beach and blue-green water. Many have frequented the place particularly during summer season for family picnics. They do not charge so much only few donations for the use of Nipa hut cottages and for clean-up (maintenance purposes). The care taker asserts ...
“if only there is a rich person who will invest here, this place can be a heaven, very peaceful and relaxing (his eyes are beaming and hands pointing to his surrounding).......”(care taker/ 10/6/10)

While I was enjoying the island, I appreciated the serenity and beauty of the place, took photos of the landscape and seascape. I even did a lot of my own posing through the graciousness of my key informant (my constant companion). He took photographs of me on the island. As I made some notes that evening...

“I wish I own one of those islands here in Burdeos that whenever I want to unwind and relax, I’ll just hop in here and voila! I could even invite my friends for a weekend treat; for sure they’ll love it too...”Diary (10/6/10)

On my second visit to the island in early 2011, I have learned that the island has been sold to a foreigner according to one of the sea rangers. I searched on the person whom I interviewed before, but he was no longer there and no-one was around. I tried to confirm this instance with the local government whether they are familiar or were informed about the sold property. Apparently, they too are unaware of the incident. Even up to the time I left Burdeos, there was no confirmation on the truth whether the island has been sold or not. Ironically, the municipal government is unaware of the sale. Being the front line public service, they should be on top and have a full control of the properties within their jurisdiction. However, due to the lack of ordinance and stringent policies on real property tax and property declaration they failed to monitor other activities conducted in other island barangays. Sooner or later, most of the properties will be sold beyond their knowledge, and may lead to a scenario that Burdeos is no longer owned by the local people, but foreign nationals or non-residents.

The second interviewee was a former municipal councilor who owns the Anilon Island, a 42 hectares property. Their entire family including her brother and sisters has decided to sell their property due to their financial incapacity to develop the island. As asserted...

“my brothers and sisters seem to have lost interest in this property because they have been discouraged by the slow progress of their town...we intend to lease or sell this property to the investors who might want to develop the beach front land into a resort (her shoulders raised...
while explaining that they don’t have sufficient funds to develop the island)… *in fact it is already published online as island for sale and I also intend to come up with a Facebook account to post photos and information regarding our island* (eyes expressed some excitement over their advertisements on the social networking hoping for investors)….. *Local Resident /3/15/11*”

Moreover, the owner stressed that their family was inspired by the success of the other islands in the country where tourists flock and recognized by many partly through online or internet promotions.

The above elucidation concretely indicates the economic facet of tourism, that local people will always be attracted to the lure of money over a property. They anticipate that once the island properties are developed, more economic opportunities will be available to them, and the standard of living of the communities will improve. Further, their positive thoughts even before the conduct of tourism awareness education, majority of the population have already thought of employment opportunities as a consequence of opening up Burdeos to tourists. These thoughts exactly depict their views that tourism is both a source of ‘money and hope’.

During the interview process, some of the respondents have also asked me questions that refer to their curiosity on my interest regarding Burdeos. Some of the local people posted similar questions in spite of them being informed of my role as a researcher…

*Why are you asking our views about tourism? Why is it important for you to know our ideas about tourism? What is your purpose? Will you help us develop Burdeos into a tourist destination? (a number of local residents/ various dates)*

I simply replied through reiterating my research purpose. However, I shared with them that apart from conducting research, in case my assistance is needed by their local leaders in crafting tourism and community activities I am more than willing to help them. I received a pleasant comment, which says… ‘*that’s good* ( with one resident made a thumb up). Adding emphatically… “*we are lucky to have you here* ( some head nodded as a gesture of appreciation and
...” These made me smile and continue with my tasks to uncover more thoughts from the local people.

Given the marginal or minimum awareness of tourism, the very fact that tourism is always equated with money, the local people were not aware of the ‘seasonality factor’ in tourism. The seasonal employment of tourism as a service sector is far beyond the positive perception of the local people. It is a general notion that once they open their island for tourism, tourists will come and go on a regular basis that will require local labor and bring in the needed cash by the communities.

Due to its current economic condition, majority of the population particularly those in remote island barangays, their main goal is to have a sustainable and reliable source of feeding their families. Apart from fishing activity, no other source of living is available to them. Currently, most families failed to eat three complete meals in a day, due to lack of finances to buy food. While I stayed with some families on various barangays (Figure 4.1), I regarded it as a humbling and learning experience. I practically joined the family in their every day activities from ‘dawn to dusk’. Typical of the families I lived with, the family constitutes an average of eight or ten members. On the average, a family would have five children or more. Often, the children like their parents are uneducated or with minimal level of education at least some grade levels. Some of the children especially teenagers, both male and female, have already left their home to become house helpers either in poblacion area (town proper) or out of Burdeos, usually in the cities. In addition, teenage males sought work as laborers in the construction area or as helper in other places. There are some instances that local residents who had some vocational or trade trainings or even some university education are working abroad as domestic helpers or skilled workers. As a tradition or out of their obligation, those laborers and helpers after receiving their monthly salary, they send or remit their income to their families on the island.

When I approached the families and informed them of my intention to live with them for a couple of days or so, they immediately welcomed me. However, I
noticed from their eyes a degree of apprehension. They were anxious as they are not accustomed to entertaining a visitor like me and worried because they do not know if I will be comfortable enough to squeeze in myself in their small house. As a gesture of thanks to the family, I informed them that on a daily basis I will pay for my stay and will help them in their daily activities. Again, the more they accepted me. Typical with this family, aside from their humble house made of indigenous materials (not a concrete structure), they also have their small fishing motorized boats and some may have paddled boats (only used within nearby sea shore fishing). A short reflection and questioning I did to myself…

"Would I be able to endure this, stay with the family who seems to be nice, but the place/their home seems inconvenient for me? Nonetheless, I’m grateful to them for welcoming me in their humble home…This must be learning, exciting and humbling adventure for me aside from the fact that this is part of my research. Exactly, this is what I have learned from reading about ethnography or through the works of sociologists and anthropologists, i.e. going native..." Diary (9/3/10)

I arrived at their home at around 4:30 pm, an hour before dinner time. Dinner time in the rural areas is very early around 5:30pm or 6:00pm. While the mother and some of her children are preparing for dinner, I saw them cooking rice and few small fried fish, which seem to be insufficient for the entire family. Good thing, I had a full stomach before I went to their house, thinking that they may not have enough to eat for dinner and certainly my anticipation was 100% correct.
While observing them and as I exchange dialogues with the entire family, I sense that this family similar to others, whom I encountered, expressed their intent desire to have a better life especially for their children. Both the father and mother shared to me their greatest dream and hope for their children to have a good education. While the parents were exchanging dialogues with me, some of their children were listening to our conversations and other kids were busy playing games such as hide and seek. These children who are deprived of toys and dolls would simply play games that do not require any plaything or gadgets.

"we have only simple dreams, with our big family, we have 10 children we hope that all of them be able to study not only elementary but at least secondary or high school if lucky enough through God’s help at least some of my children experience college education... but with our present condition we are unsure of our dreams and hopes will come true, we will just live each day as it comes... it is also good that we don’t get sick but look at my children they are all thin sometimes they have cough and colds and we don’t give them medicines just some herbal leaves available within the vicinity..."fisherman and housewife (9/3/10)

Another common and widely shared vision of the people is to send their children to school up to college or university. Only few of the residents in island barangays, children were able to continue their education up to tertiary level or university level. After finishing high school/secondary level, generally these children become either farmers or fishermen and a number of girls get married early or other young women look for jobs as house helper/house maid in other places outside Burdeos as far as Lucena City or in Metro Manila. This prevailing scenario of these lowly families in marginalized villages, truly depict the need for a greater economic and social development that can change the fate of the otherwise hopeless families. Cognizant of the Philippines being the only Roman Catholic country in the world where divorce and abortion are considered illegal, many foreign nationals expressed that one reason why the country does not fully achieve its desired economic progress is partly because of the church teachings. Relative to the current debates between the state and the church is the approval or adoption of the Reproductive Health Bill (RH), which according to many RH Bill will be the answer to the expanding population problem of the country as well as its economic implications.
“I am neutral on this issue; I was brought up from the precepts/teachings of the Catholic religion. I believe that being poor is sometimes due to the attitude of the person himself/herself regardless of the pressures of the outside environment (state or church). It is the individual’s judgment and decision to improve his/her life. Given the opportunities and resources no matter how trivial these resources are, it is the individual himself/herself to make the best out of it. It is a matter of being responsible and accountable with all our actions. On my end, I am satisfied and grateful of my two children and have no intention to add more, in order for me to provide for their needs and give them quality life. My hard-working attitude be it in an-office related or school-related work I made sure that I give my 101% commitment and dedication in order to be rewarded and be able to provide for my kids, thus help them achieve their own dreams. I am truly blessed that I have achieved many things in life even being married (always away from my kids due to studies and trainings abroad). The support of my parents/my family have helped me achieved these pursuits. Indeed, my parents have been my role model (perhaps my brother also shares similar regard to our parents for he is also well accomplished in his career) of becoming responsible person…” Reflection 8/19/11 written during writing the draft of the manuscript

As I continue understanding these families, I joined the head (father) of the family in his early morning fishing activity (Figure 4.2). We were joined by two other fishermen who shared the fuel expense of the boats; we embarked on a five-hour fishing trip. Through the use of fishing net, our fishing activity yielded to a generous harvest, sufficient for the three families and a few kilos can even be sold. I was not able to write my thoughts, but I vividly recalled my experience during those moments, I share …

“I hope that being with these three fishermen I can be their ‘lucky charm’ as the saying goes... ‘beginners’ luck’. It actually turned out to be such, with the good number of harvested fish; somehow I was able to help them. It was again learning, adventure and humbling experience to be with these local people who do not mind at all the scourging heat of the sun, the challenges or danger of the sea especially during typhoon season and physical challenge of tending the fishing nets regularly. While exchanging words to these men, they seem to be happy and they exude the typical quality of Filipinos who are resilient and dedicated to their work. That in spite of the hardship in their lives, they can still smile and be pleasant to the other people, strangers like me. They truly exemplify the recognition that Filipinos are one of the happiest people on Earth. As we headed back to our place, they collectively said ... our wives and kids will be happy, they will have full stomach from lunch till evening, they won’t just eat rice and salt but they can have fish soup with some vegetables... ma’am Hazel how would you like that? Do you eat fish? All the three fishermen invited me to have either lunch or dinner in their homes. I was more than excited,
so I headed to their respective homes and tried the meals they have prepared. Not only I enjoyed the delicious and simple fish dish, but the whole family especially the kids enjoyed it. Their respective families despite their destitute condition are very hospitable and friendly. More conversations occurred as they have shared with me about their life, dreams and hopes. The story continues...perhaps it could be written in other ‘space’ for other audience and reader…” Diary (9/4/10)

Figure 4.2 Left photo is the fishermen that I have joined with for fishing and right photo is the’ catch’ for that day. (Researcher)

The above depiction of rural life in Burdeos, both the told and untold stories clearly depict the main dilemma of rural poverty, which is widely spread not only in the Philippines, but in other developing countries as well. Thus, the need to overcome such situation remains as a challenge. The United Nation Millennium Development Goals (UNMDG), which in three years time, their pursuit of ending worldwide poverty must be achieved. However, with the limited time remaining addressing the poverty issue is indeed critical. Still many are living within or below the US$ 2 income across the globe. There were various initiatives and programmes that have been provided in different developing countries. However, alleviating poverty seems to be a daunting task both from the global and local authorities. Thus, as one of the initiatives, some international development agencies and organizations pursue the adoption and promotion of pro-poor tourism. It became popular particularly in the least developing and developing countries with the main goal of alleviating the destitute condition of the many marginalized communities in the countryside.
Socio-cultural Theme

Under this theme or category, local residents have varied positive perceptions about tourism, although the majority of who shared these views belongs to the educated group of the society. Those local residents who had minimal educational attainment did not disclose any thoughts with regard to this theme, but there were a few exceptions, like the case of the drivers. Specifically, the socio-cultural perceptions will be discussed, as follows:

Local Pride & Security. This perception was shared both by the municipal and barangay officials. As local authorities they have already experienced some of the tourist destinations in the country. They had the opportunity of visiting key destinations as part of the familiarization/educational tour integrated within their seminars and trainings as elected government officials. Cognizant of this information, it is no longer surprising that they recognized tourism as a tool to instill local pride among the local residents; and security should be one of the major concerns to be addressed not only by themselves, but their constituents as well. These local officials recognized that opening their municipality to tourists means that every resident should take pride of being a resident of Burdeos, that their community is unique and deserves appreciation and respect from the visitors. As proudly expressed…

“ I being an original resident of this town as well as my ancestors, I am very happy and proud to be Bordeosin ( 2 right hand placed on his chest and with strong voice to emphasize his point).... our island is very beautiful comparable to other islands like Boracay, Cebu and Palawan...at least Burdeos is still a virgin island...”Local Government Official (10/13/10)

Similar views was shared enthusiastically by other local officials. While I engage in the discussions and dialogues with the local government officials, both the elected and appointed on several occasions, it was vocally expressed that they all welcome tourism. Common views derived from our conversations as shared by the local officials strongly illustrate their willingness to embrace tourism. They expressed…
“in other island destinations, residents are very hospitable, our group experienced a welcome dance by the locals who seem to be very happy and proud with what they are doing (with very active hand movements to express their actual experience and looking at each other to seek concurrence with their common experience). We hope that once our town welcome tourists, our residents too will demonstrate same hospitality or maybe better than what we have experienced in other places, they should be taught and trained on what to do (all heads nodded to affirm with the statement)...”. Local government officials (10/23/10)

As I reflect on their responses and views about tourism, I could not disagree with them as I also have experienced the same in my local trips. However, I think what was visible and what they had experienced were all positive benefits of tourism that certainly add to the meaningful experience of a destination. I assumed that because they enjoyed most of their official educational trips, they did not bother to look beyond their positive experience, such as exploring any negative impacts of tourism in the community/ies. As expected, it is very typical for government-funded trips colloquially referred to as ‘Lakbay Aral’ or educational trip, involve a lot of local shopping, photo opportunities, meeting counterparts (destinations’ local officials) and dining. I can definitely attest to these experiences as I previously organized annual educational trips of my colleagues (Provincial Department Heads) in the provincial government both local and international tours. Based on those experiences, tourism was seen positively particularly the economic and socio-cultural aspects of the tourism industry, as everyone engaged on a heavy spending (shopping and dining). For all of us, we believe that as tourists, we have contributed to the local economy and local businesses of the destinations we visited. However, never had the opportunity to explore any negative influences experienced by the host communities. In that case, there must be a change in the course of doing the ‘educational trips’ of local government officials. There should be an opportunity to observe the holistic operations of tourism in a destination for the local officials to be enlightened and to have a broader understanding of tourism practices. Henceforth, the local authorities can adjust or modify tourism policies in their jurisdiction.

**Quality of life and community pride.** Noting one positive impact of tourism is the improvement of the quality of life of the destination community. As shared by the public school teachers and some members of the people’s organization, they
anticipated that in the event Burdeos become a tourist destination, quality of life will improve alongside the improvement of the entire municipality. They believe that there will be improvements in the services and facilities on the island as part of the tourism development. To quote some common responses…

“tourism will definitely improve our roads… schedule of electricity on the island will be extended to cater to our visitors (her voice has conviction while she carries smile on her face because of the expected improvement)…. Tourism will provide job opportunities….. because we will have tourists everyone will do their responsibilities to clean their own surroundings, it is shameful if tourists will see our dirty streets (hands clasped together as if she is praying that everyone will cooperate and become responsible to make their place orderly)….” Teacher (9/29/10)

“I look forward to Burdeos being a tourist destination. I’m sure all of us residents will benefit from tourism because there will be a lot of improvements in our town (her body language manifested a feeling of excitement). No. 1 is our road, especially the road from port up to poblacion and there will be more schedules of ferry which means we don’t have to wake up early or have sleepless night just to catch the ferry going to Real…” Teacher (9/29/10)

The two statements are clear manifestations of the local residents’ high expectations of tourism. They placed a great deal of hope and confidence that through tourism their town will benefit more than it will be harmed. This hope was further deepened as another teacher who perceived that beyond the physical changes attributed to tourism, personal values and attitudes will also be enhanced.

“For me, there will be more people who will change their attitude, what I meant is more individuals will do their best to improve, maybe children or youths will be inspired to study well… because once we have tourism there will be tourists from different places… I hope my fellow residents will not be hesitant to approach our visitors, we should show our hospitality by being helpful and be able to communicate with them very well. Perhaps, others may be attracted to take courses or trade skills employable in tourism services after finishing high school, who knows tourism in Burdeos will become a success (with her fingers crossed)…” Teacher (9/29/10)

It is clear that these residents anticipate all positive benefits once they embrace tourism. Negative impacts are yet beyond their horizon that seemingly indicate they need further information and education regarding tourism.
Furthermore, aside from the improvement of quality of life, some islanders I met regarded their island as distinct and should be seen by others. They have noted that having a few tourists on their island make them feel happy and proud. For them, it is a sign that other, people especially foreigners, appreciate their island.

According to the interviewees…

“every time I see foreigners I feel happy and wondering how did they know Burdeos... I know some foreigners are fiancee or husband of our fellow residents that’s why they are here, they want to see this beautiful place....but I can’t imagine how can they endure and appreciate the long distance travel coming here... I think we should be thankful and be proud that in spite of the distance, tourists are still attracted to visit this place...”
Local resident (10/3/10)

“Since I’m the only lodging house operating here in Burdeos, most of the tourists and visitors always stay in my humble place, though my lodging house is not so good (fingers pointed upward to pinpoint the rooms upstairs), in fact, I need to do a lot of improvements these tourists both locals and foreigners do not have a choice but to stay here ( she invited me to look around the entire lodging establishment). I am very happy every time I see new faces getting down from the jeepneys and visit my place, it means I’ll have new guests. Everytime I ask my guests why do they visit Burdeos, often and common answer...they want to experience unexplored and hidden destinations, unlike the common beach areas such as Boracay, Puerto Galera, Cebu, Batangas, Subic where most of the time especially during summer season these places are congested (casually seated and relaxed while holding her guest book and showing the guests list). And according to my foreign guests they learned about this place because of travel blogs posted by previous visitors. I hope there will be continuous flow of tourists so I’ll have good business anytime, I’ll have extra funds for renovation of this place (wide smile on her face while she held my hands)...” Lodging house owner (7/29/10)

These thoughts signify pleasure and it boosts morale of the community. Positively, they view tourism as an instrument to gain community pride. I was merely starting my community immersion to the island when I heard those varied comments and sentiments about Burdeos and its people. Their words tickled my excitement to go around to different islands and islets to see for myself how truthful those comments were.

**Physical Theme**
Road repairs & improvement. Intuitively, due to the nature of their work as jeepney and tricycle drivers, they associate tourism with this positive correlation. They believe that for tourists and visitors to visit their place they need to have good network of roads. Being drivers for years, they yearn for experiencing a smooth, seamless and comfortable driving experience not only for them, but more importantly for the riding public and tourists in the future. They have shared that for the longest time the highway to and from Burdeos and Polilio towns is in bad condition. Drivers/motorists and passengers alike earnestly looked forward to the time that the entire road will be cemented. To quote a common sentiment and experience, one of the jeepney drivers clearly illustrate the scenario…

"during rainy season it is like hell driving back and forth to Burdeos, most of the time only few of us drivers can drive because not all our jeepneys are capable of maneuvering tough and bumpy roads, for all you know our jeepneys are like Mistubishi Pajero a four-wheel drive (4WD), but the difference is we are the only one who built this jeepney 4WD (facial expressions showed a face of a proud Filipino with their hands/fists place on their chest)... Often, in our one way trip we can only accommodate few passengers due to limited seats, in fact even our topload is also full of passengers and cargo. Therefore we have to go back again to the port and pick them up... although it is income for us but difficult for our body..." Driver (10/18/10)

To show my concurrence with my interviewees I shared some of the experiences I had riding the jeepney during rainy days.

" Indeed, I experienced riding the topload in few occasions (Figure 4.3), I don’t know who among you drove that time, but one of the passengers told me that all the drivers here are really good drivers because they can endure this tough road that car drivers or ordinary jeepney drivers cannot handle...this is a good experience for you Ma’am! It is quite scary specially during rainy season when the road is very soft and muddy, that passengers can be trapped for hours on the road and if you look sideways you’ll have goosebumps (spine-tingling, see Figure 4.4) feelings due to the scene of the ravines, I always pray for my safety especially when I ride the jeepney and boats in my island hopping activities..." Diary (10/18/10)

As I witnessed how hard it was to maneuver the rough road, if one is not an experienced driver and does not have a four wheel drive (4WD) type of jeepney, the driver cannot simply make it especially during rainy season. Indeed, the ingenuity of these local people building their own 4WD type of local jeepney
is regarded as a special skill. As such, if this special skill can be further supported and nurtured, it has the potential of being a community-based automotive industry in Burdeos. Ordinarily, jeepneys around the Philippines are not as durable or as intricate as those vehicles used in Burdeos.

![Figure 4. 3 Photos of the local transportation. An overloaded jeepney with cargo and passengers traveling to and from the pier to their respective barangays. (Researcher)](image)

Another driver supported the statement earlier, who stressed his sentiments and felt disgusted with the elected officials…

“Everytime there is an election, all these candidates promised us that they will fix this road, but look its more than 50 years already and our road is still unfixed, because everytime they start constructing only few meters will be fixed, then next election is the continuation, the money alloted goes to their pocket… I don’t trust any candidates anymore… all promises, but no action… all of us are tired with all these politicians!” Jeepney Driver (10/18/10)

These concrete experiences of drivers clearly demonstrate their long time clamor for a change. They yearn for physical improvement particularly in infrastructures (road improvement). Beyond their clamor for physical improvement, they too aspire for good leadership and governance and a wishful thinking that peoples’ taxes be put in the right government projects rather than in the pockets of corrupt officials. Thus, this calls for transparency across different
levels of government, as they need concrete action from their ‘never-ending road agony.’

“The national government should provide enough funds for the rehabilitation and paving of the road at the soonest possible time...” Motorcycle/Tricycle driver 10/18/10

“Since I was young, and now my children are all grown up, this road didn’t show any improvements, what we have before 30 or 40 years ago, the road is still the same, it gets worst during rainy season. Sometimes I really don’t like to travel, but I cannot avoid because some of my children are staying and studying in Lucena, so I have to visit them and bring some fresh produce from here for their regular supply...” Local resident (12/15/10)

I fully empathized with these drivers and passengers. I had my own share of ‘adventure’ riding the jeepney from the port to the main town, I could not blame them for having negative sentiments with the politicians. Based on my experience, it was quite physically painful everytime I traverse those rough and bumpy roads, aside from heavy dust, the scourging heat irritates my skin. While during rainy season, rough roads become dangerous for the motorists and travelers. Figure 4.4 shows the challenging condition of the road during wet season.

Figure 4.4 Images of Burdeos Roads. Rough (mud-covered during rainy season) road between the towns of Polilio and Burdeos, Quezon. (Researcher)
Electricity Improvement. Continuous or permanent electricity has been a long time clamor of the residents in Burdeos. As stated earlier, only on certain time of the day or night, electricity is supplied in some of the barangays, while other barangays utilize solar power, which were selected/provided by a solar energy company. Those selected barangays in Burdeos are among the island barangays all over the country that were provided with continuous electricity by the company. The household owners has to pay a minimum fee to the solar company on a yearly basis as an arrangement. According to the residents, this is part of the expiremental project of the company, whether it would be feasible to use solar energy for all the island barangays in all the island municipalities or province.

Going back to the issue on scheduled electricity, local residents thought that through tourism there will be permanent electrification in Burdeos. In addition to the earlier statement of the residents, in which regular electricity can enhance quality of life on the island and will boost community pride, the local residents expressed that…

“*It would be impossible for us to have foreign tourists and stay here for more than one day if we don’t have electricity,. for sure they will complain because of hot weather*…” housewife (11/6/10)

“ tourists and visitors will be very uncomfortable if we don’t have regular electricity... these days with all the high-tech gadgets like camera, iphones, computer, tourists for sure will carry those gadgets and because electricity is irregular and limited, they will be dissappointed and uncomfortable...”

local municipal official (11/20/10)

Port Improvement and Increase Ferry Frequency/Schedule. The port in Barangay Anawan, Polilio is very rustic and there is an absence of basic port facilities such as comfort rooms or toilets. Local residents believe that with tourism there will be major changes and improvements in the ports. They anticipate for more traffic between Real and Polilio island, i.e. increase in the number of ferries that travel to and from Burdeos. For them, convenience and access are also important especially if there is an ailing member in the family that requires immediate medical attention. Such improvements in the transportation services will hasten medical requirements of the local residents from the island.
Often, the local people sought medical services in Lucena City. Here are some of the anticipations of the local people regarding tourism…

“We need to improve our port facilities, we don’t have the facilities and required equipments in navigation. Maybe once we open our island to tourist those provincial and national authorities will provide assistance to us. I don’t think our port will pass the standards of the Department of Tourism, so how can we attract tourists?” local municipal official (11/23/10)

“it is really difficult here in Burdeos, if we have emergencies we can’t just go to Lucena or Manila…once we have many ferries at least 2x a day, I think the people here will be happy, we don’t have to wake up at 1:30am to catch the ferry at 3:30am….”business owner (11/4/10)

The above statements are the common sentiments of the local people. As it is, Burdeos needs generous support from the national government to push forth the much needed development of the municipality.

Some Wishful Thoughts

In line with the common held belief of the local people in Burdeos that tourism is synonymous with economic gains, during informal dialogues with the local people, they are often caught in a ‘wishful thinking mood’. The local people look forward for investors who would build resorts and set up big businesses that would help improve their local economy. They always stress that no one or no resident will be able to put up a hotel or resort, they need outsiders to realize their dreams. Here are some quotes from the locals:

“I would like to see Burdeos with **hotels and resorts** lined up with lots of tourists (eyes widely open), I wish rich people will invest here, I and my neighbors will apply in the resort even as dishwasher (excited and he pointed his finger to his neighbors)... or whatever work we are suited at as long as I’ll have job ( he stood up right away and excused himself then took a cigarette and looked back at me and said) help us ma’am to develop tourism... ” local resident (10/27/10)

“I look forward to have an **airport** here like in Boracay and Palawan where tourists can easily come and enjoy our beaches, when will that be?” Local barangay official (10/30/10)
“I think, we the local officials should look into possibilities of looking for investors so that step by step tourism development will start up very soon, if no investors, we will have difficulty in developing this island into a tourist destination...” Local Government Official SB (11/3/11)

This type of behavior that the local residents exhibited indicates that the locals may find it hard to initiate community based-tourism as they have different views of what type of tourism is good for them. Thus, they may rely on the external source such as foreign investors to initiate tourism development. This notion or attitude concurs with the view of Scheyvens (2002) that communities or local people rarely initiate tourism development without input from an outside source such as NGO, international conservation organization or tour operator. Further, due to lack of knowledge on tourism local residents believe that any type of development should always be an outside initiative rather than community/locally-driven action. Their basic idea about tourism seems to be shaped and influenced by the heavy advertisements of well known mass tourist destinations. Typical to these destinations is the presence of an airport, well-polished big hotels and resorts and shopping facilities. This basic belief that majority of the local residents have shared, explicitly indicates that tourism developments are capital intensive and must be financed by investors. They have yet to recognize that they may have the capacities and influences that will push forward or drive the much needed development on their town. While I was reflecting on their views, I noted some thoughts...

“If these people will continue to believe on outside expertise, they won’t be able to discover their own capacities and capabilities or talents. This made me become more aggressive to push through with my plans of tourism awareness education in order for them to increase their understanding how tourism works and its potential impacts. I am not only here to explore their perceptions, but I am certainly sure that my intention of becoming a catalyst or agent of change is indeed necessary...” Diary (11/3/10)

Views of the Indigenous People – The Dumagats

Prior to the advent of ecotourism, indigenous people (IPs) for the past several decades have been witnessing the growth of tourism in their midst (McLaren, 1998). Not much attention however has been given to this
marginalized sector who “until recently were rarely considered in tourism research, planning, development and economics” (Ibid p. 11). As they claim, based on several studies, indigenous people have shared their sentiments that more often they were not consulted in various dialogues concerning their domain neither are non-indigenous peoples.

It is three thirty in one afternoon; a number of Dumagats are gathered within the neighborhood, children playing while senior Dumagats are having informal talks with their neighbors. Mostly men wear nothing on top only shorts; amid the scourging heat on the island their culture dictates their typical ways of dressing. The term Dumagat may have been derived from the word *gubat* (forest) and *hubad* (naked or nude). They are semi-nomadic and usually from the upland and some migrated to lowlands or islands like Burdeos.

Upon approaching the indigenous group of Dumagat, the first reaction was a surprise. As expressed, it was their first time that they experienced being asked regarding tourism. They too were wondering why their opinions were important in my work. As I went through explaining to them the purpose of my interview, they slowly understood my objective and did their best to cooperate and respond to my queries.

“As I have seen in their eyes, Dumagats were perplexed; their eyes indicate queries that I am the only one who can answer. I know they are wondering why their views and comments are important to me as they are not used to being consulted or interviewed by others. While I was talking and explaining to them (typical in all the IP groups in various villages) they were staring at me and looked at me sternly. I seldom saw them smiling and when I asked them, they don’t look straight to my eyes, trying to evade an eye contact. Perhaps, they are a bit shy; nonetheless, they answered my questions without any hesitations. I think these people should be regularly engage in community activities to expose them to other people and step out from their individual or group inhibitions…” Diary (8/20/10)

With the prevailing tourism practices in other countries affecting indigenous people, this undertaking explored how the Dumagats (Indigenous people of Burdeos) responded to the changing environment they lived in. This study on the Dumagats led to the understanding of the extent to which these
indigenous people understand and are aware of the potential impacts of tourism. With the advent of tourism in Burdeos as a form of community development, this scientific investigation looked at their current condition and asked their opinions and perception on tourism. The group of IPs in Burdeos is relatively small; they only represent 11 percent of the total population of Burdeos as well as in the total population of the entire Dumagat tribe in Sierra Madre mountain range (in Luzon Island). There are approximately 2,500 Dumagats in Burdeos, all of them are scattered in island villages. Each village or barangay that has IP residents has their own leader and settlement area. Basically, they have their own small village within the barangay. Not all of them have access to education, particularly secondary education, due to absence of high school facility in the entire barangay. Others (more or less ten individuals) were privileged to have access to high school education, and they go together with the rest of the children in the village. There are also barangays where Dumagats do not have any formal education. There are some, in spite of their age, are still interested to go to school, but the majority of them have no interest to study. They consider that going to school is another expense that would reduce their money and resources for their food and everyday needs.

Given the IPs’ predicament, the local government of Burdeos provided them an opportunity of informal education wherein public school teachers were asked to teach the Dumagats on a weekly basis (every Sunday) on a whole day schedule. A few volunteer teachers take time teaching the Dumagats. As volunteer teachers, they are provided free transportation to go to island barangays and meals by the local government. Subjects/courses taught range from basic Math (counting) and Language (Pilipino and English). With this limited education, the Dumagats learned to count and engage in conversation that is particularly useful when they do some trading (selling their local produce). The Dumagats, when asked about their desire and dreams, they simply want to live peacefully and wanted to have food on their table. They demonstrated emotional attachments both to the landscape and seascape that they depend on for their everyday living. They are hunters and fishermen. There are areas within the island Dumagats consider sacred and no economic activities (hunting and fishing) are allowed. When asked about their idea on tourism, as expected these marginalized people
posses zero knowledge about tourism. With a little explanation and introduction on tourism during the initial interview, slowly some idea registered to a few of the Dumagats. Before I proceed to my questions, I had to explain a bit about tourism and tourists, so that they have an idea what is to be discussed in a short while (Figure 4.5). The question referring to their perception when they see tourists or visitors, what comes to their mind and how they feel seeing them within their community? Varied answers came out….

*For me, it’s ok to see tourists/visitors as long as they will not harm us or affect our daily activities...” Dumagat from Barangay Rizal (9/3/10)*

*Why will they come here? I don't understand why ‘visitors’ will be interested to see us...” Dumagat from Barangay Bonifacio (9/3/10)*

*I think they are some kind of intruder who just wanted to see if there’s any treasure in our place, but here, there’s none...” Dumagat from Barangay Calutcot (10/19/10)*

*There’s nothing extra ordinary with us just because we are Dumagats unlike other Filipinos? There is nothing special about us, look at us, we are nobody, our houses are dilapidated, so why visit us...” Dumagat from Barangay Mabini (10/19/10)*

*Figure 4.5 Interviews with indigenous people - Dumagat residents in different barangays or villages.* (Researcher)
The curiosity from their eyes when I interviewed them provided me an insight that they are not attuned or used to being given so much attention by outsiders. As per local government side, the Dumagats are not excluded in their programs, aside from the informal education extended to them; these indigenous people are also subject to greater assistance of the national government. International organizations like the Japan International Cooperation Agency (JICA) have provided social and livelihood programs through DSWD to make them meaningful citizens of the society.

**Negative thoughts**

Despite the commonly held positive belief on tourism by the majority of the local residents, among the 14 barangays/villages that constitute the municipality, there are only one or two barangays that consistently deviate from the rest and resist from the general program of the town.

For example, the program that the municipal government has on illegal fishing, one barangay resists following the municipal ordinance on illegal fishing. In fact, it is the barangay captain/village chieftain himself, who was the first one to defy the local government. He even persuaded and influenced his constituents to do the same. This is Barangay Calutcot where almost the entire barangay also rejects the idea of tourism development. The local residents perceived tourism negatively, and they considered it as detrimental to their economic living. The majority of the individuals expressed degrees of resistance. They discriminatingly rejected any tourism development in their area. Just the idea of tourism does not give them any positive thoughts. During my interviews with the residents including the village officials and during the barangay assembly there was no single difference from their attitudes toward tourism. From the very first instance, they have expressed that tourism would not be beneficial to their barangay. To stress their rejection on tourism, residents expressed that …

“if tourism will be allowed here, the construction of resorts or tourists facilities will result to strangers taking our resources and we will not be allowed to continue our fishing activities, that is why we don’t like tourism, just leave us like this, we are happy but we need more money for our families…” (this Dumagat while being interviewed was standing
during the entire interview, and seldom showed a smile, in fact he has fierce eyes 9/22/10)

**Disruption of their ‘usual’ livelihood.** The fact that the majority of the fishermen in this village refused to follow the municipal ordinance on illegal fishing and they verbalized that if they will support tourism development in the area, their livelihoods would be at stake. Their (illegal) fishing activities will be affected. They could not see any benefits that can be generated from tourism development. With their myopic point of view, they are unable to identify different possibilities that tourism may offer; only the negative impact was recognized by these residents.

My very presence in one of the barangay assemblies where some of the municipal council members were present too, as well as volunteer sea rangers was perceived by the villagers that tourism is really being pushed by the municipal government. The purpose of the municipal council members and sea ranger volunteers in attending the barangay assembly was to shed light on the purpose and stress the value of the ordinance on illegal fishing as well as the penalties attached to it. After all the talks were given (I also shared some insights regarding environmental protection and demonstrated my support to the municipal ordinance), a dialogue and the questions and answer became a ‘heated argument’ between the village residents and the authorities. While the debate was ongoing, local people became hostile when the municipal officials stressed the penalties on illegal fishing. The discussion took so long that the mindsets of the villagers including the village officials are still unchanged, and they still believe that most of them will die of empty stomach if they would not resort to illegal fishing.

However, with the closed mind-set of the majority of the villagers they thought that I and the local officials are collaborating in pursuit of tourism. The municipal local government officials, after a half day dialogue with this village, were still unable to get the support. This instance led to exclusion (for the meantime) of this barangay in the programs of the municipal government. Such myopic and selfish motives failed to arrive to an agreement or resolution. Hence,
we parted ways with many grudges and misunderstanding. One of the SB members commented while we are headed back to our boat and said…

“this barangay is a hopeless case, we have been talking to them regularly, but just the same they are so selfish and hard headed, it’s up to them, our enforcer will just arrest and penalize whoever will be caught in their barangay (head moving sideways that express his frustration with the barangay)...” Local Government official SB (10/5/10)

Displacement of local people. There were only one barangay where residents expressed negative sentiments with tourism. They are afraid to be displaced and prohibited to conduct fishing activities. Certainly, if the people will continue to conducting their illegal fishing they will be prohibited and will be subjected to penalties or imprisonment. To illustrate the scenario where rejection is manifested both on illegal fishing ordinance and tourism development, a scary incident happened when there were at least three residents in the assembly who were unable to control themselves expressing their rejection on the issues, threw some chairs upon us (guests/speakers).

“I was shocked; I never thought that there are local people who do not know how to respect authorities and guests...” Diary (10/5/10)

As the local residents argued …

“you and local officials are not really concerned about our well being (finger pointed to us with a dagger look), you are just thinking for your own good, if we will not do illegal fishing my entire family will die from hunger...” Local resident 1 (10/5/10)

“it would be better just to leave us alone (fingers pointed to us), we don’t need any explanations from all of you, you are just wasting your time because we will not follow, it is up to us to hide from the sea rangers so that we cannot be arrested (stamped his foot and looked at his fellow fishermen)...” Local resident 3 (10/5/10)

Taking the issue of tourism development per se, what I have explained to them was purely an idea, what tourism is all about, no pushing on the idea to embrace tourism. Due to their myopic perspective I cannot blame them, but just accept their behavior and actions. Further, this particular barangay declined my
invitation to participate in a tourism awareness education and workshop, as well as my interviews and focus group discussions with the villagers. Thus, I was not able to carry out my expected number of interviews. Just one or two informal dialogues with the residents were accomplished who also expressed negative perception towards tourism. It seems the barangay officials have influenced the minds of their constituents, that all of them shared a particular common belief on tourism.

This antagonistic attitude of the residents is totally different from the claims of Doxey (1975), which at the initial stance local residents are usually euphoric. The local people become antagonistic only after they have felt threatened by tourists, or due to expanded tourism development resulting to negative impacts. However, some research also does not concur with the claims of Doxey (1975) such as Brougham and Butler, (1981) and Rothman, (1978) that having a heterogeneous community one may have diverse attitudes simultaneously existing in a community. Similar to this municipality, out of the 14 barangays which predominantly have a favorable initial attitude towards tourism, there is one barangay that vehemently opposed to the idea of tourism. This finding from Burdeos, thus support what Butler (1980) suggests that both positive and negative attitudes could be held by residents in a community simultaneously, and can be manifested through support or rejection.

Neutral Stand on Tourism

*Environmental Conservation and Protection.* It was surprising that there is a group of local residents in Burdeos who seemed to be fully aware of the potential impacts of tourism. These are the volunteers as sea rangers and forest rangers and locally referred to as *Bantay Dagat* and *Bantay Kalikasan* respectively (Figure 4.6). These volunteers are either fishermen or farmers who volunteered themselves as protectors of their natural environment. It was unusual indeed to chance upon the kind of local people who went out of their way to be able to contribute to their community. It was surprising because, owing to their meager daily income from fishing and farming activities, they still have the capacity, willingness and commitment to become a volunteer. These volunteers formed
themselves into an organized group in which all villages (barangays) have representatives including Barangay Calutcot. The group is recognized by the local government and generates support in which they are provided with some benefits such as insurance and fuel allowance whenever they patrol the sea water of Burdeos. The Institute of Social Order, a local NGO based in Ateneo de Manila University, supports this group. They provide necessary training and capability building activities for the volunteers.

My initial thoughts about this volunteer group…

“The first time I attended their separate meetings, I was stunned when I heard them sharing their knowledge about tourism and their passion as volunteers in protecting their environment. As I comment… if this people can do volunteer works given their limited capacity specifically financial means, these people should be given highest regard and respect. There are only few who could do these things at the moment, especially that our world is so materialistic and many are self-centered, but these people are worthy of emulation. I could not really remove them on my thoughts after half day engagement with these noble people, as I was really surprised that there are still individuals who have big hearts (but with very small pockets) in spite of their very destitute status…”Diary (8/29/10)

Interestingly, this group is the most knowledgeable local people in Burdeos when it comes to tourism. Apparently, they thought my purpose of being in their town was to push the tourism development, because prior to my arrival they were informed that I am coming to discuss about tourism. When I clarified my real goal and purpose they immediately gave me a different look and a positive nod. I wonder why their reactions were like that. My curiosity with the different reaction or behavior they have was answered when we started discussing about tourism, their views, perceptions, commitment and involvement (if they are in favor or not) and future roles in the development (should they embrace tourism).

They too have varied views about tourism: (these statements happened in just one whole day of my full engagement with the volunteers, but had many other dialogues with them especially when I joined them in one of their missions)…”
“before I became a volunteer, I’m one of those illegal fishermen whose goal is to have sufficient fish harvest for my family, I didn’t consider the harmful effects of my illegal work, I was selfish then, but now I am a volunteer I value the marine resources and forget my selfish interest because if I continue doing those things our coral reefs will be destroyed, we don’t have any beautiful reefs to promote to our guests and tourists. If only I can bring back those coral reefs that I have destroyed I will do so but I can’t…now I will continue support the cause of this group and will support tourism while I practice the legal way of fishing...”.
Fisherman/volunteer (8/29/10)

“...“I, being the over-all head of the fishermen association of Burdeos and on behalf of this group we are in favor and we welcome tourism because we need additional income generating activity in order to improve the lives of the people of this town. But we should look at the impacts of tourism while it gives us money, there are negative impacts that will destroy our town such as child abuse, prostitution and pollution therefore the government together with the people we should discuss first what we want and then we plan. On our part, we are already doing our duties in protecting our environment; in fact only few are now engaged in illegal fishing, just one barangay because day and night we are patrolling our seas... Ma’am Hazel if you want you can join us in our patrolling to witness how we work... I am grateful for the support of ISO (an NGO) and all the people who cooperated with us and to my fellow volunteers because despite of no remuneration we volunteers whole heartedly do our work...its is a nice feeling to work without any payment as along as you are able to provide big contribution to the community and environment... our children will still benefit from this so we should protect our nature...”Leader/local fisherman/Volunteer (8/29/10)
“in my opinion, I’m concerned with the political angle of tourism development, what if there are already tourism development taking place like beach resorts and hotels… if the investors will limit our fishing boundaries and will not allow us to go on their area, will the government protect and defend us from this issue? Lets face it... money talks when these politicians are given big amount of money then they will just keep quiet, so how about us? How about our islands, they will pollute our seas and will cause destruction in our entire environment. I know someone in power in our government who receives money... I suggest we really need to talk and have consultation with everyone who will be involved... who doesn’t like money? No one! But we should sit down and talk...I want my children and my grandchildren to go to school and at the same time experience the virgin islands we are enjoying now...”

Fisherman/volunteer (8/29/10)

As a researcher, I acknowledge the genuine value of understanding the meaning from the grass root. I gained a better appreciation of the experiences of the local people by listening to their stories and narratives, which are grounded in their cultural orientation as well as its social, historical and environmental contexts. As I reflect upon all these ‘intelligent’ statements of the volunteers…

“At one instance, I realized whether these people really need tourism awareness education...They seem to know everything, but why tourism is not moving forward? I was truly amazed how sensitive and meaningful their views about tourism...I wonder whether they are truly uneducated... they really talk with sense and conviction and they do challenge the government. I thought their responses were from well- informed minds and they even affirmed their commitment to the protection of their natural environment. What inspiring words from low-key individuals? The more I am moved and encouraged to do my research, I need to know more views and perceptions of the other sectors on this island....this group of volunteers I should say are lucky for having the opportunity of acquiring knowledge of what is sustainable tourism and the things should be considered prior to the development. Their training from the NGO was certainly valuable as their mindsets have changed as well as their attitude. Now they are attuned to environmental conservation and protection. I thought that they must be certainly part of the tourism planning exercise of this town; they could bring in a lot of inputs…” Diary (8/29/10)

Analysis

These diverse perceptions and attitude of the local residents towards tourism are due to the fact that the local residents lack knowledge and information about tourism. However, there are only a number of local residents who are well
informed of the potential impacts of tourism, thus, become cautious of the tourism development being considered. The general positive belief that has been expressed by the majority of the residents, indicate their lack of exposure and awareness of tourism practices in other destinations, particularly in well-established and popular destinations where negative consequences are felt by the host communities. Having ‘Boracay Island’ as their typical image or icon of island tourism, these local residents perceived that tourism in Boracay is a tremendous success, and that all members of the community are benefiting from tourism. The island of Boracay has received various accolades from international online travel organizations as one of the 10 best island resorts in the world. This has been the case, primarily because every now and then the island is always featured in the national media symbolizing glamour, affluence, pleasure, and adventure and flourishing businesses. Thus, the effort of the media has reached even the marginalized sector of the rural areas like villages in Burdeos. Their low level of awareness regarding the impacts of human activities such as tourism on culture and environment justifies the need for a thorough preparation and awareness-raising before any development to happen. In the minds of the majority of the local population, tourism is indeed the ‘best’ option for them to experience improvement and progress in their impoverished situation.

With respect to the small group of indigenous people in Burdeos, although not all Dumagats positively viewed tourism, they still welcome the opportunity of opening up their community to visitors. However, they emphasized that they want to have the full control of their own community and visitors must respect their culture at all times. As strongly pointed by one member of the Dumagat…

“There are public spaces here in Burdeos that we regard as sacred and no one is entitled to go there for touristic purposes or family/friends outing as we venerate the place (animistic belief)…” Dumagat from Barangay Mabini (10/27/10)

As a whole, according to the main Dumagat leader of the group in Quezon Province who is also referred to as governor, they are not in favor of tourism in general, whether it is in Burdeos, Real, Infanta or General Nakar (these are the municipalities, which have a large concentration of Dumagats). According to the
leader, tourism does not provide any positive contribution to them. As he verbally shared his sentiments, he went on to say that …

“tourism is not good particularly to the indigenous group like ours, look at in other areas, most of them have been abused or used, just to make money for the others, do you think it’s good? In fact, I declined to the proposal of the national government that the Sierra Madre mountain range, part of it to be developed as ecotourism site by the Department of Environment and Natural Resources (DENR) and the Department of Tourism (DoT) I will not allow that to happen as long as I am the over-all head of my group, but we all support the program of reforestation that the government is implementing, you know the 1 Billion Tree Project of our government?… that one we support …” Dumagat leader, 3/12/11

While some of the Dumagats are informed and had some level of education, they are aware that tourism is damaging to indigenous people particularly ecotourism activities. Owing to their high dependence and reliance on the natural and biological environment, the Dumagats have their strong foothold on their traditional territory over generations, which they commit to protect from any threat caused by outside elements such as tourists or developers. Many of the ecotourism sites, such as natural parks and wilderness areas, are often situated within the territorial jurisdiction of the indigenous people (IP) particularly in Africa and in the Philippines, the Sierra Madre mountain range which is the home of the Dumagat tribes. To some extent, these ecotourism sites have experienced setbacks from tourists’ activities. Because the indigenous culture has become the subject of rapid commercialization and exploitation of the tourism industry, many IPs are regarded as tourism product of tourist destinations. Around the globe these local minorities had experienced certain degree of cultural exploitation in exchange of minimal monetary benefits.

Perceptions Change (after the conduct of awareness education campaign)

Relative to the first research question, another critical and fundamental issue explored was whether the communities have the capacity to develop or adopt any community development. This question relates to major aspects in developmental debates. This could be in terms of education, economic growth and socio-cultural development. With the 14 barangays of Burdeos that I have visited
and had engagement with the locals, I observed that they manifested different views toward works, opportunities, values and perceptions towards tourism.

As perceived, education is considered to be the best tool to determine whether a community has the capacity to grow or deteriorate. Education is an empowering tool that makes an individual, even a group, become adaptive, creative, resourceful, innovative and responsible. Similarly, education rightly set the direction toward growth and progress. In the case of Burdeos, as mentioned earlier, education was identified as a major challenge for the municipality as only a few had accessed quality education and had the opportunity to earn a degree. Those few privileged university graduates, particularly for the past 20 years up to the present, were not attracted to work in Burdeos. The majority of them sought employment in the metropolis and abroad. Hence, it resulted in brain drain in Burdeos. Nonetheless, public school teachers and local government employees are university graduates who chose to stay in Burdeos to help in the development of the town, despite the minimal opportunities for personal, social and economic advancement. In my interviews, the following responses were shared to me:

“I chose to stay and work here because my family and parents are here. They are old already and some of my siblings are out of the country, some are staying in Lucena and Manila, I need to look after my parents... I am contented with my work here...”local government employee (1/23/11)

“Since most of the educated have left our town, I don’t want to follow them because I know Burdeos needs a lot of help and people to work towards progress. I want to share something and be of service to my fellow Burdeosins...”Local Government Official (1/24/11)

“I stayed because I know my services are needed here. Being a teacher in spite of our low salary, I chose to remain in Burdeos. A lot of my batch mates who are also teachers went out, some went abroad to become domestic helpers, some have better jobs outside this town, but for me I am happy that I am able to teach the children here. If I will leave Burdeos, I will add up to the problem on shortage of public school teachers, imagine there are only 2 public high schools and 1 private school here in Burdeos but we have 14 barangays... more children will unable to study, I’m just happy that I have my job and my children are able to go to school too...”
Public school teacher (2/4/11)
“I am not from here; I’m from Infanta I travel back and forth at least once or twice a month to visit my family. I’m staying here because recently I and my husband bought a small piece of land in poblacion and we decided to put up a small carinderia (cafeteria)... It has a good location because it is in front of the public high school. I just started my business this year in March (2010) so far so good, my small business can support our family’s needs. If you want Ma’am Hazel you come to our place try my food, I also do little catering. I just hope that my business will continue to grow...” Business owner (3/18/11) (I interviewed her inside the jeepney while traveling from the port to main land)

The statements expressed by the residents, manifested their personal reasons why they opted to remain in Burdeos while others have already left the island after achieving some levels of education. Each statement indicates different motives and desires based on their personal and family values or due to economic considerations. Specifically, the first statement concerns taking care of the elder members of the family; second statement manifests desire to serve the public or political aspirations; third statement expresses a hope, dream of socio-economic development of the town; fourth statement illustrates her contribution to the long-standing problem of education on the island (altruistic goal and public service); and last statement manifests economic considerations.

On the other hand, those underprivileged local residents who failed to have a good education remained helpless. They sought employment as laborers, domestic workers or continue their family tradition of being farmers or fishermen.

My engagements with the local people through informal dialogues led to deeper understanding of their feelings and sentiments. The local people exhibited feelings of frustrations. They also manifested low self-esteem, and they regarded themselves as low class citizens. Far from their thoughts, their work as laborers, domestic helpers and being fishermen/farmers are valuable contributions in the society. They have not yet recognized that they are the backbone of Burdeos local economy. As they share with me...

“I think I would not move up from being a laborer/construction worker as there are no other opportunities for me... I have many children and not all of them are studying as I cannot afford to send them, despite public school is free, everyday allowance is a big challenge for me... I don’t have
money, how about our daily food for my other kids…” Construction worker (2/6/11)

“we are 10 in the family plus my father and mother all in all we are 12, but I don’t know where is my father now, he’s gone... went somewhere and even my other brothers and sisters I don’t know where they are now... I have been away from them for the past 7 years, I was hired as house helper, and the family I’m serving with is very nice. They sent me to high school...last March 2011 I graduated from high school... I don’t know if I have the opportunity to go to college, it is very expensive... I’ll just stay here and serve this family…” Youth (5/10/11)

Faced with this dilemma, Burdeos has to do a lot of policy modifications to address the challenges and make education more accessible to every member of the community. However, such challenge should be addressed by the entire nation as many poor municipalities and remote barangays are deprived of good education as well as other basic public goods. In the Philippines, public elementary and secondary educations are free. Nevertheless, there are still a great number of families unable to send their children to school. This is largely due to limited economic opportunities to communities like in Burdeos, and because many families have too many children that exacerbate the situation.

In connection to poor access to education, is the long term effect on the socio-cultural development of the communities. In Burdeos, it is apparent that local people particularly those uneducated community members of the barangays, often left unmotivated, and lack the power to push their children to pursue education. This becomes more complex as negative attitudes turn out to be contagious and the majority of them failed to optimize/utilize the economic opportunities of the available resources. This is very evident in different barangays where local residents are heavily dependent on the dole out from the government. The dilemma becomes a cycle, generation to generation local residents become hopeless and deprived of experiencing quality of life. This becomes a vicious cycle, which in turn leads to economic destitution not only of one family, but the entire community as well.

In this study, close to a hundred residents were interviewed formally excluding the informal dialogues with other local residents and sectoral groups on
two occasions. The first round of interviews were prior to the tourism awareness raising intervention, and then the second round were held after the intervention. Given the initial intervention, the thesis elaborates on whether the local people, both the ‘powerless and powerful’, changed their views and perception toward tourism. I categorized this into two groups one is the local people/residents, which include all stakeholders within the town and the second group is categorized as the local government officials.

a) Local People/Barangay residents

The awareness education training and workshops proved to be valuable as participants demonstrated a change in understanding, but not necessarily their attitude. The change in local people’s attitude can only be assessed based on their actual engagement in community development activities. The level of understanding on tourism of the local residents widened after they had participated in the awareness raising activity. It was manifested through the way they responded in the second interview. Their new understanding of tourism includes potential negative impacts that may harm a destination. The participants understood that the success of tourism on their island (should they embrace it) is dependent upon the presence of their attractive landscape/seascape. Thus, they recognized that income can be generated from this natural endowment. But, the problem lies on the issue of conservation and protection, that if income to be generated from natural resource extractions, then Burdeos pristine environment would be at stake. One participant raised the question...“how do we conserve and protect it? Who would help us achieve such goal? Apparently, this local resident seems unaware of the local government environmental program, which is ongoing in tandem with the support of the NGOs working in Burdeos. One of the local officials enlightened the person who raised the question and informed the entire group of the government efforts...

“To all who are not aware of environmental programs, we are currently implementing the illegal fishing policy and we are continuously engage in mangrove reforestation municipal-wide on scheduled basis. These are initial steps in protecting our natural environment through NGO partners like the Institute of Social Order or ISO...” Local Government Official (3/23/11)
While most of the participants are already aware of such information, another participant blurted… ”yes we do appreciate your initiatives, but how come most of our streets particularly in poblacion are still dirty and especially at the Sabang port… when can we see these areas are free of rubbish? I appreciated this person for pointing out the issue as I was also curious about how the local government intend to address such problem. During my initial visits to the island, rubbishes caught my attention; it is indeed, an eye sore. I discussed the issue with the local government, and they informed me that efforts have been done to address the problem, such as street clean-up and an ordinance on pet littering (i.e., dogs and cats should not be allowed to roam around the streets). Further, the local official stressed that…

“in spite of the clean-up efforts, rubbish and wastes remain on the canals and river banks because houses do not have proper sewage disposal systems and the attitudes of the people themselves are the cause of the problem…” local government official 3/23/11

I just observed that these local residents are very dependent on their local officials; they lack initiatives and responsibility to take care of their own surrounding and look after of their own mess rather than blame the government. But, I think my very own initiative of starting a potential livelihood project out of the plastic wastes/rubbish, more or less may lead them to become mindful of their actions…” Diary (4/3/11)

As perceived positively by the local residents, most of them regarded tourism as a way towards economic progress, as it could bring benefits to them in the form of extra employment opportunities, additional income and improved infrastructure (e.g. regular electricity and road networks). In contrast, the residents, in general, have not recognized yet the potential threat that tourism may bring, particularly if Burdeos instantaneously welcome tourism without embarking on planning and development. The fact that the people have not experienced concrete benefits or threats from tourism, it was hard for them to identify possible negative impact of tourism. However, after the series of tourism awareness education workshops, some of the local residents became more reflective and realized that tourism is a like a ‘double edge sword’ that unplanned and uncontrolled tourism development could generate destructive blow to the community and its environment. There is an absence of concrete and measurable
tourism activity despite the presence of some tourists or visitors on the island. This is the situation primarily due to no direct participation or engagement between the local people and the tourists. However, I came across two local residents, who on occasional instances act as tour guides for the domestic visitors. These two local residents are members of the forest ranger group who are very familiar with the landscape of Burdeos. Despite the absence of formal training on tour-guiding, these two residents were able to assist the local visitors particularly during summer season. They receive a minimal fee from tour guiding. When I asked them, how much do they charge the visitors?

“I don’t charge them with specific amount, it all depends on the visitors how much they will give. I’m just happy to be of help with them. I’m so proud of showing them how beautiful is Burdeos....” Local resident/volunteer forest ranger (5/12/11)

“most of the groups that I assist are friends of my friend so I don’t charge them much, whatever amount they are willing to give me it’s fine with me, anyway, I also enjoy their company and happy to show them the most beautiful places here in Burdeos...” Local resident/farmer (4/28/11)

Those two informal tour guides were part of the workshops. I invited them to share their experiences to the entire group. From their sharing, these two local people seem to be proud and happy of what they have done and encouraged the rest to have positive attitude and always welcome the visitors on the island. They share that every resident should take pride of their natural endowments and be able to interpret the value of every place in Burdeos to the visitors. After the sharing, some of the participants recognized and appreciated both their words and work. Thus, there was a motion and requests that tour-guiding should be formalized so that everything will be standardized from tour fee, places to visit (itineraries) and food arrangements. Although there is no formal planning process yet, the participants identified the required tourism-related skills in order to facilitate tourism activities such as tour guiding or tour interpreting, front-line guest handling, as well as conversational English language.

All the villages/barangays in Burdeos have tourism potentials, but differ in terms of greatness and abundance of tourism resources. Further, local residents
from different villages possess different levels of social and individual skills and capacities. During the workshop, it was apparent that there are villages/barangays that possess strong human resource skills such as tour guides (apart from the two tour guides interviewed earlier). There were instances that local residents have manifested potential skills and right attitudes required in handling tourists/visitors. For instance, during the plenary session when every group was tasked to present their work, I noticed that some residents were good in articulation or interpretation, their ability to explain events, narrate the history or tales of the place is indicative of becoming a potential tour guide and tourism information coordinator. In contrast, in some barangays given its strong potential as the core destination of Burdeos for having the wealth of wonders (mountains, caves, beaches, panoramic scenery, etc) lack human skills that would help promote its beauty and significance to visitors. This calls for the appropriate training such as tour guiding and guests reception or handling. The residents of Burdeos felt that the tourism pursuit would bring them benefits, not only in the form of increased employment and income prospects, but also in terms of enhancing their social horizons, cultural artistry and educational base, and a positive long-term implications for the coming generations.

Through the different case studies used in the workshop regarding different scenarios of tourism practices in the Philippines, the participants grasped a wider understanding of tourism. The case studies used depict both the positive and negative impacts experienced in various destinations such as Donsol Whale Shark Ecotourism, Boracay Island, Sagada Cultural Heritage and Apo Island Ecotourism. As I observed, while they are reading and discussing among their group mates, many of them were surprised that tourism is not generally beneficial. To quote a few comments...

“I just thought tourism is all good, but its not…” (Store/business owner/3/23/11)

“me too, I thought it doesn’t harm anything or anyone…” (handicraft maker/ 3/23/11)

“Now that we are aware of the bad side of tourism, we should really plan what we want for Burdeos…” (local government official/3/23/11)
“I think most of us here should be part of the planning because somehow we already have ideas what to do…” (barangay captain /3/23/11)

All the statements expressed are indicative of their interest on tourism, and hope that with proper preparation, negative impacts can be lessened. Now, to a certain degree these residents have realized that tourism may also harm them in the form of crime, social displacement/disruption, scarcity of resources and pollution. Nonetheless, if correctly managed, negative impacts can be minimized while benefits are optimized. As asserted by one of the residents…

“Tourism could facilitate the wider conservation of the environment and improvements in quality of life in Burdeos…” (Fisherman/volunteer sea ranger/ 3/23/11).

So far, there is only one identified tourism related enterprise on the island, it is the small-scale lodging house where most of the visitors usually stay. Bonn’s lodging house can also be regarded as bed and breakfast accommodation as they serve meals for guests. Some of the residents, particularly those barangays with pro-active residents, recognized that given the necessary training, once tourism is pursued and implemented they would be capable of effectively managing the initiatives themselves. Generally, most if not all, the local residents fully and readily acknowledged that they do not have a good understanding of tourism. However, they felt that tourism development could succeed in generating increased employment and income prospects and widen their understanding of other cultures, particularly other countries, their peoples and interests. As cited earlier, the presence of few tourists do not contribute to any measurable tourism impacts or benefits. These tourists normally passed through the Municipal Mayor’s Office or Mayor’s residence en-route to the different islands of Burdeos. Although, there is no concrete tourism ordinance, these visitors and tourists are required to register in the municipal hall for identification purposes. However, there were no concrete impacts or benefits derived from the visitors as most of them did not have any actual interaction with the locals. Some of the tourists who visited Burdeos are a few foreign tourists who went there for surfing, island hopping and one or two foreigners went for treasure hunting. Domestic tourists on the other hand, are typical adventure seeking enthusiasts who engaged in
mountain biking and island hopping activities. Other domestic tourists are visiting relatives of the local residents.

b) Local government officials (Municipal)

The ability of local people to participate actively in bottom-up, small-scale tourism development can vary considerably depending on economic, social and political relationships as well as ecological and physiographic factors found in any particular area. This ability can be nurtured through good governance and leadership of those people holding power. The strength that can be developed from the local people should be supported by the people whom they have elected in positions such as the Mayor, Vice Mayor and the ten Municipal Council Members and the Municipal Department Heads.

The municipal government believes that the town’s fame as a tourist destination, once established, will convince the national government to invest and pour financial support to the entire Polilio Island. This notion of some members of the municipal government seems to be easier said than done. Their belief is that, if they proceed with the tourism development through their own capabilities, they can automatically generate assistance from the national government. This belief seems quite remote. Based upon my assessment, the local government units and the local people themselves are incapable at the moment to carry on with the tasks and challenges attached with tourism development. As stated by the local officials…

“It is hoped that a tourism boom, most importantly will provide jobs to the residents of Burdeos… we need good roads, our people need jobs, if these won’t happen our poor constituents will remain poor and become poorer…” local government officials (5/24/11)

During the last phase of my ethnographic fieldwork, I had a discussion and presentation of my assessment with the local officials, in which I expressed that Burdeos is a promising tourist destination, particularly as an eco-tourist getaway. However, there is a lot of work to be done and it will take time before their ‘Burdeos dream as the next Boracay’ happen. I reiterated that their dream is fair, but they should review and re-assess if they really like Burdeos to be a duplicate
of Boracay Island. I posted them the question … development or conservation? I left them with such question for them to reflect and review their individual responsibilities as authorities and being officials that are being looked up to by their constituents.

Summary

In general, the local residents’ perceptions toward tourism proved to be a fundamental make-up of every tourism planning and development. Based on the findings, due to heterogeneous nature of the community (ies), local residents expressed diverse views, perceptions and attitudes toward tourism. Due to such diversity, not all members of the community (ies) favor tourism development. In fact, one or two villages strongly opposed any form of tourism development. Cognizant of the opposing views, tourism developer (local government, NGO or private institution) should come-up with a group consensus or a win-win scheme where all members or at least the greater majority benefits from the tourism pursuit. Indeed, a daunting task for the developer, which in turn, based on previous studies, most tourism developments failed to integrate the views of the host community as well as local people’s involvement primarily, due to the inherent politics and intense power relations involved.

Again, based upon my general assessment, there are many things to be done prior to adoption or embracing tourism as a form of community and socio-economic development tool for Burdeos. From the value system, infrastructures, education, health and sanitation and other institutional linkages to government services, all these preparatory or conditioning activities must be undertaken the soonest possible time. They need not be in hurry or be in a rat-race with other potential destinations, if their intention is to have a sustainable tourism development and adopt it as a long-term strategy to support conservation and preservation of its socio-cultural and environmental resources.

The next chapter presents the general make-up of Burdeos highlighting the individual and community/ies competencies, strengths and weaknesses as well as the prevailing social and power relations toward community participation.
CHAPTER 5

UNCOVERING BURDEOS’ THOUGHTS, [IN] COMPETENCIES, TREASURES, FRUSTRATIONS and POWER RELATIONS: An Insider’s View

Introduction

This chapter presents an Emic view on how Burdeos residents respond to the challenges of contemporary community life with reference to the issue of community development. The emic perspective is presented through an evocative presentation and narrative exposition through quoting individual voices and sentiments. In a systematic manner, this chapter is organized through presentation of the findings in two ways. First, is through the narrative presentation with quotations from respondents to highlight vital points relative to the research questions postulated earlier. Second, is an analysis of the social processes and community proceedings. There are two major sections in this chapter; the first section addresses the research questions 2 to 5:

a) If the local people only have basic needs for food and shelter, do they have the motivation, or are they ready to participate in community-based tourism development?

b) To what extent are the local residents involved prior to the development of community-based tourism?

c) Do local people have the necessary skills and competencies to provide meaningful input in tourism development?

d) Do local people have access in the decision making process in the municipality? How are powers disparities/relations constructed and deconstructed in the pre-tourism development phase?

The second section addresses the research questions 6 and 7, namely:

a) What are the perceived strengths and weaknesses or constraints of the community that will affect community tourism development?
**b) Is tourism (community-based tourism) a viable development option for Burdeos in the minds of the locals?**

With reference to Figure 3.14 in Chapter 3, to be able to address the above-mentioned research questions, the perceptions as well as the attitudes of the community members were assessed thoroughly and followed the same process of coding that resulted in synthesized interpretations of their voices.

The assessment presented here was accomplished from various sources such as: a) individual and group interviews; b) actual engagement with the people; and c) through the workshops conducted with the various sectoral groups. During the workshop, these residents were asked to form groups according to their respective barangays, and they were given enough time to identify the potential tourist attractions which they believe can attract visitors and tourists. All the groups were given writing materials that they used in the identification of tourist products. As instructed, each group presented their respective work to the larger audience. Each group selected their group presenter to discuss their group task/findings for an average of 15 to 20 minutes. After each presentation, the group members welcomed questions from the facilitator and audience.

As mentioned earlier, there were three workshops conducted, all these workshops proved to be very informative and enlightening both to the researched as well as to the researcher. In one instance, the residents were asked to identify the natural resources that can be developed as tourism products, then residents at first had difficulty identifying such resources. There were residents who are unaware of the inherent natural wonder and beauty of their municipality. Local peoples’ reactions included elements of surprise, awe and some demonstrated ignorance as they are truly oblivious of the existence of the identified resources.

In defining their respective community assets, participants were asked to enumerate natural and cultural resources which they perceived as unique offerings of their barangay. This identification process started with a dialogue between the local residents in their respective villages. Everyone had different opinions and views on what is pleasing and attractive in their barangay as well as on why their
place can be regarded as unique or special. Through a democratic dialogue, participants expressed their respective opinion while others listened. On the initial stance, participants had easier time identifying all tangible assets while identifying intangible assets took long before they have recognized what constitute or what are regarded as intangible resources by the participants. While I joined each group in their identification, they asked some clarifications regarding intangible assets. I started by asking them any village traditions or practices that they may have. Slowly, some members started to share village festivities, and then we discussed sporting events, indigenous activities and Lenten traditions that may have unique cultural offerings. From there, local people realized the value and relevance of these activities that could be points of interest to the visitors or tourists.

The local people’s perceptions, attitudes, support and willingness to community participation toward tourism were primarily shaped based on their value and belief system, competencies, as well as the power relations inherent to them.

As a whole, the entire process (workshop) was used as an ‘observation tool’ to assess and gauge how the local people and potential stakeholders are motivated and interested to participate in the development of community-based tourism. This is also supplemented by other narratives based on the actual or candid observations on the mundane activities and experiences.

The researcher’s active participation in the various activities at the municipal and barangay levels such as municipal council meeting, barangay assembly, community organization meetings throughout the one year research period, was an opportunity to learn and observe from ‘the inside’ the dynamics of the social relations, network, power dynamics/relations and policy debates. These observations are the foundation on which the following discussions are based and articulated.

This chapter presents experiences from the field. Like an anthropologist, I lived the life of the locals, participated in their daily activities and engaged in community activities to better understand them. This chapter also illustrates the
capabilities of the local people pursuing transformative and emancipatory possibilities for sustainable development.

Their Way of Life

Before delving deeper into the issue of community/local people motivation to participate, many considerations and thoughts should be discussed first. Cognizant of the heterogeneous aspect of the community, at least 20% of the total populations are migrants (personal communication Mayor, 2011), which hail from different places in the country, particularly those areas accessible by boat (those places situated on the Pacific coast). It was crucial to ask them why they migrated to Burdeos, considering that they are still in that marginalized situation. Common answers were…

“Our family transferred here coming from up north because we heard that life is better here... our former neighbors migrated here ahead of us. Here, there are fewer people living unlike in our former place there are plenty of poor like us. At least here, in our barangay the population is not so big and the resources are just nearby... we migrated here almost 10 years ago.... Fisherman and wife (9/1/10)”

“20 years ago my family stayed in Bicol region, I can say our life is much better here, even if we don’t own our house, but we have 2 boats being used by my two sons and I earn income from my handicraft making hobby. I was asked by the councilor to do some handicrafts for the local officials...now my handicrafts are well-recognized not only here but outside this island. I sell my products to others who place their orders through the councilor.” BACAS member/housewife (4/1/11)”

I thought those products could be a good souvenir items for visitors and tourists. I believe that once these handicrafts makers/workers will be given the real break and support, they will truly improve their lives. Their ingenuity, innovativeness and creativity are truly remarkable. In spite of her old age, she can still manage to create such quality handicrafts (Figure 5.1). I just hope that ‘Manang Cora’ will continue to pass on her talents and skills to her children and grandchildren and to her neighbours as well. She’s kinda old, but still strong; I wish her long life so that she can still do a lot of creative Burdeos crafts (Figure 5.2). She must be one of the prides of Burdeos....Diary (4/1/11)”

The above sharing regarding resident migration preferences and relocation decisions are generally associated with the economic opportunities available on
the island. However, based on their current status, they are still situated in the category of poor families as many of their children are still uneducated, and their daily income is inadequate for their everyday sustenance. Nonetheless, they still perceived that relocating or residing in Burdeos is better than their previous home.

Given that, I can see anticipation on their faces that there is hope among them, that life will get better in time. That hope reflects on their recognition that Burdeos in general is promising, and just waiting for the right kind of socio-economic development to happen. They recognized the aesthetic value of the pristine environment and the verdant rural landscape of Burdeos. When they were asked whether their former residence is more bio-physically pleasant than Burdeos, their general answers were…

“In our former place, the place we live in is really polluted and we do not have clean water, we have to walk very far to get potable water, at least here we have water nearby (from deep wells or the pump)…” Housewife (10/23/10)

“It was a good decision that we transferred here because our neighbors are nice, unlike in our previous house, our neighbors are envious if they know we have good income, they borrow some money from us and later on it is very hard for them to pay us…” (3/19/11)
“I can feel how unfortunate these people are, traveling from one place to another just to look for better opportunities in order to have a good life. But still, they ended up in similar environments that have limited opportunities to improve their lives. One good thing and I support these people is their positive attitude, their optimism that life will get better in time. Their actions are similar with the rest of other Filipinos who have migrated abroad like me. Similar to many Filipinos, who now are residents of other countries and some are overseas workers who opted to leave the country for ‘greener pastures’, to have better quality life for their families. Indeed, it’s a Filipino nature that no matter what uncertainties await us in the new places, Filipinos will strongly face the challenges and prove that their decision to leave the country was the best option for them/us. Because of our being resilient, hardworking, sacrificing and committed with our work, many of the Filipinos succeed such as Nurses and Engineers in their respective fields outside the country. But those Filipinos I have seen in Hong Kong despite their educational attainments work as domestic helpers and, more often they are looked down upon and regarded as inferior members of the society. So sad that they have to experience such unfair treatment when, in fact, these Filipinos have contributed to the quality of life of their foreign employers by providing them quality home care assistance and English language assistance to the children …”

Diary (9/3/10)

Figure 5. 2 An interview with the oldest handicraft maker in Burdeos (73 years old) and also known as the ‘best weaver’ in town. (Researcher)

Local people’s responses truly illustrate life is getting harder each day, but they remain steadfast in making most of what they have and what they can make out of the available resources. The individuals that I have interviewed seem to be different from the other groups of people that I have talked to, because they possess the right attitude of being able to depend on themselves. Similarly, they
do not rely too much on the government, as long as they have the capabilities to earn a living like fishing and handicrafts making, they think that in due time life will improve.

**Real lives, real pains: Strengths and Weaknesses of the People**

The above respondents were just a portion of the population who manifested positive actions and attitudes towards life and opportunities. However, the majority of the people failed to recognize the bounty that Burdeos is endowed with and the potential in turning the resources into enterprising activities. In my everyday observations, during my typical daily walk within the barangays/villages I noticed that many of the local residents are clueless regarding the many opportunities available to them. Many of them expressed their resentment, frustrations and destitution, but what have they done? These people have the power in their hands to turn the situation positively, reducing poverty to a lesser degree if they push themselves to work harder. Thus, they become more resourceful and innovative. There are vast arable lands in their respective communities where they can plant vegetables and root crops that can be an added source of living and everyday sustenance, but because of their ‘laziness’ or being too reliant upon others they make themselves poorer and destitute.

“My morning walks offered me typical rural scenes like fishing, fish drying, children playing, children going to school either walking or riding a tricycle with their worn-out slippers, groups of women doing laundry, some men busy working in the rice fields and coconut plantation. But, I’m wondering why there are some community members, men and women alike, who are contented to doing nothing, always with their neighbors drinking lambanog and having fun. Don’t they feel anxious about the future of their families? It is a typical scene in the village that men and even women are so relax in spite of their impoverished conditions. How can these people become motivated and innovative in utilizing their resources, there are so many potentials for income-generating activities that are yet untapped....” Diary 9/27/10

Here are some affirmations and illustrations from the responses in the interviews with the local residents in various barangays (similarities in responses were generated from different barangays, i.e. discontentment in their current
livelihood, on search for other source of income), this seemed to be a ‘shared [negative] values’ and sentiments:

Q. What is/are your source/s of living? Are you contented with that or do you look for other opportunities?

“My husband is a fisherman; we depend on him for our daily living and needs. But most of the time his earnings are insufficient that we cannot satisfy the needs of our children, we cannot even send them to school because we cannot afford to give money for their everyday allowance” (Housewife 9/16/10)

“There were days that the catch is good, we are able to sell more fish but usually our catch is only good for our own family consumption... I have 6 kids to feed. I have not thought any means where I can earn extra because I am not educated that’s why our dream is for our children to finish their studies. I am ambitious, I want my children at least some of them be able to have a degree but I don’t know if that will happen” (Fisherman 10/1/10)

Q. Why don’t you do some farming, like planting root crops or vegetables in the open or vacant lot? I noticed you have some spaces nearby?

“It is not ours so we don’t use them... the owner might get mad if we use it....local resident” (no particular job but married with one child and dependent to his parents who is barangay official /father and mother no particular work as well) local resident (3/21/11)

Q. Since the owner does not use it for his/her own good? Why don’t you ask permission so that your family can till it for the time being? In case the owner is not around, perhaps it won’t be harmful if you plant some root crops to make the land productive?

“We just simply do not like to plant because other people will just steal our produce leaving us nothing to eat... so why should we plant.... We hope our government will provide other livelihood activities that we can be part of...” housewife (9/23/10)

“Before we tried planting some crops like sweet potato and some vegetables, but when there are fruits already our neighbors just ask some of our harvests and ended up with few produce, that’s why we are not very interested in planting ... we can’t just say no to them because it might start some misunderstanding between our family and our neighbors...” Fisherman and wife (11/4/10)
Such conversations reflect the typical attitude of the local people. They seem to be very dependent and simply waiting for the opportunities provided by the government. However, upon hearing all these negative sentiments and complaints, I was delighted to hear some encouraging remarks from one sector in the community – the school community. Despite the physical conditions of the school buildings and facilities (Figure 5.3) they still find life as pleasant and there is still hope in their present situation. They shared with me that their students are very much engaged. Aside from academic study, the students are actively involved in agricultural activities like gardening. They have this vegetable garden (Gulayan sa Paaralan) where the students themselves planted various vegetables, herbs, medicinal plants and fruits like Papaya (Figure 5.3). Most of the public primary school has this vegetable garden in which students are the ones responsible for - starting from preparation, planting, maintenance and harvesting. The students divide the harvest among them for their family consumption. Somehow, this simple way of augmenting their daily nutritional needs is very practical and encouraging. The teachers themselves are very happy and proud of their students’ modest contribution to the community. They share that…

“We are happy that our students are involved in this school program – vegetable gardening (smiles on their faces). We provided the space for them, it’s a vacant space anyway, now look (pointing to the vegetable garden) it’s very nice to see those vegetables, in fact they are ready for
harvest. Usually, the students water the vegetables and herbs in the morning then during break time they till the soil, and in the afternoon before they go they check their plants again. Somehow this helps them become responsible individuals..."Principal and school teachers (2/3/11)

“I thought this afternoon was good! I still saw some positive signs for Burdeos. So far, this is one of the most encouraging works that I have seen since I arrived here. It shows that there is still a group of people who can still make a difference especially these are the youth/students, tomorrow’s leaders! It’s been quite sometime since I started this work, my ears are already bombarded with frustrations and complaints about life’s hardships... I didn’t expect these positive words from the teachers. T’was pleasant to hear boasting students’ hard work and contributions. I hope this will continue and becomes a role model for other barangay residents...” Diary (2/3/11)

While I continue discovering and learning community values and every day practices, I still look forward to hearing positive thoughts from the local people I carried on with my interviews and informal dialogues with the village people. One of the business owners who earn some extra income through her Sari-Sari store (convenience store) maintains that...

“More than anything else, people here need a source of income and alternative work, but they do not organize themselves (shoulders raised that indicate disappointment), instead, they always depend on government dole-outs (both hands opened palm raised a bit)...” business owner (10/17/10)

While my key informant and my official tour guide noticed that I am always affected by the interviews I made, that I am being carried away by the sentiments of his fellow villagers, he expressed:

“Ma’am Hazel, I think you should stop asking all these people because you are being affected and you almost absorbed all their problems (a teasing facial expression)...they are not your problems. It’s their fault that’s why they are poor.... You know Ma’am (firm and strong voice to show sincerity) there are many ways that they can earn income, if they plant kamote (sweet potatoes or talong (eggplant) or any vegetables they will have some income but look what are they doing, always drinking and gossiping. Look at me Ma’am Hazel (right hand pointing to himself) I was not able to study I just finished grade 2 that’s why I can’t read and understand English, but I know how to become productive... I am taking care of the coconut plantation of my rich neighbor who is currently residing in Manila. I am the one in-charge of the harvesting of copra then I remit the money to him and I was given a share and during lean season
of copra I go on fishing and also rice farming...I don’t have my own boats, but I join my friends and the rice fields are also not mine, but owned by my relatives, and I am also the care taker. Those are my means of living.... You see, even if I’m uneducated I’m living a simple life...I don’t have my own family yet, but I’m happy...” Local resident/my key informant (4/3/11)

“Am I really obvious? Am I really transparent in my reactions? It seems the way I empathized with my research is quite apparent that my key informant noticed my emotions. Indeed, doing this ethnographic research is challenging... I’m now getting worried as I need to be objective because I’m engaged in a highly academic research not just an ordinary study. I’ll be subject to criticism and my study might be jeopardized...Nonetheless I will ensure in my best capacity that the final output of this study is reliable and trustworthy....” Diary/reflection (4/3/11)

The apparent theme that surfaced continuously in my interviews in all the barangays relates to the dependency mentality described earlier. This attitude is not only peculiar to Burdeos, rather this dependency mentality is also common and very typical of other Filipinos, particularly those ‘power-less’ members of the society. Only very few residents really tried or exerted efforts to escape from such hardship and poverty. Some residents failed to recognize the value of current opportunities available to them no matter how simple or small it may seem. For example, the arable land/lots that remain untapped are considered a cost opportunity. The potential benefit to be derived from these ‘untapped’ resources such as income, pleasure and nutritional benefits become an output foregone. The local people’s attitude of setting aside available opportunities on a later period or colloquially referred to as ‘Mañana habit’, aggravates their socio-economic condition

In retrospect, perhaps such attitude has been inherited or passed on by our Spanish colonizers that more of the Filipino values are likened to Spanish who have colonized the Philippines for almost 400 years. This specific trait that we Filipinos have inherited is the Mañana habit, a habit of procrastination, which means to postpone doing something that needs to be accomplished now. Many Filipinos have this attitude, including myself, at times. As perceived, this is considered as a negative attitude and a malpractice that is hard to eliminate because most of the Filipinos have been accustomed with this attitude.
These findings are similar to that of a study done by Stem (2001) in Costa Rica. Based on her doctoral study, local residents in La Gamba, Costa Rica also exhibited a dependency mentality. They always depended on someone to provide: “they all just want what someone will give them... here, the majority of people just sit and wait for nothing but help” (p.63). This clearly illustrates one of the weaknesses of the local people that will affect community development, a lack of responsibility and self-determination. This dependency mentality in tandem with the manana habit exacerbates the destitute condition of the power-less.

When I discussed these sentiments and attitudes with some municipal government officials, they fully agreed with me that some of their constituents have that negative attitude towards improving their own lives. However, according to them, there are other barangays that exhibit positive attitudes such that their constituents are proactive, efficient and reliable. Those identified barangays have been chosen as pilot barangays in my proposed livelihood projects (these projects were incidental, were only developed during the ethnographic field work) in order to ascertain their skills and potential in turning the ‘waste/rubbish’ into an enterprising commodities/product as well as non-forest products into handicrafts.

The attitudes and perceptions exhibited by the local residents become my basis and a starting point to assess and determine how to involve the local people (or will be involved) in carrying out the tourism development in case it pushes through.

**Getting every one to participate: Festivities, Sportsfest and Workshop experiences**

My personal participation in the lives of the local people on the island has provided me the opportunity of gaining first hand information on the ‘local’ knowledge and value system which concurs with the belief of Pottier (1993). He believes that ethnography provides background information on the processes that people are engaged with while evaluating the likely effects of a scheme being considered. There is an explicit recognition that those who have lived experience
on the island have gained valuable insights, and that these make a contribution to the better understanding of the research area. It is also acknowledged that the local perspectives and values of the residents vary depending on the social position within the society. Further, it also assists me/or the reader to have a clear understanding of the existing power relations within Burdeos. The activities which I have initiated in tandem with their current social activities provided me a good display arena of their actions, motivations and interest to assess effectively the degree of individual and group engagement in social or community activities.

**Group Workshops**

The first workshop was held in November 2010 in Barangay Poblacion, Burdeos. The second workshop took place in March 2011 in the same place and the last was held in May 2011 in Lucena City. The first group activity was the tourism awareness education cum workshop which focused on giving the big group (there were 120 participants) a clear picture about tourism including the types/forms of tourism, impacts and benefits, who and what constitute tourism, significance of tourism and other important ideas on tourism necessary for local people to have equal understanding of tourism.

During the first workshop as a facilitator and lecturer, I noticed that everybody was attentive and willing to absorb the ideas and information being provided to them. The very presence of these local people in the seminar-workshop indicated a positive attitude toward tourism, and exudes some level of motivation to become part of tourism. However, the challenge I encountered was sustaining their interest and motivations to learn more. Similar to that experience, Stoecker (1999) and Moore (2004) noted that despite participants being motivated, sustaining the level and intensity of their participation was a challenge due to its time-consuming nature. Indeed, during the workshop, at the onset everyone was very active then slowly participants’ interest declined and a handful of participants had left shortly to attend to some family errands.

In this tourism awareness-workshop, participants were from different sectoral groups, such as fishermen, farmers, women group, youth, teachers, local
government officials, indigenous people, small business owners, transport group and people’s organization. Cognizant of their personal and family needs, some of those participants inevitably left the seminar-workshop for a short period to continue their daily economic activity (e.g. fishing and farming) and came back to finish the workshop. Understandably, such instances will happen, particularly if the participants belong to the marginalized group who cannot afford to set aside temporarily their livelihoods. This is a clear manifestation of the researcher’s concern with the power differentials that their ‘privileged’ position as academics or practitioners entail, give special consideration and respect to problematizing collaboration with traditionally marginalized groups in the context of participatory action research initiatives (Fals-Borda, 2001; Healy, 2001). According to Fine, et al., (2004), the epistemological truth that knowledge from participatory action research is embedded in social relationships and group actions, and is most significant and reliable if it was achieved from a collaborative engagement.

The local people recognized and truly appreciate their very own natural beauty as assets that could result in various ‘ecotourism’ activities. This appreciation purely relates to the environmental and ecological/biophysical attributes found within their municipality. The appreciation on their local culture and their ‘being’ as local residents and other existing intangible resources is still lacking prior to the tourism awareness campaign. The local people’s learning curve, as far as appreciation and change of perception of tourism components progresses while social learning (awareness education) is being held.

Similar instance happened in the second workshop, in which the focus was on giving them different scenarios of actual tourism practices and experiences within the Philippines. I personally developed the case studies, and some have been shared by my friend based on the real-life experiences. The activity proved to be an enlightening tool for the participants to have wider understanding of tourism. The cases provided to them incorporate two faces of tourism – the positive and the negative aspects.
After the series of workshops and other interventions, the local people have been equipped with the basic knowledge or at least have some enlightenment about tourism, both ‘the beauty and the beast’ aspects of tourism. This sort of enlightenment clarifies the blurry notion in tourism i.e. tourism is good at all times, which is the common perception of those interviewed categorized as with little tourism knowledge. Having the opportunity of imparting them the two faces of tourism made them realize that every one should be responsible and accountable in the tourism development in Burdeos. Some comments that have been received from this activity are…

“This is interesting (smiling); I didn’t know (head moving sideways that indicates feeling of surprise) that there are destinations or places that have been negatively affected by tourism, without these case studies you have shared with us Ma’am Hazel I/we won’t be aware that these are actually happening in Boracay…” Business owner/participant (11/25/10)

“I think to avoid those problems like in the case studies, our town should really plan and discuss how should we to develop tourism here, Burdeos should not be in a hurry promoting our place to others (voice is strong and with conviction and eyes looking directly to me)... we need a lot of help in order to plan what is best for this town. I hope Ma’am Hazel (right palm/hand directed towards me) you will continue helping us and teaching us what is good and bad for Burdeos, thank you Ma’am (both hands clasped together with heads nodding down to express her sincere appreciation) ....” Public School Teacher (11/25/10)

“All the while, I thought including my neighbors collecting seashells and turning it into novelty items as souvenirs is good. Because other towns used the seashells as their OTOP (One Town One Product) and they really generated good income from selling. They even displayed it in different trade fairs such as in Lucena City and Manila. But because of this case study we are now aware that such hobby like collecting seashells should not be allowed and tolerated…” BACAS Member (11/25/10)

In particular, the last statement shared by the local resident regarding the issue of collecting seashells, I strongly encouraged them to stop their old practices due to its long-term environmental impact. Indeed, such practice is very unsustainable because of its effect in the marine/terrestrial ecosystem. I shared with them examples of negative impacts of seashell collections, such as: a) it contributes to the decline in the natural predators of the Crown of Thorns Starfish (http://www.reefed.edu.au); b) it might also threaten the local survival of rare
species contributing to over-exploitation and competing with local fishermen; c) it causes possible beach sand erosion as seashells constitute the bulk of the sea sand.

The local people after they have learned the potential threat of their malpractices have become conscious and alarmed. Thus, they have diverted their attention to other potential enterprising activities like those that I have introduced (non-forest products, charcoal briquette and novelty items out of plastic trash). In addition, I still have to introduce the potential of clay-pot making to the communities. Traveling to Burdeos, I recognized the unique red color of the soil, and I thought of it as potential raw materials for clay-pot making. I am (fairly) familiar in pottery making in other places such as in Northern Luzon and Bicol region due to my previous domestic travel engagements. My exposure in such activities led me to appreciate the enormous economic contributions of this cottage industry (pottery-making) to the local economy of other destinations in the country. In order to ensure that the red soil is suitable for pottery, a thorough study by a soil expert is needed. This may require longer time on investigation and I may not be able to focus on this undertaking. Meantime, I just contacted one of the country's well-recognized pottery sculptor also from Quezon Province who can potentially help Burdeos in this project. However, during the time I was on the island he was unavailable to assist us.

Another workshop conducted was cultural mapping. At first, the participants had difficulty identifying their cultural heritage or arts that could be a potential attraction for the tourists. During the group work, when participants were divided similar to the first workshop, they were grouped according to their barangays. This set-up was followed for them to easily identify common ideas as they share common physical environment. While they are in the process of identifying the cultural resources, I went around each group, observed them and engaged in their discussion. Common statements were:

"Is there anything in our barangay that we can be proud of, aside from the natural scenery (hands on her lap, leaned forward, eyes looking around among the group members, really perplexed)? Would they (tourists) be interested in our daily life (looking at me, waiting for my firm answer)? We have our barangay fiesta, do you think it is interesting enough to
attract them (still looking at me, waiting for me to say yes)?” small business owner (3/27/11)

My folks you’ve been here for quite sometime already what you think of our barangay (looking at the faces of his group members? What can we be proud of? Aside from our beaches and caves, but they are all natural what we need to do is identifying some cultural activities in our place (he seems to be frustrated, scratching his forehead)...I can’t think of one! (I interrupted this barangay official and help them in their deliberation/discussion, I told them about their agricultural practices, like coconut harvesting and rice farming can be developed into a tourism attraction)...one said, Oh yes ( head moved forward and smiling face)! We will let the tourists join us in our rice harvesting or they can climb the coconut trees (smiling face and exhibited some excitement)...but it must be dangerous for the tourists (leaned backward and left hand placed on his face)?! Barangay Official and local resident (3/27/11)

Although Burdeos lacks the common tangible form of cultural art such as museum, gallery, but there are few members of the communities who possess innate talent and skills, which are usually manifested through their simple work of art like weaving and handicrafts. In particular, cultural mapping is a valuable tool for identifying a community’s strengths and cultural resources. Cultural mapping involves a community identifying and documenting local cultural resources. Through this research, cultural elements are recorded – the tangibles like craft industries, distinctive landmarks, local events and industries, as well as the intangibles like memories, personal histories, attitudes and values.

After researching the elements that make a community unique, cultural mapping involves initiating a range of community activities or projects, to record, conserve and use these elements. Conducting cultural mapping helps communities instill pride on its cultural resources by recognizing its value and support, its diversity for economic and social development and advancement (Clark, Sutherland & Young, 1995). After doing this activity (Figure 5.4), the local people had some level of appreciation and they were able to ‘celebrate’ their cultural uniqueness’ that they used to ignore prior to this activity.

The workshops conducted enabled the process of local capacity building and organizational development among the representatives of various barangays, where some of the locals approached the researcher saying…
“I am grateful for this opportunity that you are doing to our town in general, we are enlightened what is tourism is all about... majority of us believe that tourism brings all good things to community. There are so many things to consider before any development can happen. Now that we are aware of the potential negative impacts we should start carefully plan and decide what we shall do as a community in our town... we must consider what you have shared with us....” local official/Municipal Council member (3/27/11)

This sharing from the workshop allowed each community a chance to work collectively, made a clear plan and discussed the type of development appropriate towards shared goals. Indeed, these activities yielded to some degree of empowerment to the local people (participants), in which they have felt that through collaborative work they can do as much, and have the potential to contribute in the anticipated tourism development. This social engagement created outcomes that may directly impact or contribute to the quality of life of local residents in the future. Some of the participants shared their positive feelings after the workshops...

“I really enjoyed this activity; I just realized that if every one will cooperate and contribute their knowledge and expertise, we can do a lot.... It is always good to have many people working together compared to one. I think what we need is someone to initiate and we will follow, thank you ma’am Hazel for conducting these workshops...” Barangay Official, (3/27/11)
“I have learned many things from these experiences, I hope this will continue and I will participate every time I’m invited. Activities like these should always be provided to us, so that we will be updated and will learn new ideas that we cannot simply get from nowhere…”Business owner (3/27/11)

“I hope our local officials will conduct regular training, seminar and workshops like this, so that many of us will have the opportunity to enhance our knowledge and skills that we cannot simply obtain if we don’t have money. You know every time there is seminar participants should pay but this one is for free and I am grateful for this opportunity. This will help us plan our tourism activities on the island…”Barangay Official (3/27/11)

The above statements are indicative of the significance of capability or capacity building activities in nurturing human skills toward community development. These also demonstrate a clear desire of the local people to have capacity building activities to be initiated by the local government on a regular basis. Thus, it concurs with the supposition of Ledwith (2005), that community development demonstrates empowerment through a process of critical education and capability building resulting in collective action for a more informed, educated and cultured community members towards sustainable environment.

Furthermore, the above comments also exhibit the local residents’ interest and willingness to become part of the development process. Their intention of being involved is a good sign towards a collaborative and participatory type of tourism planning. The challenge is that whether the local government will adopt a participatory type of planning where local people voice, suggestions, aspirations and knowledge will all be integrated in the development plan.

Taking my role as a catalyst or facilitator of ‘change’ (Figure 5.5 facilitating the tourism awareness education), these initiatives may lead to social change that the local community seek. Based on previous studies, social change becomes feasible through a catalyst or is initiated by someone in power. The works of Davies (1997), Green (1997), Cohn (1999), Holman (1998), and Toynbee (2003) concur that community development practices are usually conducted by those individuals or organizations with power outside the community and social context (Turner, 2009). Labonte (1996) describes
community development as a common practice in many communities as an empowering relationship between the community and the organization. In this case, the relationship is between the local communities and the researcher (I as the catalyst and facilitator of the capacity building activities). More often, this relationship is built between the government institutions or non-government organizations (NGOs) and the community. Normally, it is the NGO that has an empowering management style that is transferred to the community they work with. Several ways of empowering the communities can be achieved through: provision for education (sufficient access to knowledge, skills and resources); capacity building (strengthening local skills) would give more opportunities for the local people to participate and become involved in the community development or social change.

Figure 5.5 Researcher facilitating the Tourism Awareness Education (Portrayal of catalyst/agent of change) (Researcher)

Being engaged in participatory action research, my various social engagements with my researched both in formal (planned activities) and informal settings (daily activities) contributed to some degree of empowerment of the local people. This type of empowerment is the resulting effect of the interventions I personally administered through educational seminar and workshops. Ferreyra (2006) shared a similar belief that this type of research, aside from an academic
tool of enquiry is also a pragmatic tool empowering the marginalized sectors of the society. It is also emancipatory through a collaborative and educational research often carried out in developing countries (Freire, 1970) like the Philippines.

Apart from the empowering effects, participatory action research (PAR) also contributes to democratization in the knowledge production and capacity-building of the researched (Cousins & Whitmore, 1998; Greenwood & Levin, 1998; Stringer, 1999; Melrose, 2001; Boog, 2003; Reason, 2003; Roberts & Dick, 2003). The notion of democratizing inquiry may be more relevant and applicable to the researcher rather than the researched while capacity-building is more useful to the researched as they become informed, capacitated and experienced through the tangible benefits from their involvement (Cornwall & Jewkes, 1995; Campbell, 2001; Minkler, 2004). Cognizant of this, the role I portrayed such as being a facilitator, convener and tourism ‘expert’ legitimized my primary role of being an ethnographer/researcher. As such, I facilitated those three tourism related group activities, which resulted in identification of potential recreation and tourism-related activities, innovative partnerships and awakenings to local government officials to resolve livelihood issues.

There was a new enthusiasm, hope, anticipation and excitement among the local people after the conduct of the workshops. It could be premature to say that attitudes of the people are slowly changing. Nonetheless, the workshops became an eye-opener for the majority as to the requirements and preparations toward tourism on the island.

Other platforms I used in observing the social and power relations of the local people are the community activities held either in barangay level or those initiated/sponsored by the municipal government.

**Sportsfest**

Apart from my initiated group activities, other activities that illustrate community involvement are through sporting events and environmental activities
Through these activities, I had more ‘space’ to better grasp or understand why some of the residents are motivated and enthusiastic to be involved in community activities while some are passive and the others are inactive. The month of April is the official start of the summer vacation in the country, and it is also time for many sports activities nation-wide. Being the favorite ball game of the Filipinos, in every corner of any barangay, basketball is widely played by children and adults alike.

In Burdeos, sports fest is a typical form of social and community activity usually participated in by younger rather than senior members of the community. Generally, in the Philippines during summer, many sporting events and competitions are held, locally termed as ‘liga (league) or palaro (sports)’. Among the sporting events held, both the basketball and volley ball competitions are popularly held in every village. These competitions attract active involvement of community members not only as team members, but also as supporters of the team. In Burdeos, both competitions were held simultaneously in different barangays, then winning teams compete in the so-called ‘inter-barangay competition’. During summer of 2011, basketball competition was sponsored by the Mayor’s office, while the volleyball competition was sponsored by the Sangguniang Kabataan or Municipal Youth Council. Often, winning teams

Figure 5.6 Images of Community Activities. Left photo Women in barangay practicing/playing volleyball with the researcher for the forthcoming competition and right photo Mangrove tree planting – one of the environmental conservation programs of the municipal government. (Researcher)
receive cash prizes and trophies, but more than that these youth who participated seemed to be more excited in the participation rather than the prize. Responses in my interviews with youths…

“I’m excited to join the volleyball competition because it is my first time to compete and I’m really good in playing volleyball, I’m excited to have a uniform (laughing with giggles)...” Youth (4/28/11)

“I always look forward to this basketball competition every summer because that’s the only time that youths are very much active and have community participation, as most of the time we are busy in school specially those who are able to go to university, our friends who are studying somewhere come back for vacation…”Youth (4/28/11)

“I joined our team because I wanted to show my support in our barangay, to encourage other out-of-school youth like me that instead of doing nothing being part of the volleyball barangay team is good, if we win, then our barangay will be happy and proud…”Youth (4/28/11)

Although, the above statements indicate a pro-active attitude, there were also some instances where youth’s main purpose of joining sport competitions is basically for incentives or cash prizes. Aside from that, I observed that sport activities such as those, created a space for developing social capital in the youth sector. Encouraging youth to become involved regularly in community recreational activities could be a good starting point towards participative community. My actual involvement in these sport activities was the time when I was asked by one barangay to become the manager for the men and women volleyball teams. I was delighted when they invited me to be their manager. Despite the fact that I am not a good volleyball player, I still played with them and enjoyed being part of their team. They recalled that there was an instance that I played volleyball with the locals one afternoon when they were training for another competition outside Burdeos. Indeed, it was a pleasure playing with the locals. I observed the teamwork among the women’s sector, they are all determined to win in the competition. They have the discipline that at every 2:30pm one month before the competition all players should practice and if you are absent more than twice you are no longer part of the team. All team members did their best during the preparation because they are after the cash prize that is valuable enough to be awarded to winning team/barangay. The cash prize is not
so big, amounting to PhP10,000.00 or US$ 250.00 for the grand champion to be shared among the team members. It could be regarded as a small amount; nevertheless, the honor is far greater than its economic value. Likewise, my role being a team manager resulted to a good relationship with the youth sector.

My involvement in these activities aside from gaining more friends, led to another role portrayal. Being an outsider, they are aware that I am a foreign student in Hong Kong and previously in other countries, they perceive me as I am financially well-off or simply regarded as ‘rich’. Such perception stemmed from their notion that once an individual studies or travels abroad she or he belongs to the elite group in the society.

There are also instances that initial judgments were based upon the physical being of a person such as the way one dresses, the way she talks or communicates and the material possessions one possesses. However, their perception that I belong to the ‘elite’ class is primarily due to my foreign education. I ensure that before I start my community immersion I should be conscious on how I carry myself physically. I ensured that I am not supposed to ‘show off’ some tangibles like jewelries, high-tech gadgets (except for digital camera), my clothes/dresses while on the island, my ‘urban’ ways, in fact I was very particular of my ways and manners as not to be misinterpreted by my researched. Nonetheless, as mentioned earlier, I was asked to become the teams’ manager – women and men’s volleyball teams. The reason why they got me was basically for the financial support. Teams’ uniforms are not required by the organizing committee as long as teams are color coded, and then it is acceptable to join the league or competition. These two teams from Barangay Aluyon aimed for the first time to have official uniforms, but due to unavailability of funds as team members belong to impoverished families, they asked me if I could finance their uniforms and drinks during practice and competition. I agreed and provided them (12 members each team) the uniforms they wanted. It was a bit expensive. However, I saw the delight and smiles on their faces. Having for the very first time a jersey team official uniform inspired them to do their best in the competition. Men’s team was second in the championship and women’s team was the grand champion in the municipal summer sports league 2011.
This experience illustrates that local people have their desire to feel good, desire to be part of a team or group, desire to do great representing their barangay and a desire to become the best. And because they were given an incentive, these people exerted their best efforts that manifest appreciation of the assistance and support extended to them. The effect could also be the same if the marginalized communities would be provided an incentive in the form of livelihoods. These incentives could be in different forms such as capability building opportunities, livelihoods projects or seed funding for small enterprises that may also yield to a productive pursuit.

Women’s Day

As women gain increasing attention and recognition, every year in the Philippines women’s day is celebrated with much festivities and tributes. Women's Day celebration in Burdeos has been recently celebrated for two consecutive days July 18-19, 2011. At first, I was wondering why this celebration is different from the rest in terms of time/period as everyone knows Women’s Day is celebrated world-wide every 8th of March. However, in the case of Burdeos, due to lack of financial resources, the celebration has been postponed. With the many activities held during the event such as livelihood training, talent shows, sports fest and parade, it seems that women in Burdeos are regarded as valued members of their municipality. Unlike in other places, and commonly practiced where women are considered as gender minority over the much acclaimed masculine superiority, Burdeos women have the reason to continue asserting their gender equality. This signals women empowerment as women in Burdeos are starting to gain a foothold of their own right and acceptance within the society. Being part of the event, I took the role of being a ‘guest’. The Municipal Government invited me as a guest speaker on the event. As such, I shared my own experience being a ‘multi-tasking woman’ in one of the activities during the event. As perceived by many, they thought that I am a single and a carefree person, purely doing adventure on their island with no responsibility at all. Such perceptions suddenly changed when I was introduced generously stating my qualifications and credentials or the so-called ‘embodiments’. After my talk with them, I left them few words of inspiration (I hope I did inspire them) stating
that…. *It is not how much one person has to make a difference, but it is One’s WILL to make the change.*

Other activities such as women’s sports fest proved to be significant in nurturing the social values of ‘community comradeship’ which is a component in building social capital among the local people in Burdeos.

**Fiesta and Festivities**

Another social activity that has become a platform for community participation was the celebration of the 2nd Dapalambayog Festival (Figure 5.7). As cited earlier, this provides insight into the culture of the local people with particular emphasis on the source of living of the people. It depicts the various means of livelihood of the people focusing on the agro-based livelihoods.

![Figure 5.7 Images of Festivities. Left photo showcases the cultural dance in Burdeos performed by Public School Teachers during the town fiesta and right photo is one of the contests during the fiesta participated in by women from different villages/barangays. (Researcher)](image)

In the Philippines, every municipality has its own respective cultural event or normally referred to as *fiesta* or festival. Fiestas or festivals are usually celebration of culture, religion and arts, commonly practiced in the month of May, but there are instances that fiestas are celebrated in different months. Fiesta is sometimes celebrated municipality-wide and there are occasions that every village or barangay has their own fiesta that is usually based on a religious theme. In
Burdeos, every October, they celebrate the Dapalambayog Festival in honor of their patron saint, St. Rafael. Normally, it is a three-day celebration that highlights different cultural activities and competitions such as street dancing. This festivity is usually initiated and financed by the local government of Burdeos and has strong public/community support. As I have witnessed, this event in October 2010, it generated full cooperation from different barangays through participation of their women, fishermen organization, youth and other sectors such as small craft makers. The craft makers are individuals who are engaged in indigenous roof-making like Sawali. Sawali is made of coconut leaves used commonly as roof of the *bahay kubo* or nipa houses (traditional Filipino house in rural areas, Figure 5.8). This activity has been conceptualized as an interactive event to instill pride among the local populace and to generate continuous support to their livelihood activities.

From this activity, I have observed that the local people have been very supportive and cooperative. Hence, it contributed to the success of the celebration. Customary practice in fiestas is various contests or competitions that provide cash incentives, which attract crowds and participants in the event. The organizers of Dapalambayog Festival did the same thing that made the local people very active and involved in the event as contestans. However, if the event organizers did it otherwise, perhaps, the outcome could be different. Typical to the local people to expect some incentives to be able to get their support, considering the activities require a whole day commitment which means participants have to be absent or free themselves from their every day work (fishing or farming or small business activities). This particular event typifies the basic tenet of the social exchange theory where an individual is willing to enter a deal if there is expected gain from the activity or event. Similarly, this scenario clearly illustrates that the local people are really in need of additional sources of income to be able to afford their daily necessities. The monetary reward attached to the winning participants made the event well-participated. As a form of community participation, the attitudes that were exhibited by the local people in this event can be regarded as ‘participation for material incentives’ based on Pretty’s (1995) typology of community participation. People participate by contributing their time (joining the competition) in return for cash prize or other material incentives.
Figure 5.8 One of the livelihoods. Left photo depicts the Sawali-roof making (which was one of the competitions during their festival) and right photo is the finished Sawali handicraft already in place as a roof on the house being constructed. Sawali roof is made of the leaves from the palm or coconut tree. (Researcher)

As it is, this festival is still in its infancy stage as it is only on its 2nd year of celebration. Indeed, in my opinion this event can potentially draw tourists and visitors in the future, due to the interactive nature of the activities. Tourists and visitors can freely join the various competitions and in the long run this event can be further developed and the local community can benefit more. Both the local government and the local people should make their best efforts to make this event more than a competition but as a form of community development where residents are highly motivated and encouraged to participate. This event should be a celebration of culture and traditions where all the people will take their own initiative and pursue a collective action to make this fiesta a success. According to Pretty (1995), this is categorically referred to as self-mobilization where people pursue actions, which may or may not challenge the existing inequitable distributions of wealth and power, instead commit themselves toward a common goal.

In tandem with the above social community activities, the interviews and focus group discussions I conducted, helped me determine both the individual and group capacity to participate, by asking them directly their future roles in the tourism development.
When I asked some members of the local government, they expressed that they are open for participatory planning. However, some have fears in giving the local people a voice in tourism development planning who may likely to lead to making uninformed decisions because of lack of expertise. But, those who are well-informed like the volunteers, sea rangers and forest rangers, are most welcome to be part of the planning exercise.

“I believe the more the merrier (smiling and giggles)... having more heads to plan the more ideas we will have, however, many of us do not have the right skills in tourism planning. We lack the expertise and if we invite more constituents we might end up chaotic...” Municipal Council Member-SB (5/3/11)

“I suggest that those who had trainings in ISO (an NGO who provided trainings to the volunteers) should be part of our planning and development and perhaps let’s include too the ISO and of course Ma’am Hazel and Ms. Dans (an NGO worker in Environmental Conservation) (holding her own hands as if like counting to name possible core group for the planning) and others who we think can contribute in coming up with most appropriate tourism plan...” Municipal Council Member-SB (5/3/11)

“On our part being local leaders we want our constituents to be involved in our programs. Personally, I’m open to participatory planning at least ideas and voices of the people will be counted....” Municipal Council Member-SB (5/3/11)

Yet, others had the view that tourism development issues are too hard for the local people to make sound decisions. Thus, they urged the need for them to have a voice in only such issues that they are capable of. Further, while it was easy for the local government officials to say that they are open for participatory planning, as observed, there were minimal initiatives (aside from the usual public hearing exercise) that were extended by the local authorities to their constituents. No efforts have been made to discuss openly their desired tourism development plan for the municipality. The desired tourism plan apparently is only at the level of ‘lip service’, no initial programs or plans on how they will develop tourism. The moment I stepped on the island, seemingly, marked the first step towards tourism development. However, I did not officially undertake the tourism planning of Burdeos, my role being a catalyst and a tourism expert was the practical contribution I have extended to them.
Public Hearing Exercise and Barangay Assemblies

One venue where community members are able to take part and be heard is through public hearing exercises initiated by the Municipal Council. Generally, local councils formulate laws and other regulatory measures for the town/municipality. These regulatory measures are in the form of ordinances, proclamations, resolutions and/or other administrative forms. The process of legislation is usually based on identified needs of the municipality concerning development, poverty alleviation, peace and order or in the promotion of economic project activities, including requirements in the social welfare clause provision of the Local Government Code. When the local council drafts ordinances and tackles issues vital to the community, normally these regulatory measures or proposed ordinances undergo a series of public hearings. Public hearings ensure that the community is aware of the measures, and participates in the formulation of laws to be implemented. This is officially held in order to avoid future conflicts between the local officials and the constituents. This process makes people consciously aware of the actions of local authorities since they are the ones to be affected by the change, which are regulatory in nature.

Other than public hearings, other official venues for the community members are through barangay or village assemblies (Figure 5.9). During this event, villagers are more actively engaged due to no cost involved. Community members are not required to travel from their village to poblacion and the meeting is held only for a couple of hours depending on the agenda or issue being discussed. One of the village assemblies that I have participated in was during the time when the villagers were defiant regarding the municipal ordinance on environmental conservation. Many of the villagers participated in the assembly to ensure that their so-called livelihood through illegal fishing will not be affected due to the strict enforcement of the ordinance. This barangay assembly/community dialogue proved to be ineffective in resolving the issue on environmental protection and environment.
Given the above scenario, it indicates that people are willing to become involved especially if they will be affected by the changes and given the opportunity to participate. This kind of willingness and involvement are manifestations that community members are supportive and cooperative enough as long as there will be more benefits accruing to them. Nonetheless, this also indicates a certain degree of trust and distrust among the local people to their officials whom they believe that the final decision merits or may adversely affect their welfare. Further, there are also members of the community who have
expressed that they rather stay at home than participate or become involved in community activities. Ground for non-participation in community exercise will be discussed exhaustively in the next chapter.

In general, all the activities discussed and presented here have depicted both community participation or level of engagement and some degree of empowerment, as well local government’s willingness to collaborate with its constituents. These social activities to a certain extent enabled or empowered the local people to participate in the pre-development phase. Somehow these activities have contributed to a development process of building individual and group confidence in their own capacity.

Consequently, it becomes clear that empowerment cannot be achieved without support from some more powerful agents (an outsider in this case) allied with the marginalised groups, like NGOs, donors, governments, or joint venture partners. My role being the ‘catalyst or agent of change’ helped them achieve a certain degree of ‘empowerment’ within the period of the pre-tourism development.

**Government Intervention- Cash dole out: Empowering the poor or disempowering the poor?**

Community livelihoods are basically non-existent except for the typical source of living that is the traditional agricultural practices - farming and fishing. No alternative livelihoods exist; however, there were few or at least one initiative provided by the national government that were cascaded down or implemented in rural areas nation-wide referred to as KALIP. KALIP stands for Kalipunan ng Liping Pilipina, which is an organization of women. Generally members are women in barangays/villages. In Burdeos, the majority of the Kalipi members were provided with livelihood trainings such as soap making. In my interviews with some barangays, the soap making project, for two years did not make any improvement to the members. According to them, the proceeds generated from their initial project were used to repay the expenses (capital) provided by the government and the remaining amount was used in other expenses in the
organization. Since then, after the initial project, they have not done any economic activities only social activities such as sport fest. Due to unavailability of cash to start again their economic activity of soap making, the members were unable to continue or revive what they have started. They are waiting again for the government support or someone who would invest or who will lend money to resume their small livelihood. This dilemma perpetuates in various barangays in Burdeos. They all share the same dilemma of having no extra capital to sustain their project.

There were also some problems faced by the women that have no assured market for their finished product. It seems that the assistance provided by the government is incomplete because of no assured market for their finish product. One member expressed that…

“…. aside from the soap we did, we also did some novelty items made of recycled plastic cups, after we have sold in our neighborhoods; we do not know where to sell the rest of our finished products...”Housewife (2/15/11)

The problem here lies in the absence of market, where and how they will sell their products without incurring huge distribution or transportation cost. One of the interviewees suggested that…

“….what if there is one coordinator that will go around, monitor our livelihood and will collect our finished items then he or she will be the one to dispose or bring the products to the market, in that way we can be assured that we will earn even not so big, we will be happy with that arrangement...”Housewife (2/15/11)

As I went around in different villages, the typical scenario was groups of women doing nothing, but simply chatting. They seem to be devoid of problems as you can hear them laughing and there were smiles on their faces. There were no traces of crisis or struggles among these women as they engage laughs with other women, but beyond their physical expressions and gestures is a major dilemma that the majority of the residents share, they need extra and stable source of income.
Aside from Kalipi program, the latest and on-going program called the 4Ps through the Department of Social Welfare and Development is known as the Pantawid Pamilyang Pilipino Program. The Pantawid Pamilyang Pilipino Program (4Ps) aims to reduce poverty by providing qualified families conditional cash grants. The program is currently covering 255 municipalities and 15 key cities in 45 provinces, serving 700,000 households. The DSWD works with other partner agencies to implement this program such as the Department of Health (DoH), the Department of Education (DepEd), the Department of the Interior and Local Government (DILG), the National Anti-Poverty Commission (NAPC) and the Landbank.

For the families to be eligible in that program, they have to fulfill the requirements set by the agency, such as: a) must reside in one of the poorest municipalities based on the 2003 survey of Small Area Estimates of the Philippine National Statistical Coordination Board (NSCB); b) are living below or equal the provincial poverty threshold; c) have a pregnant woman or children 14 years old and below; d) be able to meet the conditions specified in the program, namely: 1) pregnant women must avail pre-and post-natal care and be attended during childbirth by a health professional; 2) parents must attend responsible parenthood, parent effectiveness and mother's classes; 3) children below 5 years old must receive regular preventive health check-ups and vaccines; 4) children from 3-5 years old must have an attendance rate of 85% or higher in preschool or day care classes; 5) children from 6-14 years old must enroll, and have an attendance rate of 85% or higher in elementary and/or high school classes; 6) children 6-14 years old must receive deworming pills twice a year.; 7) The cash grants awarded by the program are as follows: P500 per month or roughly USD12.00 (for a total of P6,000 a year or USD143.00) per household for health and nutrition expenses P300 a month or USD7.50 per child for educational expenses, or P3000 or USD75.00 for one 10-month school year. Only a maximum of three children per household are allowed to receive stipends; a total of P1, 200 or USD 28.00 a month for a household with three children; and 8) cash grants shall be awarded through a Land Bank cash card (government owned bank). If payments through cash cards are not feasible, other methods such as over-the-counter transactions or offsite payments through Land Bank are available. These grants shall be received
by the supposed most responsible family member, usually the mother (DSWD, 2011).

On the initial stance, this program can be considered as government dole-out that would intensify the heavy dependency of the marginalized people on the government. Would this become a medium of empowerment of the poor communities or will this disempower them? Personally, I consider this as a disempowering tool as it will worsen the negative attitude of the indolent local people to be reliant upon donations rather than taking their own initiatives to make a living. In fact, many have criticized this program being a form of massive government dole-out to the poor families that instead of improving their lives will continue to degenerate. In contrast, according to the DSWD officials that this program was patterned after the other conditional cash transfer programs of South American countries like Brazil and Mexico have proved to be an effective tool to improve the lives of the poor sector. Thus, the Brazilian program took 10 years for the government to see concrete and beneficial long-term effects according to the former DSWD secretary. With this, it will take years before our own government realizes whether it is indeed beneficial or not to the marginalized communities.

Community Leadership and Societal Skills: Greater Need for Social Capital

I was particularly observant on how people relate to one another, especially the existing relationships between the people who are power-less and people in power. I assume that community relationship and network affiliations are influential in shaping the trajectory of the decision-making process and its outcome. By looking at the individual competencies and community leadership or its societal skills, it presents a picture that manifests certain level of inadequacies.

As observed, the capacity of those marginalized communities including the indigenous people, Dumagats, to create change is inadequate, due to their limited access to social and economic resources required in their daily sustenance and survival. These limitations and hardships encountered by the local residents
affected their views toward government policies. In fact, it shaped their negative attitude towards the local government officials particularly on the stern policy on the environment. Some of the local residents viewed local officials being not ‘pro-people’ as government policies are against the common good. One example they cited, is the strict implementation of environmental policy on illegal fishing. The local chief executive (Municipal Mayor) has been very vigilant and aggressive in promoting the ‘no illegal fishing’ within Burdeos seas as well as in the entire Polilio group of islands. This policy is being implemented through an organized volunteer group of fishermen as sea rangers called MFARMC. This group is also accredited by the Bureau of Fisheries and Aquatic Resources (BFAR) and the Department of Environment and Natural Resources (DENR) that through their mandate they can penalize all illegal fishermen. On my journey to different barangays, I had the chance to be with the group leader of the sea ranger (Bantay Dagat) and there were instances that I witnessed the illegal fishing activity. Albeit, the danger of being part of the sea ranger patrolling, I still embarked on such journey to see for myself how the arrests are done by the sea rangers.

I experienced different arrest scenarios. One incident happened in a very amicable manner. The illegal fishermen submitted themselves to the sea rangers without any hesitation. However, there was one incident when the illegal fishermen realized that we are patrolling them and they drove/maneuvered their boat as fast as they can to evade us. But, due to persevering attitude of the volunteers we were able to arrest them. Initially, there was some resistance and denial of their negative acts, but proven guilty due to their illegal fishing paraphernalia. The volunteers did their job and arrested them.

Aside from my role as a researcher, I took one step forward and helped the local people understand the value of the environmental policy that the municipal government has enforced. I helped them appreciate the value and the rationale behind the policy, the long-term benefits they will derive from cooperating and adhering to the rules. As argued, particularly those illegal fishermen accused the local government officials as selfish and unkind for ignoring the welfare of their families…
“They are just thinking of themselves how about my children who are always asking for food... I cannot stand seeing them without eating a good meal even once a day... fisherman (4/6/11)”

“I could not understand why you prohibit us fishing this way, we are not harming other fish... the only harm that we know is the danger on our body that is if we run out of oxygen supply will be dead...”fisherman 4/7/11 (This group of illegal fisherman use compressor in fishing which is illegal due to the danger it may cause to fishermen themselves. When a fisherman uses compressor, he has to go very deep to the sea without any gas tank only a long thin hose connected to the improvised gas tank placed inside the boat.)

Having this kind of experience made me more enthusiastic with my research, and thought of how can I be of help to the larger society. This experience of joining sea patrolling presented two pictures and realizations to me. These two realizations are both positive and negative. These illegal fishermen are aware of the ordinance, but due to being the head of the family and love for their children they risked their lives. I am not sure whether I should empathize with them, considering the sea rangers also took the risk when they become sea ranger volunteers. According to the volunteers, there is a high degree of risk because there were instances that illegal fishermen fight back and retaliate that sometimes both parties (illegal fishermen and sea rangers) are in danger. On the part of sea rangers, they can be regarded as the true epitome of being good leaders. Their commitment, passion and desire to protect the sea illustrate unselfish act and love for the entire community. As I further reflect on this experience, I imagine if the majority of the local residents embody the attitudes of the volunteers, I predict that the communities will have much better quality of life. Even in their destitute condition but with positive attitudes, they can make out something good for themselves other than being heavily reliant on the local authorities.

Dale and Newman (2008) tried to distinguish between a community getting by and a community getting ahead. According to them the presence of social capital makes the difference. It could also mean the existence of social networks which bridge structural holes within the society/community (Burt, 1992; Borgatti & Foster, 2003). In the case of Burdeos, social capital is very minimal,
as observed, the majority of the barangays lack community leadership despite the existence of the local council or barangay government.

Community leadership in Burdeos differs from each barangay. In some villages it is non-existent and there are few villages where community leadership is thriving. Those inland/mainland barangays exhibit certain degree of leadership compared to those island barangays where community leadership needs to be nurtured or encouraged. However, among those island barangays there are still a number of communities that also show signs of local leadership. This kind of leadership is manifested through community initiated activities such as sports fest, community and coastal clean-up, local beauty and talent contests. Through these activities, people learned to appreciate the value of community involvement and engagement as well as camaraderie. In my dialogues with the local people during the events they share that…

“being part of the sports fest I am able to contribute something to our barangay especially if our team wins against other barangay, I am very happy and my neighbors are happy too and proud…” housewife (5/27/11)

“First we are thankful to you ma’am Hazel because you supported our team, you granted our request to provide us our team’s uniform. In fact this is our first time to have an official uniform that really look good and we are proud of this. Our team has been consistent contender in the volleyball league but for four years and we are always third or fourth placer, now we hope with this new uniform as our inspiration we will do our best to become the champion... ma’am please always watch our games so we will be more inspired (giggles)...” Barangay Aluyon Team (5/27/11)

“For me activities like clean-up should be done regularly, say weekly because especially our coastline after a week there are plenty of rubbish again carried by the waves, it just shows that our sea is polluted... our barangay officials have the ordinance that residents will be penalized if seen throwing or polluting our vicinity...” Convenience store owner (6/8/11)

The above sentiments expressed certain degree of awareness, pride, accountability and responsibility. These people, despite their low level of education, can still demonstrate concern and value of their physical environment. Thus, they exhibit a positive attitude towards community participation without
being manipulated, but on a voluntary basis. Based on the typology of community participation developed by Pretty (1995), this type of community engagement can be regarded as self-mobilization where people participate by taking initiatives independently of external institutions to change the system.

However, there are more instances that local residents prefer to be on their own and resist community participation. Due to the level of mistrust between neighbors, it precludes leadership and community participation from materializing. One resident expresses his view on the matter…

“I do not like to get involved because, here, in our barangay only those close to the local officials are often consulted and invited every time there is an activity in the municipal hall, it is because we are poor we are not entitled to become part of that…” fisherman (2/29/11)

These experiences and statements expressed by the local residents qualify my observation that some of the villages lack social capital. The social capital which referred to as the norms and networks that enable people to act collectively for the common good (Montgomery, 1998; Woolcock & Narayan, 2000; Sato, 2001) barely exists in some of the barangays particularly those island barangays distant from the town proper. One example is the barangay of Rizal, where during my visit; I was dismayed with the amount of rubbish on their sea front. I could not appreciate the fine powdery sand that the island has because of the enormous trash scattered within their vicinity. I have approached the village officials particularly the village head, and asked him why he allowed his constituents to dump all their household rubbish to the seashore. While the barangay chairman is very defensive explaining that he had already talked to his constituents regarding the issue of cleanliness in their village, the local residents remain to be unmindful and irresponsible. As I continue my dialogue with the village chairman, I insisted that purely talking to his co-villagers seems to be lacking and inadequate. There should be radical measures to be implemented so that the local residents will adhere and strictly follow the ordinance.

As a leader, I believe that one should do its best to find ways where majority of the people will benefit from the action undertaken. He seems to be very lenient and I should say irresponsible because issues regarding
garbage disposal or rubbish should be his and other barangay officials top most priority. They, being an island community are definitely beset with problem regarding garbage disposal and they should find innovative ways where they can minimize their rubbish and avoid disposal to the beach area. I got frustrated every time I see all those rubbishes scattered in the villages; I thought they are wasting the pristine and beautiful island as well as the opportunity of attracting visitors. How could these people tolerate seeing all these dirt, why can’t they pull their arms together and work on something to minimize, eliminate or even economize these rubbishes?? …” Diary (10/19/10)

I have noticed those barangay officials as well as some of the municipal government officials, they themselves lack the necessary capacities and leadership to effect social change that relates to one of the major issues in some villages i.e. sanitation. This is all about community leadership, their inefficiency to address the existing community problems and they also failed to recognize other economic opportunities from the various resources available and abundant in their villages and in the municipality. Hence, they too lack the creativity and political will to address the problems immediately. This deficiency relates to the minimal presence of social capital among these communities aside from the fact that they are also in need of financial resources. Given this scenario, nurturing their social capital is considered to be best thing to do at the moment that will eventually help them (the communities) orchestrate community development programmes.

Cognizant of my dualistic or multi-tasking role, while I was on the island, it seems that some of my initiatives served as nurturing mechanisms that will help them improve efficiency facilitating coordinated actions. As Putnam (1993) stresses, social capital includes values of the social organizations or communities such as trust, norms and networks that contributes to the attainment of the organizational goals through harmonized actions.

**Bringing Development and Conservation Closer: Interventions Enhancing Burdeos Social Capital**

The majority’s inadequacies in both individual and social capacities lead to reduced and minimal community participation. These capacities refer to the educational attainment of the people, their financial resources, individual self-worth or self-esteem and access to power. And because of these inadequacies, the
lack of leadership and sense of community are apparent among the local people. Their attitude tends to be ‘wait and see’ and if no one acts, they remain destitute.

My key informant kept on stating that his fellow local residents tend to be very reliant on others, particularly on the government; they just simply depend on other people. He shares that …

“They all just want what someone will give them... here, the majority of people just sit and wait for nothing but help..., look at them they are happy drinking all day without worrying what to eat the following day...If I were them I’ll just busy myself looking for income. I think that if the community knew how to organize themselves and were less lazy, I think there would be more opportunities for them, they will complain less…”
Farmer/key informant (4/24/11)

The series of workshops I have conducted helped them to a certain extent in building individual and community confidence. Through the workshops, they experienced some form of community engagement as they have been part of the consultative approach of choosing what type of economic development that is suitable for the municipality. Local needs were identified, as well as their individual aspirations and they openly expressed that they are truly in need of alternative livelihoods to ensure their families’ well-being. This opportunity provided them greater voice in the local decision making where the municipal government officials considered the issues raised by the local people.

Similarly, the workshops conducted paved the way to the participation of the local people to become part of the initial tourism policy making (through the Sangguniang Bayan, they sought the ideas and desire of the local people and integrate these ideas into a draft of tourism legislative order or municipal ordinance). Again, my role being an agent of change led to drafting of their tourism plans for the municipality with due considerations to the needs of the local people. At the moment, no concrete tourism development plans and ordinance have been officially legislated, but at least some initiatives have been undertaken by the local authorities. For example, the provisions and conduct of livelihood (arts and handicrafts) workshops since September 2011 was held and on-going. In this sense, local participation in the policy making becomes a
valuable input and validates the global construct of local participation as a fundamental human right: ‘People have the right and duty to participate individually and collectively in the planning and implementation of their healthcare’ (Declaration of Alma-Ata, 1978). Nonetheless, it was taken from a healthcare perspective, people right and duty to community policy making is fundamental and applies to other societal proceedings.

The workshops resulted in a mutually beneficial activity for the local people and those in power. Thus, instead of the usual power struggle the participatory exercises lead to a certain level of ‘power sharing’. This phenomenon that exists concurred with the belief of Arnstein (1969), where citizen participation is the ‘redistribution of power that enables the have-not citizens… it is the means by which they can induce significant social reform, which enables them to share in the benefits of the affluent” (p.216).

In general, the workshops conducted have resulted to the creation of group knowledge that leads to a proposed action among the participants (local people). Indeed, these workshops have become instrumental in bringing local knowledge at the fore, fundamental in planning and decision-making processes, and promote social development by strengthening community bondage by means of enhanced empowerment and equity (Midgley, 1986; Friedmann, 1992; Abers, 2000; Narayan, 2002; Mansuri & Rao, 2003).

Having observed and witnessed their misery and destitute condition, as well as the long and critical environmental problem on waste management, I empathized with the local people. Hence, I came up with an idea of recycling activity that might be of help in mobilizing the local residents for a good cause. The recycling activity I have thought of was the recycling of plastic thrash bag into a yarn that can be used in crocheting. I looked for a trainer who taught/trained the local people doing the crochet. After I found a trainer, I organized a craft workshop and invited interested local residents to participate. However, due to inability of the trainer to go to the island, the training-workshop was held in our place in the city. Only a few made it, which resulted to limited participants, most of them members of the Burdeos Arts and Crafts (BACAS).
Nonetheless, participants conducted a sort of echo-training to other local residents, especially in their organization (Figure 5.10 photos of the craft-training and finished product).

![Image of plastic trash. Left photo is the training-workshop and right photo is the finished products crochet dress of a Barbie doll and mobile phone case/pocket. (Researcher)](image)

Indeed, Burdeos has a tremendous potential to become an enterprising municipality (suitable of becoming a tourist destination). However, other intrinsic characteristics such as social capital, finance, power structure, values, competencies of local people and politics in Burdeos seem not yet ready to embrace tourism as a community-driven project. Due to this observation, and it became an emergent theme during the course of my field work, I thought of initiating a project that can possibly contribute to enhancing social capital of the communities, as well as a start-up mobilizing the local people to become involved and integrated. What I have offered them was an opportunity, which may stir interest not only in the women sector, but also the youth and other residents in Burdeos. Thus, stimulate larger concern on how to economize their abundant resources into successful community-driven enterprises and contribute to its environmental cleanliness and beautification. I termed this effort as ‘ecologizing the economy while economizing the ecology’.
Further, all these initiatives have become catalytic for the local officials as they are now more innovative and resourceful in utilizing their abundant resources. A month later, after I have left the island, various local government initiatives have been accomplished such as this one (Figures 5.11 and 5.12, photos sent to me through electronic email).

![Municipality of Burdeos, Quezon
Skills and Product Development Training](image)

**Figure 5.11** Follow-up activities (livelihood training). The backdrop of the livelihood activity (coconut by products) sponsored by the local government of Burdeos a month after I have left the island.

Therefore, with these initiatives and the current opportunities, these may result to a change of local people’s perspective towards development, thus, strengthened social capital. They may realize and appreciate the value of having a concerted effort and team work to achieve a common good. This may strengthen the communities and let them become prepared for a greater community development such as community-based tourism.
Given the above examples of community participation, these forms of engagement are considered a good start towards greater and wider community involvement. According to the UNDP Human Development Report (1993), participation means that people are closely involved in the economic, social, cultural and political processes that affect their lives. As such, it will enable them to have better access to a broader range of opportunities and resources that will help them realize their full potential and contribute to the development of their community. Community participation should not be limited, instead local people’s action should also be well coordinated, that can make a ‘change’ to the status quo or to the social problem they are confronted with.

As government authorities become more sensitive to their critical role towards their constituents, the local government unit (LGU) has done another pivotal or fundamental action after I left the island. In connection to the livelihood training opportunities provided by the LGU, they too have embarked on a Twinning/Sisterhood program with the City of Makati in Metro Manila. My role being a catalyst and an agent of social change truly served its purpose. It was manifested through (after my one year of community engagement), the local government officials have initiated a proactive partnership with another city. The recently concluded sisterhood/twinning agreement with the City of Makati shows
that Burdeos is anticipating positive changes and contributions to its socio-economic sector. The City of Makati is the Philippines premiere and central business/commercial district. As such, the sisterhood of Burdeos with Makati may result in the much-needed boost to their economy. It is anticipated that this sisterhood will lead to mutual benefits for both LGUs as they can exchange and promote their respective resources. In the case of Burdeos, once the institutional linkages are in place, they can market their local products to the city while Makati provides the target market for Burdeos. Similarly, Makati can extend its economic strengths and expertise to Burdeos through investments and provisions for human resource enhancement. Thereby, Burdeos is at the winning ends if all these anticipated positive consequences will come to fruition.

Social Networks and Organizations: Power relationships among social actors and stakeholders

In this pre-tourism development phase, it seems that there is a similarity with the actual tourism planning and policy making processes that have been done in different communities and destinations. The similarity is that this activity is basically characterized by dynamic multi-actor interactions, complex power differentials and uneven resource and information exchanges between the social actors and agencies (Selin & Beason, 1991; Hall & Jenkins, 1995; Sautter & Leisen, 1999; Bramwell, 2004). Power relations are a fundamental component of human interaction. As perceived, typical in social environments, two types of power exist in human relations, these are the: individual power and group power. Individual power manifests itself in one-to-one relations and generally originates from or as a result of acquisition of material possessions or intangible achievements. Group power manifests itself in the interactions between sets of individuals or in one-to-one interactions between individuals belonging to different groups/networks or affiliations. As observed, those local residents who belong or are members of the community organizations display a certain degree of confidence; they are team players, pro-active and often are involved in social activities.
This section therefore, covers illustrations about the community itself in which it is viewed as a lived space for individual and groups of people relating to each other, membership or non-membership in social organizations, and the processes of social change taking place. With regard to collective or group power, a number of the local residents (but the majority were non-members of the community organizations), those who voluntarily joined groups are usually motivated based on shared occupations, interest (such as political parties) and beliefs. Being a member of these organizations, members are influenced by the value and cultural orientation of the organization, such as how they think of themselves and how others think of them.

In particular, the most active group in Burdeos is the Municipal Fisheries and Aquatic Resources Management Council (MFARMC). As discussed earlier, this social network constitutes the volunteer farmers and fishermen whose values are toward the pursuit of environmental protection and conservation.

Another social group that is actively working towards achieving self-sufficiency is the newly organized arts and crafts group BACAS. Again, as discussed earlier, BACAS was formed in order to revitalize the dying handicraft industry of the island and to provide alternative sources of income to some of the residents who are creative and innovative in turning available resources into valuable handicrafts. There are also other social groups that have been organized, either by the people themselves or formed by the local government. The women organizations in barangays were formed by the local government as the counterpart of the municipal gender and development council (MGAD).

Basically, the goal of the council and the village women organizations is to work together to build a community where both men and women are stakeholders of development, and advocating gender and development principles to mobilize gender equality towards a progressive community in particular and the municipality in general. Another social group is the senior citizens organization, where senior members of the municipality are welcome to become part of the organization. This senior citizens’ organization is very active and many seniors are members of this network. Normally, those aged 60 years old and above are
encouraged to join. The goal of this organization is to ensure that they, being the senior members of the community are, still productive and capable of being a partner of the local government development programs. Every second week of October, senior citizens’ day is celebrated with various activities held in honor of the members. Every member is required to pay Php500.00 or US$ 12.00 monthly/annually. The money collected from each member is used as their revolving fund for their activities and enterprises and is also used in case of emergencies, accidents or death of a member. This is a sort of financial assistance to the member’s family affected by the unexpected incidents (sickness, and death/burial). Further, the senior citizens group has established a small economic activity or business venture. They put up a rental business where they have chairs, tables and tents for rent during community/social gatherings such as weddings, baptisms, and birthdays/debut or even during wake/burial. Indeed, these senior citizens of Burdeos, in spite of their age, are very active and very much willing to become part of the dynamics and social activities of the municipality. They are not dependent on the authorities or on the young generations in order to survive.

Similarly, the jeepney drivers and tricycle drivers have also organized themselves into an organization referred to as the Burdeos Jeepney Drivers Association (BURJODA) and Burdeos Tricycle Drivers Association (BURTODA) respectively. These two organizations were developed through their own respective initiatives. Both have the goal to improve their own plight as drivers transporting the residents of the island. The jeeps being the most popular means of public transportation in the Philippines were originally made from the remnants of US military jeeps from World War II and are known for their intricate and flamboyant outside decorations and crowded seating. They have become the symbol of the Philippines culture. The jeepney ride experience provides a passenger with an instant opportunity of entering a shared relationship with other individuals. This is manifested through the culture of passing the fare from other passengers to the driver. Particularly going to Burdeos, from the port going to the town proper which takes 1.5 or 2.5 hours of land travel via a jeepney depending on the weather condition, the riding experience provides opportunity to make friends or communicate with other local residents. This venue provides a
sort of interaction among the local people, especially those residents living in the remote island barangays.

So, why have these drivers organized themselves and for what purpose was their organization established? According to my interviews, they have formed BURTODA and BURJODA specifically to give them a representation and voice in the social activities or local government plenary sessions. Here are some of the statements shared by the drivers…

“We are concerned about our representation in the activities initiated by the local government so that we will be updated on the activities to be held in our town like the ‘congressional meet’ or the district sports competition. Being informed of these activities we drivers can make the necessary preparations and arrangements for the event so that all of us members will have equal opportunities… Jeepney driver member of BURJODA 5/6/11”

“I joined this organization (BURTODA) because it is good to be part of a group (with a smiling face). Once in awhile I think once a month (eyes squinting, seems he is not so sure) we have our meeting, we discuss problems that we have encountered and also here at BURTODA we have this ‘paluwagan’ that every member is encouraged to join so that in later time you will have more money… Ma’am do you understand what I mean? (I was asked if I am aware of this paluwagan)…. Tricycle Driver 5/10/11”

Cognizant of the views raised by the jeepney drivers, their values are influenced by their concern about their official and wider representation to the local government activities that are potentially beneficial to all the members of the organizations. Their individual attitudes seem to be shaped by and more of a collective concern rather than individualistic motive.

With regard to the tricycle drivers sector, their purpose of mobilizing or organizing themselves, aside from obtaining a forum to discuss issues about their everyday driving activities, is to find a venue where their problems on poverty can be alleviated through the ‘savings scheme’ program offered by the group. The ‘paluwagan’ is a form of saving scheme that operates this way… A group of ten or more agrees to pay a certain amount each period. It can be every day, every week, every 15th or 30th, or any other payday. The total money collected each
collection day will be given to the person who’s scheduled to receive the money on that day. The schedule for recipients is typically set by drawing lots.

The group also decides when the paluwagan begins and ends. Typically, it runs up to six to 12 months only. For instance, a group of 12 friends or members of an organization can agree to have a paluwagan for six month cycle— enough time for each of the 12 members to receive money on one of the 12 pay days over the 6-month period. If each member agrees to pay Php200 or US$4.50 each collection day, each scheduled recipient will get a total of Php2,400.00 or US$60. By the end of the paluwagan, each member would have paid a total of Php2,400 or US$60. The same amount each member receives on her or his scheduled payout day. What’s the gain? The savings are forced. Commitment to pay is a must. And if you are among the firsts on the list, you are getting an interest-free loan since you are receiving money before completing your savings. Essentially, nobody holds the money for the group, since it’s immediately given to the recipient. Normally, schedule of payout dates of the member is determined through a draw lots. Among the members, they can also decide who will collect the money each pay day and be responsible for the safe-keeping. This kind of small-time and informal form of saving money is usually done in order to address expected household expenses such as tuition fees and family events. This is common in rural communities and even in school or office settings where money collection is within reach.

These social groups or networks impose rules and regulations that make the behavior of members more conventional and that enable each group to function smoothly and retain its identity. The rules may be informal and conveyed or written and are strictly enforced. Every organized group elects their own set of officers or leaders who will direct the operational activities of the organizations. Normally, these elected leaders have an office tenure average of two years. It is definitely expected that members should follow their leaders. Often, the officers tried to network and coordinate with other groups and organization for collaborations. For example, they coordinate with schools for children’s excursion activities or coordinate with the municipal government for transportation needs during official activities.
Nonetheless, there are still a great number of local residents who are non-members of any organizations primarily due to two reasons: individual’s non-interest; and lack of capacity to join in any of the organized groups. Thus, resulting in less participation and involvement and less opportunity to be heard and counted. When I asked some of those who do not belong to any social group or organizations, they share that either it was their personal decision not to participate or they do not have the means to do so. Here are some of the statements shared with me…

“I am interested to join a group like the women’s organization here in our barangay, but because every time there is a meeting I failed to attend because I have this small child that I need to take care of (while being interviewed the mother is caring for her child and so she kept on standing up to make sure her baby would not be disturb, she kept on swaying her body slowly). All my children are still small I have 5 children three are already in elementary school and the second from the youngest is 3 years old (pointing outside to her child) and this one is 1.5 years old (pointing to her carried child). Perhaps, if these two small children are also in elementary then I can join the group. It is also nice to be part of the women’s group because there are activities every now and then…” Housewife (4/28/11)

I am not interested to join the volunteers (head moving side ways and looking at me sternly), because if I join them I have limited time fishing for my family. I am the only one that works for them, my wife is only at home taking care of our children and cleaning our house, Because we don’t have any means to earn a living that’s why I have to work hard and always pray that every time I go out to fish I will have more so that aside from our own use we can sell to others…” Fisherman (4/29/11)

I know some of the organizations here are very active, they have many activities like the women’s organizations, in my case because of my small business I could not afford to be away and close temporary my sari-sari store. I could not just entrust my business with someone (face is serious, with right hand placed on his chest), myself and my old mother are the only persons who stay here. Maybe in due time if the time permits I can be part of those organizations…” Convenient store owner (5/8/11)

Taking all the considerations of those involved (members of the organizations) and those who are non-involved, it clearly illustrates that power resides both individually and collectively. Power disparities occur at the local level that often involves marginalized or vulnerable members of the society like
those residents who do not have the capacity to become involved. These power disparities that/may exist usually based on gender, occupation, interests and primarily due to economic standing, political affiliations and social status. Often, those who are ‘involved’ have greater access to power and opportunities and assume a greater role in the decision-making and planning activities. Hence, result to disproportionate role against the less powerful (non-members) or those in the disadvantaged group. All these are all sorts of power relations that exist throughout the communities and organizations in Burdeos. Some of the local residents individually and collectively tried to coerce, oblige, command, direct and influence the life or lives of others directly or indirectly.

Similarly, those existing power relations and social/network relationships in Burdeos provide a framework from which the communities are assessed, whether they have the capacity to become part of the potential community tourism development. Again, because of the ‘other’ majority, those who are unaffiliated or non-member of the networks are categorized as ‘powerless’ which oftentimes lead to a ‘power imbalance’ between the ‘power elites’ and the ‘powerless’. Because of this, it may impinge on the future community based tourism development as it may appears to be advantageous to those local residents who are already part of the network/organizations and prejudicial to those powerless.

When these people were asked if they have been consulted by those people in power or local government officials, responses were…

“Yes they do visit us, there are events when Mayor and the SB Members visit us and have dialogue with our community. They usually ask what the problems we are encountering...sometimes they come here if our barangay officials invite them for a meeting. We appreciate their visit but we will be happier if they immediately provide solutions to our problems…” Fisherman (5/8/11)

“Once in awhile they come here...like barangay fiesta and if there is a general barangay assembly, our barangay leaders invite them to be with us (hands moving like counting from 1 to 3 to enumerate the events)...they usually discuss local government programs and policies like environmental protection and illegal fishing. I am also thankful because I am one of those beneficiaries of the 4Ps (cash assistance provided by the National Government)( smiling and hands clasped together and head
moved forward that indicated her gratefulness), at least now we have additional money used for my children’s schooling... we can’t use the money in setting up small business we just prioritize schooling of my children...I and my husband are very happy... we hope this assistance will continue then our children will be able to finish at least high school... “ Housewife (5/22/11)”

There were also instances that depict people’s experience of powerlessness and wanting to be heard and recognized became a constant theme from interviews, group discussions, and informal dialogues and also apparent in my observations.

“The absence of high school facility in our barangay (pointing his right hand at the vicinity and sad face) limits our capacity especially our children to improve. If we will allow our children go to high school in poblacion we don’t have enough money to support them and because of that our children stop studying, they just help us either in fishing or small crops farming... I pity my children (looking at her children) ... I don’t want them to be like us, we are poor... ” Housewife (9/24/11)

“All we need is for everyone to have equal access to our basic needs that our government should provide like education, healthcare services and livelihood activities. Look at our building facilities all rooms are dilapidated (they pointed to me the dilapidated rooms and all of them show disgusting feeling regarding their current condition) and every time it rains, our rooms become flooded and dripping all over, our students get wet and soaked. In spite our meager income, we are still doing our best for our students because we want them to learn and continue their studies....however majority of students stop from grade 6 sometimes after grade 3 student stop studying because of poverty. We pity these children because they will remain and inherit the poor condition of their family for life....” Public School Teachers (2/9/11)

With the existing power relations in Burdeos, it is apparent that there is an existing power imbalance and inequality among the local people. Due to the limited strength of individual and community power, which hinders the local residents from moving together to strategically acquire resources necessary in community development, poverty continues to persist. Due to systemic and structural inequities that cause poverty among the communities, they tend to deviate themselves from participating in community and municipal initiated activities. Similarly, because of the highly politicized nature of the local government, the local people feel that those ‘in power’ are deliberately making
them desperate. As emphasized and common sentiments expressed by the local people were…

“There are authorities after they have been elected, after they have our votes, they all have forgotten our predicament and their promises of giving us good life, shame on them!” fisherman/farmer (4/18/11)

“Where, where, where are those promises...? They (politicians) are rubbish! (this resident manifested frustrations with politicians particularly those in provincial and national levels). Would there be any chance that people who run for office will be serious to his/her intentions of good governance? This country is hopeless if all the elected officials have their own personal agenda... ” Farmer (4/23/11)

These are the instances that the local people expressed their frustrations and hopelessness with the people in/with political powers. They felt cheated and abused by those elected officials, after the promises during the election a majority of them have become indifferent to their plight and promises undelivered.

This verifies the insight of Stone (1993) that a community is not merely a matter of geography or the physical make-up of the environment, but community is an entity with emotional and psychological dimensions involving interpersonal relationships and with a principle of reciprocity taking place. Indeed, the local people are the critical and fundamental components of the community or society.

Perhaps, once they are able to develop community power, local residents will have greater chance of voicing out and participate in issues affecting/confronting their lives. Though there are existing individual and community powers, it seems insufficient for the local people to be able to bring up the potential tourism development of the municipality at the moment. Only one third of the population has the capacity and power to effect change. They still need to mobilize a greater number of the local population to become involved and be a part of the social networks that will assist in creating opportunities for the majority. For example, there should be organizations that should focus on the development of the youth, particularly out-of-school youth who constitute a big number of the young generation in Burdeos.
Furthermore, experiences of the local residents of Burdeos were similar to the study of community-based tourism in North Queensland done by Blackstock (2005). Based on her assessment, she found that the community was superficially involved in decisions without addressing issues of power (power imbalances) and competing values. This was the principal issue that Jamal and Getz (1995) identified a decade earlier. The ability of participants to influence the actual outcome depends a great deal on power relations. These examples reverberate back to de Kadt (1979) who wrote: “it is rare that people in the local community, whether through existing structure of local government or through specially-created organizations, are given a genuine chance to influence the course of events – even though these events will profoundly affect their lives” (p. 10).

Given the existing individual and community powers and competencies, in case the local government insists on abrupt tourism development of the island without the necessary conditioning activities or capacity building of the local people, tourism development may turn out to be a failure rather than a success. It could be similar to the discovery and findings of Mowforth and Munt (1998) where they found that communities in the developing countries wanting to resist or curb major tourism projects, but were unable to do so, and thus were caught up in planned, but unwanted development.

Based on the findings, every community demonstrated different power relations that affect local people’s views and perceptions about tourism. Power and power relations are built upon from various interest groups that may impact the outcome of the community development being considered. The political power inherent to the elected officials and power of the ‘few’ elites residing on the island, as well as those ordinary local residents in barangay Calutcot exemplify that power and power relations have a dramatic effect on the program., i.e. power struggle between the interest group, the municipal government and the local people.

Indeed, the local people are the social character of the community that modify, change, direct, alter the social structures depending on the level or degree of power inherent, acquired or imposed upon them. Conversely, absence of power
among the local people will prevent them from making the necessary social changes.

From a different perspective, through this academic research, another form of power relation was created and developed between me and my researched. The power relations that exist gradually change during the course of the investigation. Initially, being the researcher and as a tourism expert, I personified the role of being an ‘authority’ over my researched. That was the time when I started to build a relationship with my researched. As I proceeded to my tasks, slowly the power relations between me and my researched started to change to a lesser ‘authority’. They (researched) still perceived me as ‘powerful’, but the degree of distance or alienation was rather minimal as they started to see me as a potential ‘friend’ and partner of future socio-economic development.

At a certain period, while I and my researched have already established a relationship, the degree of their ambivalence decreased. Thus, they become more open in sharing their views, beliefs, aspirations, problems and dreams. They become open for discussions and confident to express their sentiments. At this point, it seems that the trust, friendship, and being their temporary guest as well as my contributions to the community have reduced the power imbalance between me and my researched. To a certain extent, I have contributed to the elimination of power imbalance among or between the two groups – the powerless and power elites. Such reduction of power imbalances was manifested through power provision to the powerless. They have gained a certain degree of power through capacity building and, being recognized for the first time, the ‘silent voices’ that were often ignored. It seems that my research study becomes instrumental for the marginalized group to gain a certain level of confidence and hope.

**Existing Social Relations among the social actors and agencies**

The experiences I had on the island as well as my experiences coordinating with external institutions and agencies during the period of one year, produced imageries of the social relations between different actors, agencies and institutions that are critical toward tourism pursuit of Burdeos.
Figure 5.13 represents the key actors and existing societal skills and activities. The system in which these actors revolve is composed of different sub-systems. The ovals or circles represent the sub-systems. Each sub-system contributes to the realization of tourism as a form of community development.

The community or the local people being the central figure in the system is the fundamental component and have the greatest stake in the community development project. Primarily, actors’ interests in all the undertakings should be toward empowering the community or the local people. Empowerment of the people will be achieved through their involvement and participation in the decision-making processes, in the management and administration of projects, conflict management, and partnership, capability building activities/awareness programs, good governance and equal sharing of benefits or profits. These are the few activities in which the level of involvement and participation of the local people are crucial, because the greater their involvement the greater the chance of empowerment.

The “DoT and Other National Agencies” such Department of Environment and Natural Resources, Department of Social Welfare and Development, Department of Agriculture, Department of Transportation and Communication, Department of Science and Technology and others represent governing bodies have an indirect relationship with the local community/ies but direct relationships to Local Government Units (LGUs) and to the Private Public Partnership (PPP) entities. Similarly, these agencies oversee tourism development programs and related activities in line with the national agenda of the national government. The indirect relationship of the national government is linked through the municipal government. Thus, the government interventions are in the form of policies, regulations, incentives and capacity building opportunities. However, based on the responses and sentiments shared by the communities, government efforts and services are inadequate that led to the local people being frustrated.

In case Burdeos finally pursues the tourism development, the Department of Tourism (DoT) will play a big role in the tourism operations. The DoT
provides the policy structure and supervises the implementation and operation. An example of that is the tourist businesses’ accreditation. The DoT requires accreditation of tourism services and facilities to ensure quality standard of products and services such as bed and breakfast or home stay facilities, restaurants, resorts, lodges/inn. Similarly, the DoT is the data keeper in terms of revenue generated out of a locally-operating tourism unit through tourism receipts and tourists arrivals statistics. Therefore, the relationships among the various entities in the system will be more apparent once the communities become fully involved.

The NGO sub-system is the non-government organizations or agencies (could be international or national NGOs) representing a portion of the business sector plan which assists in developing livelihood and developmental projects through financing, market/product development, training. As mentioned earlier, there are a number of NGOs who are assisting Burdeos communities. Often, support is provided in the form of training or capacity building and product development, while financial assistance can be sought from other agencies. Further, NGOs services are usually coordinated with the local government.

The PO sub-system is the people’s organization. The PO looks after the welfare of their constituents in the barangay including the local business interest groups. However, not all barangays have a people’s organization primarily due to lack of community leadership.

The Municipal Government sub-system is the local government unit, which has the main authority over the entire municipality. The municipal government initiates collaboration among public and private sectors through organizing legitimate partnership, which would encourage investment, facilitate innovation and provide job opportunities to the people. The recent sisterhood and twinning program they had with the City of Makati on a cooperative agreement aims to promote cultural and economic/commercial ties. Both parties acknowledge both places similarly pursue aggressive promotion of tourism, culture, arts and sports activities in their pursuit for comprehensive development.
**Societal Skills**

<table>
<thead>
<tr>
<th>Community Mobilization</th>
<th>Management &amp; Administration</th>
<th>Conflict Management</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Stakeholders consultation, group formation/organization, leadership, relationship building, networks, empowerment)</td>
<td>(Leadership, program planning, organizational skills)</td>
<td>(Consensus building, negotiation, stakeholder consultation, problem solving)</td>
</tr>
</tbody>
</table>

**Societal Skills**

<table>
<thead>
<tr>
<th>Partnerships</th>
<th>Good Governance</th>
<th>Environmental &amp; Cultural Awareness</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Communication, alliances, collaboration public-private sectors)</td>
<td>(Transparency, equality, integrity, policies, power sharing)</td>
<td>(Awareness Bldg, education, training, monitoring, reporting)</td>
</tr>
</tbody>
</table>

*All these can be further developed or enhanced through conditioning exercises*

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**Figure 5.13 Social Relations, societal skills of community residents toward other stakeholders** (Researcher)
The two places also committed to bind themselves in the spirit of exchanging best practices especially in business permit processing, collections, remittances, revenue generation, streamline of processes and good housekeeping.

Moreover, the municipality of Burdeos agreed to be one of the tourist destinations for the constituents and employees of the sister city; and to be the source of marine and agricultural products such as sea foods, fruits, vegetables, and livestock. In the spirit of sisterhood twinning, both parties commit to promote understanding, friendship and goodwill and to participate in various initiatives mutually beneficial to both parties.

Further, there are also instances where the municipal government links their local projects to the provincial government for proper assistance logistically and administratively. However, as stated earlier due to political differences of these two governments, Burdeos municipality receives less support from the provincial government.

The Provincial Government sub-system’s main responsibility is to oversee and supervise the developments of each municipality within its jurisdiction. The provincial government is also part of the public private partnership (PPP) because, from the municipal level, there is a corresponding provincial level of PPP. In essence, these PPPs are all working together to create a synergy and produce achievable tourism projects. The Provincial and Municipal Tourism Councils are considered Public Private Partnership endeavor concerned with tourism promotions and projects that would help boost total development of the locality. Most of the members are private business operators such as beach resort owners, restaurant or cafeteria owners, tour operators, and other tourism-related interest groups. However, at present involvement of the provincial government is minimal to non-existent. They have not yet provided any tourism assistance such as training or dialogue with the local government unit. According to the local officials, the absence of provincial assistance is attributed to political differences. This emphasizes that politics play a vital role in the development programs of the municipalities and communities.
The community or the local people being the central figure in the system have the greatest stake since the project should be community-led and supported by other social actors or stakeholders. Primarily, actors’ interests in all the undertakings should be toward empowering the community or the local people. Empowerment of the people will be achieved through their involvement and participation in the decision-making processes, in the management and administration of projects, conflict management, and partnership, capability building activities/awareness programs, good governance and equal sharing of benefits or profits. These are a few of the activities in which the level of involvement and participation of the local people are crucial, because the greater their involvement the greater the empowerment.

The overlapping of the subsystems delineates the degree of reliance and relationship of each subsystem as well as some influences and support from the different organizations. Similarly, these overlaps between sub systems represent collaboration and mutual interest, which produce actions and activities that address issues confronting the whole system.

Given the right condition, it is expected that through the collaboration and mutual interest among the sub-systems, they become empowered to come up with developmental programs in consonance with their community socio-cultural, political, economic and environmental aspirations within the framework of sustainable development, and with due considerations on the anticipated negative impacts in the entire community.

Societal skills are crucial in order to achieve the desired goal of empowerment and sustainability of the community. These are: a) Community Mobilization includes stakeholders consultation, group formation/organization, leadership, relationship building, empowerment; b) Management & Administration include leadership, program planning, organizational skills; c) Conflict Management includes consensus building, negotiation, stakeholder consultation, problem solving; d) Partnerships or networking includes communication, collaboration between public-private sectors; e) Good Governance includes transparency, accountability equality, integrity, policies,
power sharing; and f) Environmental & Cultural responsiveness include awareness building, education, training, monitoring, reporting. These societal skills are all critical toward sustainable tourism pursuits. However, only a few of these societal skills are possessed by few members of the communities. Some of these societal skills are still non-existent, but the communities demonstrated potentials in developing the skills. For those local people who have some of the societal skills, they require strengthening and nurturing effort. In that way, they will become more capable to participate in any form of community development and not only in tourism in the future.

Given those social and power relations among the various actors/stakeholders, there are still critical issues relative to community engagement and participation. Fundamental to this presentation is the assessment of the contributing factors why the community members are unable to participate or exercise their rights as community members in social activities.

**The Politics of Exclusion: Empowerment, mobilizing capacities toward community tourism**

In line with the earlier presentation regarding community participation and engagement, the section presents perceived barriers and limitations towards greater community participation in tourism development or in other community development activities. As mentioned earlier, this focuses on the last two research questions regarding the community’s strengths and weaknesses and constraints in relation to their level of community engagement.

Given the perceived benefits of tourism, the future success or failure of tourism development lies in how it will be planned, conducted, implemented as well as resolved/overcome existing barriers in community engagement. The value of community participation among the residents in Burdeos will determine the outcome of tourism development. Based on the World Bank (1993) experience, they recognized lack of participation as the culprit of the failure of many tourism development attempts of local communities in developing countries.
As a framework for understanding, refer back to Figure 3.15 in chapter three that illustrates the coding process and techniques that were derived while reviewing, examining and analyzing the data generated from various data sources explaining the barriers to community participation.

Table 5.1 shows various barriers and limitations in community participation and engagement toward community development initiatives. These findings are based on both explicit and implicit manifestations of the competencies, attitudes of the local residents as well as the current institution and structural arrangements in Burdeos. These limitations are divided into three major categories which is similar to Tosun’s (2000) categorizations: a) Cultural limitations; b) Structural limitations; c) Limitations at the operational level; and I included another category based on the findings, d) Physical limitations.

**Barriers/Limitations to Community Participation and its Manifestations**

Despite the fact that the majority of the local population perceived tourism positively and have expressed that they will support tourism, some of the local people are not at all times willing to participate in community activities. Table 5.1 indicates local residents’ reasons for not participating.

<table>
<thead>
<tr>
<th>BARRIERS/LIMITATIONS</th>
<th>MANIFESTATIONS/INDICATORS</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Socio- Cultural Limitations</td>
<td>• Insufficient equipped and educated human resource or lack of social/individual capacity/ Low literacy and lack of work skills/experience or lack of human capital</td>
</tr>
<tr>
<td></td>
<td>• Lack of social capital</td>
</tr>
<tr>
<td></td>
<td>• No sense of empowerment (powerlessness)</td>
</tr>
<tr>
<td></td>
<td>• Unfulfilled aspirations (hopeless)</td>
</tr>
<tr>
<td></td>
<td>• Local people are unaware of tourist/visitor expectations, or lack social and language skills</td>
</tr>
<tr>
<td></td>
<td>• Had no prior experience or involvement in planning activities</td>
</tr>
<tr>
<td>b) Structural Limitations</td>
<td>• Lack of financial resources</td>
</tr>
<tr>
<td></td>
<td>• Highly politicized government system</td>
</tr>
</tbody>
</table>
(politics/local officials favor allies in some government activities).

- Lack of political will, poor governance and poor government leadership
- Absence of ordinances /regulations and existence of government red tape (Government ordinances are not properly implemented/remain on paper but lack implementation.
- Lack of linkages between formal and informal sectors and markets (poor institutional linkages/ Absence of local linkages particularly markets for their own locally produced products, arts and crafts.
- Lack of alternative livelihoods
- Lack of government programs and organizational capacity to the opportunities available at hand

| c) Limitations at the operational level | • Low capacity to meet tourist/visitor expectations (low literacy in villages)  
• Lack of expertise and market knowledge  
• Lack of decision-making and planning skills |
| d) Physical limitations | • Lack of infrastructure development and transportation facilities/ Poor condition of roads/highways and insufficient transport facilities  
• Geographic location (distance as a barrier) |

As the table shows, it indicates that the Municipality of Burdeos is beset with various challenges. Thus, ample time is needed to be able to address the issues in order to maximize effectively the community engagement prior to formally developing their island for tourism.

### A) Socio-cultural Limitations

- **Insufficient equipped and educated human resource or lack of human Capital**

As noted above, a large number of people are unable to access quality education, and this has led to their attitude of being inferior. Low self-esteem deters majority of them to participate in social or community activities. In fact,
when I invited some of these local people in the workshops they were hesitant to accept my invitation. They felt that they would not be able to participate in the activities in the workshops as they fear for self-embarrassment or their inability to express themselves in group exercises. This ‘fear of self-embarrassment’ was a very common reaction among the ‘uneducated’ residents that I had contact with. Here are some illustrations of the inadequacy…

“Thanks for the invitation ma’am, but I cannot join. I wasn’t able to study I won’t be able to understand what will be discussed there, I might be embarrassed, please just invite others…” (farmer 10/14/10)

“am I invited? Why me? I have other neighbors who might be interested and who have gone to school… me, I just finished grade 4 and I’m afraid I will not be able to understand the things you will discuss there…”fisherman (10/21/10)

- Lack of social capital

This issue of lack of social capital stemmed from the weaknesses of the majority of the population where there is a significant number of uneducated. Due to the local people inadequacies, more often they failed to respond positively both to personal and community challenges. The lack of knowledge and exposure as well as skills prevents them from joining in organizations, because of the fear that there might be instances where they will be humiliated. Some residents expressed their sentiments, particularly their hesitations to join in any organizations. They shared that…

“Even if I like to join the women’s organization in our barangay, I am still hesitant, my feet always pull me back because I only finish grade 2 and I don’t know so much. If there are activities I might not be able to participate well specially if there are seminars but I am really interested because I see my neighbors enjoying their group…” Housewife (3/28/11)

“I have been thinking of joining the arts and craft but I don’t know how to join or whom to approach… can you help me Ma’am Hazel? I want to join to learn different art skills and later on to earn extra income…I used to create some souvenir items like seashells…last Valentine’s Day I made simple tokens to my friends…”Local resident no particular work (4/3/11)
Those inadequacies stemmed from the long-standing dilemma of lack of education that more often prevent the local people to engage in meaningful and productive community activities. As such, those who do not belong to any groups or organizations find themselves helpless and have difficulty responding to life’s challenges. Whereas, those members of BACAS and Volunteer Fishermen are able to enjoy free training, seminars and capability building activities that develop and enhance individual skills. Thus, collectively they become capable and cooperation is strengthened. Once this situation is achieved, the group is considered as having a minimum to substantial magnitude of social capital. However, it cannot be measured quantitatively, but manifestations can be assessed. This concurs with the belief of Baldacchino (2005) that social capital refers to the capability of the people, its resourcefulness to respond positively, collectively and responsibly to an identified challenge. From this context, the social capital being referred to is focused on the effectiveness of the individual person utilizing group strength to be able to function well. Therefore, this person becomes fully embedded in the group or organization and regarded as a collective entity. As such, social capital can be regarded as a process rather than a resource by which every member of the network or organization is focused on building group competency and capability to function effectively in addressing bigger challenges.

Another illustration of weak social capital is manifested through the lack of participation of the local residents in the local government initiated activities. The issue here stemmed directly from the local authorities due to selective invitation is extended to the local people, normally to the community elites and those perennial active members of the barangay. Hence, it results in local people under representation in the municipal activities and social consultation exercise. During the interviews, when the local people were asked whether they have been consulted by the local authorities regarding plans, programs and policies, some said there were instances that they have participated in public hearings. On one hand, local people insisted that more often the local government crafts its program and policies by themselves without any public consultation. On the other hand, from the perspective of the local authorities, whenever they consult the local people arriving at a consensus is often a challenge. Usually, the local
people are unable to reach a common decision; instead some selfish agenda emerged rather than an agreement.

- **No sense of empowerment (powerlessness)**

  Typical of the local people, they share the same sentiments that they feel inferior and powerless due to their destitute condition. Because of their being uneducated and having no other source of livelihood, they tend to be uninvolved in social activities. They too shared that they had seldom been consulted or solicited for their opinions regarding municipal or community matters. As mentioned earlier, they have expressed that this was the first time for the majority of them to be interviewed and their opinion sought on matters that will affect their community lives.

  Knowledge gained from formal education is highly regarded by the people as a source of power. Thus, it dictates the level of participation and community engagement in any social or community activities or community development by the people. The current situation that these impoverished local residents is positioned, made them powerless and hopeless as the next generation (their children) are also unable to study and earn a degree. Thus, this becomes a vicious cycle that, if no changes will happen, this will continue to prevail and more communities/local people will become affected.

- **Unfulfilled Aspirations**

  Due to frustrations experienced by the local people, as a result of the poor governance and leadership, they tend to be indifferent and distrust their own leaders. Hence, they detach themselves from community activities in the belief that nothing will be achieved if they participate.

  Often, if coherent implementation of government policies, good governance, and prioritization of projects are missing, the tendency of the local people is to distance themselves from participation from government invitations. The local people tend to believe that they were cheated due to political promises
during the campaign season which turned out as purely a lip service. Hence, the local populace gets disappointed and frustrated.

“It is always like, they (referring to the officials) will say we will give you this and that, especially during election, they have so many promises, but nothing happened all words no actions... I don’t trust them, they are useless.....” Fisherman (9/29/10)

“Once I attended one of the seminars, then the entire group has decided to do a project which was also approved and supported by the local officials but times had passed and no actions have been done. The problem with some of the activities here is always active at the start but after awhile, no more follow-up and every thing are forgotten... so its useless, that’s why I don’t feel like participating anymore...” business owners (2/9/11)

These are just illustrations of distrust of the residents to their leaders that if their aspirations would not be fulfilled, their participation and support for the other activities would not be earned. Indeed, it takes a lot of effort [re-] building the trust of the population. Honest and committed effort on the part of the local officials should be made visible and tangible to the local people.

B) Structural Limitations

- **Lack of financial resources (poor economic conditions)**

As expected, the inability of the local people to participate in social and community activities is primarily due to economic or financial reasons. Community participation requires the organizers and participants should have sufficient time, resources/money and skills to organize and sustain the initiatives (Paul, 1987). As mentioned earlier, one of the prevailing and major dilemmas in Burdeos is poverty, thus, a large percentage of the population are marginalized. As such, before they participate, these people prefer to embark on income generating activities like their daily livelihood rather than engage on other time-consuming social activities. However, there are some local residents, who despite being destitute, prefer being idle rather than engage in social or economic activities. This is quite similar to the notion of Tosun (2000) where the majority
of people are not keen on spending their limited financial resources on organizing/participating in community activities whose benefit appears to be relatively long-term.

It is unfortunate that because of poverty and lack of livelihood, local residents failed to take advantage of the other opportunities that may help them change themselves into enterprising or skilled people. These opportunities can be in the form of training, seminars, workshop, capacity building or networking that are available to all the local populace given by NGOs and there were instances initiated by the local government. This research undertaking, in fact, can be categorized as such where they can benefit through knowledge generation in tourism and idea of future economic opportunities once tourism pushes through. However, due to poverty, these local people become restricted and deprived from being involved.

- **Highly politicized government system (politics)**

Based on my own experience and according to the observations of private institutions, the government system in the country is characterized by being ‘highly politicized’ system starting from the top level down to the smallest government unit i.e. barangay (village) level. Being such, public services become scarce and limited to few, particularly to the ‘favored’ individuals. There are instances that the municipal government has a project that is offered to only limited barangays due to inadequate funding, and normally what happens is that those ‘allied barangays’ will be the ones to benefit. The term ‘allied barangays’ refer to barangays that have incumbent local officials who are supporters of the municipal local authorities. It is like giving favors to your supporters so that in the next election you are guaranteed that you have their full support/votes, as well as their constituents. Similar practices are also happening in the top government level.

Other instances are the graft and corruption practices in the government. Every time the local people hear or discover illegal activities in the local government like graft and corruption practices, the people tend to become
unreceptive and unwilling to cooperate or support government activities. In chapter four, there are some illustrations of disappointments and frustrations of the local people. Such frustrations are due to the long-standing problem in infrastructure. Often, the local people tend to accuse the government officials of keeping the allotted budget for road construction. The local people are aware that the people’s taxes are not being put to the right purpose. They believe that budgets are held or kept in the pockets of the powerful and few individuals.

I personally can attest to this wide-spread and ‘institutionalized graft and corruption’ practices in the government’ for having been part of the local government. I have witnessed many incidents of the illegal practices that actually led me to take long breaks and eventually final resignation from the government service. Many advised that if you are in the government and intend to stay longer, one should have a strong heart and should know how to ‘dance with the rain’ or ‘go with the flow of water’. These are sayings that instead of complaining or questioning the illegal practices, one should either keep quiet or do the same things. Definitely, either of the two choices is against my values and standards. These experiences helped me relate to the people whom I interviewed that they are indifferent or anti-government because of distrust and disrespect to the authorities. This is one of the major reasons why these communities unable to prosper, similar to the country in general, for having a highly politicized environment across government levels.

- **Lack of political will, poor governance and poor government leadership**

Yet another stumbling block for the local people not to participate in community activities is because they perceive that government authorities are not performing the tasks expected of them. Many local people depend heavily on their local leaders and every time they failed to receive or access the public service due to them, the people tend to be antagonistic and indifferent. In my interviews, some of the local people shared with me that they are frustrated every time they seek assistance from the government. Here are some concrete illustrations of this dilemma…
“There were several instances that I went to the municipal hall and looked for a certain official, but every time I go there, he is nowhere to be found, always on business trip... I heard he only comes to the office once a week and for the entire week he is gone... is that what you call public service?...” small business owner (2/27/11)

“I myself as a municipal leader I am also frustrated how this government works. I already told my colleagues/my fellow leaders to prepare the documents that we need to discuss so we can draft the resolution ASAP but during our meeting/session only one is ready and the rest did not do their assignments and some were even absent... how can we move forward if we the local officials are not performing our individual tasks... I am getting frustrated...” local government official (6/2/11)

Coming from an outsider, the same perception was shared to me when the invited forest product experts discussed their proposals and ideas to some of the local leaders. Their comment was...

“ Burdeos will have time to move forward because if those leaders will have that kind of attitudes who are not open for suggestions and believe that their own ideas are far better than those from the outsiders we think that our purpose of helping this town will not succeed. We became disappointed considering that this place has tremendous potential for tourism and arts and crafts but we don’t know, will just wait for them to request our assistance. You have done your part; you (referring to me) sought our help on their behalf. We pity you because you are so committed to make a change but what about those officials who are expected to lead the change... we suggest you better step back, let them realize that you, we are here just to help them...” Forest products experts (4/11/11)

I also experienced that when one of the municipal council members sought my advice as to some resolutions that they need to draft and to implement, I suggested them to consider first the issue of town’s cleanliness. Based on my initial observation, the town’s surroundings, especially their port are untidy and disorderly, which need immediate action from the local leaders. After six months when I made a follow up of the ordinance regarding the cleanliness and beautification program, I was informed that they have not done anything yet regarding that issue. The local official who authored the proposed resolution, states that public consultation and council deliberations are yet to be done. Thus, government ordinances remain purely on paper and lack implementation.
This lack of political will of the majority of the local municipal officials is partly due to the related issues on power, such that it may affect their future tenure as elected officials if they favor one over the other. It is similar to being indifferent to one, but cooperative to another; it depends to which the official/s will be benefiting more relative to the other. As Tosun and Timothy (2001) observed in the case of Turkey, the lack of political will to implement a participatory tourism development approach is because of its implications to distribution of power and resources. This view was also supported by Midgley (1987) that often governments in power are indifferent towards local development practices and they rigorously suppress the effort of progressive elements to bring about meaningful changes. Similarly, this finding is supported by several experts where local governments have difficulty to collaborate particularly in tourism development because it was perceived to be risky and they are worried about losing control over local decision making (Huang & Stewart, 1996; Jamal & Getz, 1995).

- **Absence of ordinances/regulations/red tape (institutional failures)**
  The absence of ordinances/regulations as well as the existing red tape and the lack of political will are major impediments to community participation. The local residents were disappointed due to the local authorities’ irresponsible attitudes towards their sworn public oath and service to the people.

- **Lack of linkages between formal and informal sectors and markets**
  One particular manifestation of this problem is that when I first visited the island, I wondered why the ferry going to the island was full and loaded with cargo, particularly agricultural produce. I interviewed some of the residents who own the cargo. I asked them why they need to import agricultural products such as vegetables, fruits and root crops considering Burdeos is an agricultural area that has abundant arable land for agriculture. They shared that people plant vegetables or fruits for family or own consumption. They do not plant so much as it will be put to waste. When I asked why, they shared that…

  “Before, we tried to plant as much as we can and then during harvest time there are abundant produce that turn out to having over-supply, we
in Burdeos unable to consume. If we will sell it outside Burdeos it is more costly for us due to the distribution cost to be incurred (transportation cost—hiring of jeepney then cargo fee for the ferry) in the end there’s no profit instead we incurred loss, so why will we plant, it is better to buy in bulk those we think we can sell for a week then will buy again after our supply last…” small business owner 1 (7/25/10)

Another vendor expressed his frustrations and blamed the government for lack of action or intervention to address this issue.

“I believe the municipal government should look into this problem. The reason why the cost of the commodities and foods are expensive is because we have to import all our supplies either from Manila or Lucena. Imagine, we can plant our own fruits and vegetables but during harvest time there are plenty of products that are easily rotten and wasted because we cannot consume all and we cannot bring the products outside Burdeos, it is very costly. If the government is really serious in giving us livelihoods or opportunity to improve our lives, they will look for solution for this problem. They should not let this continue for so long that all the people here in Burdeos will always be dependent on the products from other places…” small business owner 2 (9/3/10)

Another complaint I heard from the group of women who are into soap making and other household cleansers, they too also complained for having no assistance for providing markets for their products. In turn, this group of women instead of enlarging or expanding their group enterprise discontinued their soap or cleanser production.

“We have organized ourselves, housewives in our village and we decided to make a small living to help our respective husbands. We have decided to produce local laundry soap and cleanser since one of the members has experienced doing it she taught us how and now all of us can do our own soap but the problem is, we are unable to sell it because we don’t know how to market and where... we ended up using our own product so we didn’t have income. If the local government can help us in selling our product then it would be an extra income for our family....” Housewife (3/29/11)

Absence of local linkages, particularly markets for their own locally produced products, arts and crafts, made the people become detached from other social activities due to loss of trust, confidence and they have become frustrated. This irresponsible or lack of government action may result in a wider gap
between the local people and the authorities. Hence, the harder for the local authorities to mobilize their constituents to participate and become involved.

Similarly the concerns regarding the joint decision-making process between the local people, local government officials and other government authorities (provincial and national governments) have difficulty in establishing dialogues due to the government officials are reluctant to make the long, rough trip to their island for meetings.

The above illustrations concur with Todaro’s (1994) notion that in developing countries, the political and economic structures determine the outcome of community participation critical in addressing development problems.

- **Lack of resources or alternative livelihoods**

Lack of resources or alternative livelihoods in the villages make local resident inactive in community activities as they prefer to earn a living rather than use their time in social activities or other community invitations. My interviewees and focus group participants recognized that Burdeos has a tourism potential, however, no actions or initiatives have been done to start up tourism development. In fact, this is the first time that we have been asked regarding tourism. As they share…

“If not with you (referring to me) we won’t have the opportunity to discuss tourism or interview regarding our views and ideas about tourism. Most of us here are thinking of possible activities (tourism-related) that could be attractions to other people but we don’t have an idea what does tourists want... we know that we have beautiful beaches because it is white sand and every thing here is fresh but aside from that what else can we offer…” local residents/FG (10/22/10)

In other discussions, the local residents are eager and active as they engage in the group discussion. Every time their discussion leads to tourism, everyone becomes excited and showed earnest desire to welcoming tourists. But the mood changes when they mentioned the need for tourism infrastructure and
accommodation due to financial incapacity to develop those identified tourism facilities.

- **Lack of government programs and organizational capacity to the opportunities available**

  There is an existing organizational capacity among few organizations. However, predominantly many of the organizations are incapable of initiating change. Common to these organizations, regardless of their size, their weakness stemmed from the lack of resources, conflicts within the organization, power struggle and individual’s lack of commitment to the organizations. Some of the manifestations have been observed in the following settings: a) in women’s organization (cited earlier) their activities are dependent upon the financial resources that if there’s no income or financial help from outsiders there is no continuity of group livelihoods; b) the local government itself, due to diverse personal agenda and vested interests of the local authorities, failed to ensure efficiency in delivery of public services (many of these failures have been widely discussed and illustrated in early chapters); c) the arts and crafts group BACAS, though they seem to be promising as I have personally observed the members and I have worked with them on several occasions such as during the crafts workshop, they too had difficulty sourcing financial support. Out of this research, I personally adopted this community group and have given my commitment to support them. I did it out of altruistic intentions and my belief is that this group, once they have strengthened themselves and established their own organizational identity (through various artisans training), could be the starting point of becoming an enterprising organization. Thus, this organization can be an active member or could be one of the business enterprises of the future tourism industry in the area.

C) **Limitations at the Operational level**

- **Low capacity to meet tourist expectations**

  Since the majority of the local populace does not have any experience with tourism, they are unaware of the tourist expectations. They thought that
having beautiful sceneries, tourists will be satisfied. They are completely oblivious to the various components in tourism such as tourism product, packaging, promotion, tourist satisfaction and others. They really need follow-up seminar workshops regarding tourism and if they push through with the development, tailor-made training should also be made available to the local people. Aside from that, the local residents lack the social and communication skills that are necessary and fundamental in a tourist destination. Despite the lack of formal education, these skills can be learned through continuous training.

Based on my interviews and observations, the people are not really afraid to be involved in community activities. There are some who expressed their earnest desire to become part of the development and looked forward to become a tour guide once tourists flock to the island.

“As I said, I like tourism; I want to see many tourists here in Burdeos because if there are tourists it means there will be income. I really like to be a tour guide, I can speak English and I know this place very well. At the moment I don’t have any job, I’m tired of looking for jobs in Manila, if there’s job available the salary is not so good, not enough for the cost of living there. So if Burdeos will become a tourist destination, definitely I will stay here, I can be a tour guide, I can assist the visitors in island hopping and can bring them to different caves, it will be very exciting for the tourists…” local resident (unemployed husband) (3/17/11)

The existing deficiency in terms of tourism skills and expertise in Burdeos is quite similar to Tosun’s (2000) belief that lack of tourism expertise is regarded as a significant barrier to facilitate participatory tourism development. Given this dilemma, if an outsider initiates the development, the more chances the community members become disintegrated, and may lose control over their own resources (Brohman, 1996b; Cole, 2007) and fail to achieve long-term success and sustainability of the community tourism development process (Frank & Smith, 1999).

- **Lack of expertise and lack essential market knowledge**

It has been observed and verbally communicated to me that they need help of experts to start the tourism development they desire. This has been the
common remark of the local government officials. As cited earlier, the general perceptions as well as the attitudes of these officials positively favor tourism and they want to push for the development. However, based on my observations, there are conflicting issues between their need and their action. Again, because most of them lack the political will to effect change and have the difficulty to push through their need and desire.

During my dialogues with the local officials, it was very apparent that given the right funding and service of tourism experts, the municipal government will be in full support of tourism. In fact, many tourism consultants have offered services in drafting the tourism master plan for Burdeos, but due to the high cost attached to it, they declined all the proposals. They expressed…

“Ma’am Hazel, it has been our dream that this town be developed as a tourism destination, but we don’t know how to start. No one is knowledgeable among us, though we have some ideas because we have experienced traveling and initiating the first step is very difficult. Many have submitted tourism master plan proposals, they are all from Manila but it is very expensive so we turned them down…” local government officials/ (9/27/10)

“I together with my co- SB (Sangguniang Bayan or Municipal Council) members are very happy and glad that you have chosen our humble town as your research area. I am sure through your help we can finally do the first step in developing our tourism here in Burdeos…” local government official (9/27/10)

Both local officials and the local people themselves are unable to identify ‘local champions’ who would serve as leaders towards the change they all desire. Local champions should be visionary, goal and service oriented and must have the passion to effect change in a most equitable manner among the subordinates. Similarly, local champions, together with the local authorities should encourage a participatory approach in decision-making, planning, organizing to implementation up to monitoring of the tourism development on the island.

In the same manner, this expertise also refers to individual capacities to take part in community development. Opposed to other local residents who are eager to learn and anticipate the development of tourism, there are some
members of the community that because of their incompetence or ineptitude they would not bother themselves taking part in community activities. Thus, they are contented to be simply plain observers and passive of the changes. Here are some of their views …

“Whatever they decide, I am ok with that, since they have agreed on that, I will just follow…” Farmer (10/26/10)

“There are others who are capable so let them be, anyway they are active, they always attend in meetings, then they inform us what have they discussed…” Housewife (10/26/10)

The above statements indicate the indifference and unconcerned attitudes of the local people that often are the reasons why community mobilization remains a challenge. There is a need to manipulate or to encourage these ‘indifferent’ local people to be involved, perhaps through some incentives.

- **Lack of decision-making and planning skills**

In line with other identified barriers, the lack of decision making and planning skills concerning initial programs in tourism, as well as anticipating possible consequences of the development, poses a challenge to facilitate a participatory and community-driven approach.

All these existing barriers to community participation and mobilization, if they remain unresolved, the promising future of tourism in Burdeos may not be achieved the way it has been perceived or desired by many. Indeed, while it is perceived that local champions, as of now, are hard to be identified, the local government officials should stretch their capabilities and available resources to ensure that their constituents will significantly benefit from every effort they are to undertake.

Some of the residents have the feeling that the decisions made by the local authorities are final and conclusive as local people alone might fail to make informed decisions, due to limited capacity and competencies of analysing issues attributed to lack of education. Local officials view that a mere consultation
with the local people is by itself enough and appropriate as it makes formal bodies hear, and consider the views of the local community. Nevertheless, for some, particularly residents who are critical and opinionated, they are not satisfied with just plain consultation. What they want is an active involvement in the planning, development and implementation. They demand transparency in government activities and dealings. For example, one resident expressed that …

“…they (local government officials) always bypass us, we know it’s because we haven’t gone to school like them (sad face and head moving side ways), so they think we have nothing to contribute, we don’t know anything, it’s a pity that more often we are ignored…”Farmer (5/7/11)

In a study conducted in Huron County in Canada, lack or zero knowledge in tourism has been considered as an impediment to public participation (Simmons, 1994). In the case of Burdeos, the lack of tourism knowledge of the local people was also identified as one of the major barriers in community participation. However, there are quite a number of local residents who strongly support and have positive view as well as possess some resources who took part in the tourism awareness seminar and education workshop. Hence, participants took an active participation with an end goal of gaining knowledge on the proposed community development. One of the participants said…

“I attended this workshop in order for me to learn, because I do not have any idea on the future benefits if our islands will be freely open to the tourists…” Barangay official (11/25/10)

D) Physical Limitations

- Lack of infrastructure development and transportation facilities
  
  Being a remote and 5th class municipality does not mean the people should be deprived of the basic infrastructure and transportation facilities. In Burdeos, the only sealed road and accessible by jeepney are the streets on poblacion or town proper. The rest of the municipality are unsealed/rough roads and passable via motorcycle, three wheelers or by horse. In terms of transportation facilities, with the limited mode or insufficient transportation
facilities and service, particularly the ferry in and out of Burdeos Island, it is
difficulty for the residents to become mobile as well as impedes the plan of other
people to visit Burdeos.

In my invitations to the island barangays to participate in the seminar –
workshop and in other municipal activities, apparent hindrance from their active
participation is the transportation cost and difficulty in traveling back and forth.

“Because of the high cost of transportation going to ‘bayan’ (town
proper) I cannot be present in the seminar workshop even though I am
very interested because I’d like to learn opportunities that I can engage
in tourism…” housewife (11/5/10)

It generated a common response of refusal in my invitation for the
tourism awareness education program, due to the transportation problem, the cost
and distance of traveling. Due to the geographical setting of Burdeos, where
many of the barangays are located in various islands, mobilizing the people to
participate is always considered a challenge.

However, there are isolated instances that some a few local residents no
matter how far they are, they will find their way to be able to be at the town
proper. These instances usually deal with health-related concerns or if there are
governments services to be given to the local people. One instance, was when
there was a free medical and dental service provided by volunteer doctors,
dentists and nurses. A local resident shares that…

“I found ways to be able to avail this free medical check-up; I came from
island barangay, very far from here. It has been a long time since I had a
medical check up and I want to ask the doctor what’s wrong with me I
have this persistent pain at the side of my stomach…” farmer (5/18/11)

It is understandable that if people can benefit from something and it is an
‘emergency’ case, people tend to look for ways to become part of the activity. It
is indeed valid to say that people have many reasons to either commit or not
commit to any participatory activities. Depending on the cost to be incurred and
benefits to be generated, an individual will manifest its willingness or refusal to
be involved. This, in turn, relates to the theory of social exchange that was mentioned in the previous chapter and will be extensively reviewed in the next chapter.

- **Geographical location**

  Due to its archipelagic setting, traveling to and from one place in Burdeos is considered a challenge for many due to the cost of transportation, accessibility and safety. During typhoon season, traveling from different islands becomes more challenging because ferry boats usually cancel their trips for safety and security reasons, and as mandated by the government. Though there are some boat owners or residents that, despite the typhoon warning, still proceed with their voyage. This being the case, community participation often turns out to become unsuccessful, particularly if expected participants are coming from these island barangays.

  In the seminar –workshops I have conducted, I am grateful and inspired that in spite of the weather constraints and transportation costs there were a number of participants who took active involvement and participation in the activity from island barangays.

**Summary**

This chapter presented a comprehensive picture of the research area depicting the local people’s way of life, values, practices, social and power relations as well as conflicts or politics of everyday life. As presented, Burdeos has the potential of becoming a tourist destination. Nonetheless, it may/will take time to happen as preparatory activities and conditioning exercises, such as capacity building activities, should be made available to the local residents. Owing to the existing structural challenges, the local government should address the issues immediately in order to generate community trust and encourage community participation in social activities. It is apparent that community participation is rather limited, due to various limitations – socio-cultural, structural, operational and geographical limitations.
Having all these experiences, the next chapter will recapitulate the complex work of disentanglement of the different issues on community participation, social and power relations, community’s perception and attitude toward tourism. Recognizing these issues relative to community development, it may require or present new forms of intellectual, theoretical and methodological discourse toward tourism development and planning.
CHAPTER 6

BURDEOS SOCIO-CULTURAL LANDSCAPE: Power relations and stories of the future

Introduction

This chapter is divided into two parts. The first part presents the extensive discussion regarding the findings from the previous two chapters, and the second part highlights the theoretical contribution of this research. Tourism being a complex business/industry involves multiple actors and stakeholders with divergent interests, aspirations, values, perceptions as well as degrees of power. From the title itself, the first part provides elucidation on the key findings that refers to the local residents’ perceptions and attitudes toward tourism, as well as the social and power relations existing in the community that affect the level and attitude toward community participation.

While it is recognized that many communities engage or adopt tourism as a development tool, this study underscores the significance of pre-tourism development assessment, in order to determine whether the community/ies are capable of bringing up the development. In brief, the second part integrates the perspectives from various social processes and micro-level dynamics involving multiple actors into a coherent framework of pre-tourism development.

Residents’ Perceptions towards Tourism

Empirically and theoretically, this study of residents’ perceptions in Burdeos concurs with other studies regarding residents’ general positive view towards tourism. Due to the limited knowledge of local residents about tourism, it resulted to their positive feelings and attitudes toward tourism development. This positive perception of local residents indicates support for tourism development regardless of the scale or magnitude of the development. Thus, it is the major reason for wanting tourism to be developed in local communities (Yoon, Gursoy, & Chen, 2001). To recap the main findings of the study, positive views illustrate benefits that relate to economic, socio-cultural, physical and
environmental contributions which are similar to the findings of Mathieson and Wall (1982).

The terms residents’ perceptions and attitudes in other tourism studies are often used interchangeably. But, in this study, perception was used as a term to indicate how the local people view tourism based on their knowledge from the context of non-existing tourism development and no prior tourism experience. This is the cognitive aptitude of the local residents, while the term attitude refers to the future behavior or action that the local people will exhibit in the event the town embraces tourism.

The over-all findings revealed that the majority of the local residents favor and have positive view towards tourism. Nevertheless, there were only a few who are neutral and negatively viewed tourism. Since the local people have zero to minimal knowledge on tourism, they cannot distinguish differences between tourism and other alternative forms of tourism development. When they were asked what type and scale of development they prefer in Burdeos, they were hardly able to verbalize the extent of the possible tourism development they want. Hence, the findings suggest that respondents will support any forms of tourism development as all of them are likely to produce positive impacts to their community and municipality.

However, for those few residents who seem to have a wider understanding of tourism, they are more critical than the rest of the population. They are not only concerned with economic benefits, but they too are concerned about the social, cultural and more importantly, environmental and other costs attached to the development. Indeed, understanding local residents’ perceptions and attitudes toward any form of tourism development requires a thorough study of a set of very complex and interrelated factors (Gursoy, Chi & Dyer, 2009).

Supplementary to the presentations in Chapter 4, in some of the group discussions, one particular group is different from the rest. The interviewees or respondents have some experiences in tourism; these are the few residents who either had the opportunity to travel due to their position as local officials or
ordinary residents that have disposable income that afforded them to travel for leisure purposes. They only represent 5% of the total population and the majority is on subsistence state. These groups of respondents, given their advantage over the other respondents who practically have zero knowledge on tourism, were more articulate in expressing their desire for tourism. They have demonstrated their dreams of making Burdeos as one of the prime tourists’ destinations like Boracay and Palawan, where there are huge local and foreign tourists’ traffic. When they were asked regarding the scale of development, there were only a few who expressed their opinions in terms of the extent or scale of the ‘envisioned’ tourism development. Their views relate to having grand infrastructure development that is usually associated with tourism such as airports, resorts, hotels and shops. There were also thoughts regarding selling some of the private islands to investors to start up the development. The idea that, if one starts to develop or construct a hotel or resort, then others may follow and eventually signal the tourism development in Burdeos.

Despite the limitations of the local people for being unaware of the different facets of tourism development and for having a limited access on the current information and prevailing practices in other tourist destinations in and out of the country, their responses are indeed interesting. For some, in spite of having tourism experience, they too are still oblivious of the other impacts of tourism that are considered detrimental to the community and environment. With that, I intentionally brought up the discussion on a larger crowd to rouse and gain more insights from the rest of the residents of Burdeos. During the first seminar-workshop, right after the program preliminaries and sharing of their expectations, I, as the facilitator, and the over-all in charge of the group activity posted again the questions referring to the perceptions, preferences and kind of tourism development that the local people desire. As expected, it resulted in a debate and arguments among the participants. The debate was temporarily put on halt, without favoring anyone of them. I did not share yet my personal opinion regarding the issue, thus, I remained neutral on the matter.
As the workshop continued, I provided the participants basic information and discourses on tourism. The topics include general overview of Tourism, Tourism and Climate Change, Tourism and Poverty, Issues and challenges in Philippines Tourist Destinations, Tourism and Sustainable Development, Importance of Community Participation in Tourism, etc. This was done to give them the basic knowledge about tourism, its components, considerations, impacts and requirements involved in tourism development. Scenario setting and case studies were also used to gain more understanding of the real activities and practices in various destinations for the benefit of those ‘uninformed’ or those categorized as with ‘zero-tourism knowledge’.

Social Exchange Theory

Similar to the previous tourism studies, social exchange theory (SET) was used in various destinations understanding the perceptions and attitudes of the local residents. Experts like Andereck, et. al. (2005) based on their assessments, local residents perceptions toward tourism are influenced by their evaluation of consequential outcomes in the community. The widely held positive belief and attitude of the local people of Burdeos strongly supports the principle of social exchange theory. The beliefs that there are more advantages than costs to be generated from tourism, these people are willing to get involved with the development (Ap, 1992).

While SET has valuable applicability, since it provides a basis for identification of the central concepts and ideas involved in measuring residents’ perceptions of tourism (Gursoy & Rutherford, 2004), still it lacks empirical support (McGehee, et al., 2004 & Harrill, 2004). This criticism arise due to the complex nature of the interrelationships in the model (Zhang, et al., 2006), as well as the power component or dynamics and the value/belief system of the individual or group of people involved in the process of valuation of exchange. Given the limitation or weaknesses of SET in the previous studies, this current research endeavored to contribute in the theoretical enhancement of the social exchange theory.
Initially, it seems that social exchange theory is irrelevant in explaining the views of the community residents in Burdeos, who have no prior experience or practically with zero knowledge on tourism. Primarily, due to their inability to engage with/in the valuation process of exchange as they are oblivious of the potential harm or negative impacts of tourism. Basically, those individuals that have no experience on tourism could hardly speak of the negative impacts or could relate/attach to any benefits that tourism may bring. However, because of the belief or value system that is inherent to these people that tourism can yield to positive effects to the community, then social exchange theory is still applicable in this situation.

In Figure 6.1, the component ‘values and beliefs system’ is regarded as one of the underpinning factors influencing the value exchange process. Common to the local residents with zero knowledge of tourism is a welcoming attitude which expresses openness to tourism in Burdeos. It seems that resistance or support to tourism development was shaped by individual or even group identities, which become the predictor of the attitudes. For example, the case of the indigenous people, the Dumagat group who are heavily dependent upon nature and value its sanctity not to be exploited, their cultural belief strongly deter their support to tourism development. In other situations, many local residents that belong to the ‘zero-knowledge group’ expressed similar belief (stated earlier) with these…

“there’s nothing wrong if tourism means having tourists on our island, it only shows that our very own Burdeos is also considered beautiful place...”local resident (10/1/10)

“the very presence of tourists only shows that we are beautiful island just like the one I see in television and movies...”housewife (11/5/10)

Because of their belief that tourism is good, they profess positive attitude and willingness to support the development. Simple comment as it may seem, it only reflects rudimentary belief of the local people with regard to tourism. This reality more often is similar in other places particularly in developing countries and rural areas, where majority are uneducated and impoverished. As such, there
are various instances of abuse or taken advantaged by tourism developers, who usually push their own tourism agenda for economic benefits rather than the welfare of the host community. Indeed, there is a need to empirically identify the dimensions of residents’ responses or perceptions regarding tourism (Wall & Mathieson, 2006).

With the aid of social exchange theory, this explains why the majority of the people expressed positive views and attitudes toward tourism. It is primarily due to the fact that if a person or a local resident is deprived of some ‘power’ he/she has the tendency to be one-sided. Often, being one-sided is also being biased focusing only at one side of the issue. In this case, the powerless or ‘weaker voice’ residents favor only the positive side of tourism as the word (tourism) itself connotes positive image or idea to these people.

Going back to the main tenet of social exchange theory, an individual is willing to be part of an exchange situation with anticipated good returns. As suggested in SET, local residents are likely to support tourism developments as long as perceived benefits are greater than the perceived costs. As Skidmore (1975) argues, human beings are primarily reward seekers and avoiding penalties. In this case, local residents in Burdeos look at tourism as a rewarding venture rather than being harmful. In fact, only a few viewed potential harm of tourism on the island.

Analyzing the scenario in Figure 6.1, the power that was referred to earlier, which some of the local residents are deprived of, indicates that these residents were found to have limitations or inadequacies in terms of resources or capabilities. I realized that these people consider power as a result or consequence of having knowledge, formal education (degree) and capacity, resources (financial and physical assets) as well as their respective individual or social status/identity in the society and political affiliations. This analysis highlights that power is derived, achieved and mediated through individual or social acquisitions of both tangible and intangible resources and cognitive attainment. Often, the insufficiency of these resources limits local communities’ capacity to recognize the benefits or impacts of tourism development and may
also reduce their involvement in the planning and development process. Cognizant of this understanding, this explains why the majority of the local residents who are considered ‘powerless’ viewed tourism positively. Hence, they too are willing to participate in the process of exchange where they expect more rewards and benefits will accrue to them.

The above contention explains the economic aspect of SET within the context of residents’ perception. This explains the sociological perspective why these local people are very optimistic with tourism. Again, in relation to the issue of power, the local people are indeed in continuous social relation and interaction with the rest of the members of the community on the belief that through reciprocity they do get some benefits, and it becomes mutually advantageous (Blau, 1964). However, as Molm (2000) shares that social relations tend to be one-sided or unequal if one of the parties has greater access in the resources, thereby, one becomes more powerful than the other. Thus, causing power imbalance and may lead to two possible scenarios: first, the disadvantaged party may just depend on the other party who is powerful; and second possible scenario, is that the former will become withdrawn, antagonistic or may simply exit from the exchange process. This exactly depicts the existing social relations among the actors in Burdeos between the local people and the local government officials. The latter having the full access to the community resources in tandem with the power vested upon them over the local people who are majority uneducated and marginalized certainly creates imbalance of power. Nonetheless, despite the imbalance of power, the local people tend to continue their social relations with the local officials primarily due to their ‘hope’ that those ‘in power’ will do something to help them improve their quality of life through economic intervention such as tourism. Further, it is uncertain that the majority’s positive perception toward tourism would really bring them to the realization of their hope as the island moves from one phase to another phase of development.

**Social and Power Relations toward Community Participation**

Based on the extensive discussion regarding issues relating to power, power becomes the central or determining factor by which Burdeos residents
Figure 6.1 Local Residents’ Perceptions and Attitudes toward Tourism. Situating POWER prior to the evaluation of exchange process (the missing element or gap in the existing Social Exchange Theory)(Researcher)
were assessed whether they have the capacity and competency to pursue community tourism. From the context of collaboration theory, power is an integral component by which this principle is understood. As discussed earlier, collaboration is a process of joint decision making from different stakeholders to resolve conflicts or to achieve a common goal (Jamal & Getz, 1999). With the involvement of different stakeholders, each of them brings in the different degree of competency and influence, which indicates power differences. Power comes in different forms, source and levels affecting various social processes in the community or society.

Based on the findings, community members do not easily join or engage in social activities or organizations not because they are not interested, but due to lack of resources or ability to do so. In contrast, those who are able to collaborate and join organizations or network and engage in partnerships are those who have some degree of power. I analyzed the existing power relations by identifying the source and forms/types of power in understanding and presenting Burdeos community in this thesis.

**Typology/ Source of Power**

In relation to the earlier discussion where power was highlighted as an integral component in the enhanced social exchange framework, one integral source of power is knowledge. Simon (1994) suggests that, “the first, and perhaps defining attitude of postmodernism is the belief that knowledge is power and hidden concepts may exist in a theory or text that justifies the use of power” (p. 2). Another scholar shares the same belief with Michel Foucault, Brown (2007) emphasizes the “insistence on the inseparability of power and knowledge and his efforts to study the way humans govern and regulate themselves and others through the production of truth” (p. 3). She added that knowledge is understood to be socially, historically specific, inseparable and constructed from social relations of power.

Foucault (1977, 1982, 1994) maps out how the levels of power are constructed in modernist thought and its effects on individuals within the society. He states that “this form of power that applies itself to immediate everyday life
categorizes the individual, marks him by his own individuality, attaches him to his own identity, imposes a law of truth on him that he must recognize and others have to recognize in him. It is a form of power that makes individuals subjects. There are two meanings of the word “subject”: subject to someone else by control and dependency, and tied to his own identity by a conscience or self-knowledge. Both meanings suggest a form of power that subjugates and makes subject to” (p. 331). In brief, power and knowledge are inseparable entities that are also critical in the way collaborations, partnerships or networking are shaped. In fact, power is intrinsically present in collaborative processes such as tourism (Healey, 1997, 2003).

Knowledge as Power

In this context, the definition of power being used refers to the ability to make change or the ability of “bringing about of consequences” (Lukes, 1978 p.634.) or power is the ability to get things done (Pfeffer, 1992). Power is not simply an action that imposes something unto others but “enduring constraints over actions” (Scott, 2001 p.9). Power is often derived from different sources. As stated earlier, one is through knowledge and another one is simply achieved through an authority or mandate vested to someone or group of individuals such as political power. Often, power is associated with politics and looked at from political perspective. Given this nature and to supplement the discussion, focusing on the country’s politics will help better understand the context by which the local people are situated; and how they are affected by politics in the national, provincial and local levels. In fact, in Burdeos political power is quite influential in maneuvering change/s or even precludes collaboration activities in the community/ies.

Political Power

The Philippines in general is a highly politicized nation where all levels of government from the central or national government down to the barangay level emphasize power differentials between those who are ‘in power’ and those who are ‘powerless’ or subordinates. Often, these power differentials preclude collaborative processes or partnerships between those in power/authorities and the local people depending on how power is exercised.
As observed, in Burdeos the local people or the subordinates expect a lot from those who are in power in terms of public service and economic opportunities. Thus, more often these local people ended up frustrated and having their expectations unfulfilled. The basic needs and services such as education, health care and livelihoods are scarce and not readily available to the majority of the local residents. Why this happens? Apparently, not only in Burdeos but majority of the 4th and 5th class municipalities in the country have experienced similar problems due to a highly politicized government system. Supposedly, power should be a productive and enabling tool towards quality life. In particular, political power should be a source of great strength by which different actors (coming from different institutions) come together for a collaborative agenda. Nonetheless, as observed, power elites on the island have more of an individual motive (selfish) rather than collective agenda. Consequently, more local people become marginalized and remain powerless.

**Social Power: Membership in Organizations/Network**

Another source of power is through membership within a network or an organization. Being part of the organization, an individual shares the same belief and values and is willing to embrace collective goals. Having the sense of belongingness or being a part of the organization, a member becomes empowered because there are opportunities and resources accessible that may help improve his/her well-being. Further, the interactions and social relations that exist in the organization also contribute to the empowerment of the member. This type of power is referred to as symbolic form by Bourdieu (1996) and Bugge (2002) which draws the attention to power as a relational embodied and unconscious practice. However, based on the earlier presentation about the community practices and proceedings, the majority of the population is unable to join or engage in any organizations. Again, this boils down to the issues of inadequacies, deprivation of education and livelihoods that provide them certain degree of competence, esteem and confidence to interact and participate in group exercises.

For those who belong to the organizations, members achieve a degree of power by interacting and accessing available opportunities. Members of the
organization may have varying degrees of power. It depends upon the way one interacts and cooperates with other members. Like the two organizations, BACAS and volunteer fishermen, these two organizations function effectively because all members are working together and they are pursuing common vision. The organizations’ collective purpose is far greater than the individual goal that is to contribute to environmental conservation and preservation. Further, this collective purpose also leads to partnership building or networking with other organizations that may have similar purpose or goals. However, at the moment, this has not been achieved yet. In fact, power differentials exist which affect the collaborative processes within the municipality. It is a challenge both for the local authorities and local people to overcome power differentials towards their tourism pursuit.

Economic power

With reference to Bourdieus’ (1996) concept of power, this discussion as well as the discussion in the previous chapter concurs with his categorization of power. With reference to Figure 6.1, it clearly indicates that power plays an enabling force that affects local residents’ perception as well as their attitudes towards tourism. It illustrates that local residents’ values and beliefs heavily rely upon their educational attainment, resources that they own or possess and their social affiliations. Aside from the symbolic form mentioned earlier, other sources of power according to Bourdieu (1996) are referred to as: ‘economic power’ which exists through material possession such as money and property; ‘cultural power’ is referred to as embodied personal qualities and characteristics that are often shaped by individual experiences through education; and ‘social power’ which is achieved through social relations and interaction from organizations, friendship and associations.

It seems that economic power among the local people barely exists as only few possess material wealth and owns property. Often, these people who are regarded as wealthy are not currently residing on the island. Family arrangements regarding wealth protection and management are entrusted to their relatives to ensure that their properties are well taken care of. Often, these relatives are those
who were unable to finish studies, become farmers and caretakers of the wealthy residents.

Moreover, those who possess economic powers also possess cultural power as they are the same people who had achieved scholastic success and experienced certain cultural exposures. These economic and cultural power possessions put them in a more advantaged position over those who were not able to experience similar fate. Thus, it led to a big disparity among the rich and poor members of the community/ies.

Given all the possible sources or types of power – knowledge, political, economic, cultural, and social power, it clearly states that power is everywhere and because there are many actors and stakeholders involved in every development such as tourism, power relations and power imbalance occur. In fact, tourism is regarded as a political arena, particularly in the Philippines in which most of the LGUs regard tourism as a powerful agenda to generate greater support from the national or central government. The exact manifestation of tourism as a political arena is also supported by Hall (1994). He believes that “decisions in tourism are political processes that involve values of actors (individuals, interests groups, public and private organizations) in struggle for power” (p.3). With the involvement of many actors in tourism coming from different orientations, education/knowledge as well as agenda tend to influence and shape the outcome of the development process. It is therefore important that at least to a certain degree, the actors involved should be leveled-off or on equal footing to minimize power imbalances and power differentials that affect the success of the development process.

While the study indicates a high degree of interest among the community members in Burdeos, the question whether if all of them will be part of the tourism collaboration? Who should be included and who should not be? This brings in the issue of legitimacy. Who are the legitimate stakeholders or actors to be part of the planning and development exercise? With the potential large numbers of possible stakeholders to be involved in the tourism planning and development, outcomes can be disastrous if one or more interested stakeholders
are disregarded. According to Jamal and Stronza (2009), for collaboration to be successful, all stakeholders need to be considered and failure to do so could influence the outcome. Again, identifying who are legitimate and who are not remain a challenge. As many of the local people exhibited interests and positive attitude to tourism, the goal or the agenda at hand should focus on the urgent and immediate needs of the residents. Identifying who should be part of the planning process can be set aside for the meantime, as education, capacity or capability building activities should be prioritized.

It has been identified that the majority of the residents or 90% of the local population require education and training to become competent and productive in performing their individual roles as member of the community. Therefore, local leaders should start by offering the community members several training opportunities useful for individual growth, future joint initiatives and other community development activities.

The next discussion explains how power and social relations influence group proceedings focusing on community participation, how local people are able or unable to participate in social activities.

**Barriers to community participation in tourism**

The barriers or limits to community participation can be categorized into the groupings developed by Tosun (2000) such as structural, political, operational and cultural constraints. Among the most cited constraints, many have expressed that financial constraints or restricted access to financial resources alongside with other resources, lack of extra livelihood, lack of awareness and education and lack of political will and good governance are the top reasons why the local people failed to participate and engage in social or group activities usually initiated by the local government. Thus, these barriers could also be applicable to other community development activities such as the proposed tourism development.
In concurrence with the suppositions of Moscardo (2008) and Cole (2007), lack of knowledge and Tosun’s (2006) lack of capacity among the local people or citizenry to respond meaningfully to the complex matters of governance may account for non-participation is very similar to Burdeos; thus, it is a common problem for tourism development in developing countries.

In general, as perceived, those barriers discussed earlier can be put in simple words i.e., poverty or absence of sustainable livelihoods result in poor community participation and engagement with government-initiated programs. Those ‘broken promises’ of the people ‘in power’ cause distrust, withdrawal, uncooperative attitude and suspicious belief with the government. The local people tend to become distant and hopeless with their condition. Freire (1985) stressed that the powerless individual assumes the role of object being acted upon by the environment rather than that of a subject acting in and on his words. The powerless people normally alienate or withdraw their presence from participation within the social reality, thus, they accept passively anything that were imposed upon them by the various forces in the environment or community they are in without any objection.

Furthermore, those observed peculiarities in the various communities/villages in Burdeos, including its failures and social defects as well as its inadequacies, are extensions or reflections of the prevailing shortcomings of the country’s government system - a highly politicized culture, institutionalized/wide-spread graft and corruption and value system prevalent in all levels of the government. All these government failures have contributed to a high rate of poverty incidence in the country, particularly in 4th and 5th class municipalities like Burdeos. These are the problems which have prevented the country to achieve the desired economic progress. Nonetheless, there is a greater need to have community development either through outsider initiative (NGO) or community initiated. It may not fully address the communities’ dilemma, but to some extent it can alleviate some of the burdens of the marginalized communities. According to Gilchrist (2003), community development may contribute in raising both the individual and collective aspirations and challenge the existing system of power relations.
Based on previous studies, it was observed that without creating opportunities for local people to take part in the decision-making or at least in a planning exercise, it would be difficult for local people to get adequate benefits from tourism development (Clancy, 1999; Tosun, 1998; Timothy, 1999). Thus, this may also lead to difficulty mobilizing and encourage their participation in other community development activities. A concrete example of this scenario was the municipal-wide environment project on the island. As I have observed, these local residents, while they have some reservations to community participation, would be happy to see some changes or actions in response to the identified constraints. They might change their attitudes toward community participation if there is an action taking place, particularly from the local government, something that is tangible, evolving and beneficial to the people.

One concrete example and an encouraging manifestation (change of behavior) of community participation are those many local residents who participated in the municipal-wide mangrove tree planting, which was held on July 11-14, 2011. It was an invitation to all the residents and many responded. Participants came from different sectors. Individuals, groups or organizations participated and took active involvement in this environmental cause. The majority of the local people have already realized the environmental and economic value of mangroves. As seen from the participation in the week-long planting activity, community building such as this would be a sure formula to encourage commitment and active participation.

As a form of environmental conservation, and in line with the national environmental advocacy i.e. to plant 1 billion trees in five years, all local government units were encouraged to be part of the program as the country’s mitigation and adaptation response to climate change. Last July 2011, Burdeos local government initiated the program through mangrove reforestation. Each day from July 11 to 14, barangays were clustered and many participated in the activities from various sectors. However, the challenge is how this participation can be sustained? To what extent will the people continue to participate in community and environmental projects like this? Perhaps it can be achieved through allowing them to earn livelihood from their efforts. Once these
mangroves produce higher yield or abundance in fish harvest, more residents will be encouraged to participate.

Aside from that, the success of this environmental project was also attributed to the general awareness of the people regarding climate change. Part of the awareness seminar-workshop held also focused on the global issue of climate change that supplements their existing awareness regarding this topic. It was in 2007 when barangay Poblacion had a major flood where many families, as well as their economic activities, were heavily affected. From then on, they have been vigilant and active in finding ways to mitigate or avoid such disaster. At the same token, the 2011 Japan earthquake disaster which hoisted a Tsunami alert in the Pacific Ocean, Burdeos folks were also scared and feared due to the tsunami terror that might happen. The people went up to higher grounds but those people living on the island that have no elevated space prayed intently to be spared from tsunami disaster. It was good enough that the earthquake and tsunami did not have a major effect in Burdeos, though there were changes on the height of the waves that also, I myself, got scared.

Given the diversity in the limitations to community participation, it is indeed a challenge both for the government leaders and community members to overcome all these barriers. Who shall take the lead to address these issues? Should it be the local people, the local government or an outsider? This is left unanswered as both the people and the local government have their own respective deficiencies and shortcomings.

The next discussion presents the theoretical enhancement on community development through tourism. Specifically, this section illustrates ways to empower and mobilize community’s capacities to develop tourism. Focusing on the grass-root dynamics and after keeping an eye on different social processes, a broader conceptualization of tourism fundamentals were developed into a coherent framework of pre-tourism development.
Empowerment and Mobilizing Capacities toward Community Participation: Modeling the Pre-Tourism Development in Burdeos

The complexity of tourism, therefore, provides an interesting platform for understanding various social processes with limitations (as discussed earlier), and enabling conditions such as community participation, collaborative exercises, power relations, public-private partnership, structural and institutional arrangements, and governance and leadership.

Components of Pre-Tourism Development

**Step 1 : Investigation/Exploration of Community Resources/Capital: Social, Cultural, Environmental/Ecological, Financial and Human** *(Actors/Local residents’ needs, priorities and aspirations and community participation)*

At the very start, it is important to explore different resources of the community that are deemed crucial in developing tourism. Having all the pertinent information and details of the intrinsic and extrinsic characteristics of the community, a developer or a researcher will have an idea as to the type of tourism development that suits the destination. While all the resources/capital such as cultural, environmental/ecological, financial, social and human are important, it is the human resources that significantly determine or influence the success of tourism development in the community. Investigating the human component of the destination is often taken for granted by developers as it entails cost and too much time (Gray, 1985, Shani & Pizam, 2012). If community development is aimed at achieving success, then getting the attention and support of the local population is of utmost important. However, identifying who should be part of the planning and development process could be a challenge. Taking this case, Burdeos is yet to embrace tourism and identifying who should be involved or who are the stakeholders at the pre-tourism development stage was not a problem. The primary goal was to understand how the local people view and perceive tourism; their needs, priorities and aspirations; as well assessment of their willingness to become part of a collaborative exercise in pursuit of community tourism development.
As experienced from the field, there was an encouraging turn out of community participation from collaborative exercise activities such as tourism awareness education workshops, arts training workshop, and environmental conservation activities. Community participation was achieved as local residents were genuinely considered and included at the very first instance. In fact, some views pointed out that “this is our first time to be consulted and we are very happy with this”. Nonetheless, there were critical factors/obstacles identified in the previous chapter that other local residents had expressed, raised doubts and experiences which made them indifferent toward previous or future social/community activities.

In so far as the community participation in the social activities held and, based on the normative typologies of community participation (Figure 2.1 on p. 41), the findings revealed that local residents were situated in two different rungs of the typology. These two typologies are ‘manipulative participation and ‘participation for material incentives’ as identified by Pretty (1995) which is equivalent to ‘manipulation’ and ‘consultation participation’ of Arnestein’s (1971) typology. This also corresponds to Tosuns’s (1999a) ‘coercive’ and ‘induced’ participation. On one hand, local residents who belong to the rung of manipulation indicated that they were involved for the purpose of being educated on tourism agenda and to learn how they can be part of the future development. On the other hand, community members who were situated in the rung of participation for material incentives/consultation, they regarded that opportunity to learn is an incentive and other benefits that may accrue once they embrace tourism. They too recognized that the on-going consultation of their perceptions and opinions on tourism provided some signals that their voices were starting to be recognized as valuable as those of the people in power. In line with this, power is recognized as intrinsically attached to community participation in the collaborative exercise. Power becomes a determining factor for the local people to engage in community participation.

However, there was another sector in the community where the level of community participation was situated at the rung of ‘self-mobilization’ in Pretty’s (1995) typology. This sector constitutes those volunteer fishermen and
farmers who demonstrated active participation and commitment toward environmental protection and conservation. They became involved/self-mobilized through taking their own initiative, independent of external institutions or any monetary support.

At this pre-tourism development stage, there are two major types of local residents. First, are the residents who belong to the weaker voice or powerless group and second, are the few elites who hold some degree of power. The power referred to, aside from the political power vested to local officials, is a kind of power that was obtained by the people from acquisition of both tangible and intangible resources (Figure 6.1). Power, being a determining factor of community residents’ participation, drives and manipulates the effectiveness and success of the community development initiatives. The ‘powerlessness’ of the majority of the people stems from their inaccessibility or restricted access to the public goods such as education, health care services and economic opportunities such as livelihood.

Indeed, it is significant that at the onset of any form of development, seeking or consulting local residents’ perceptions and views toward certain issues or phenomenon can generate initial support and contribute to the success of the initiative.

**Step 2 : Resource/Capital identification and assessment**

The very existence of tourism depends on the nature of resources (human, cultural, natural, and man-made) and the development, spatial distribution, and availability of such resources at the destination. There are a number of research studies examining the effects of community resources and infrastructure on tourism development, namely: the perceived impacts of tourism; and residents’ support for tourism development. The first aspect examines how to utilize and develop such resources and, once developed, how to manage them over time. Burdeos, with its relatively robust tropical ecology and protected natural landscape due to its remoteness, has a great potential for nature-based tourism or ecotourism activities. This tourism potential can come into fruition as long as local governance, cooperation and support of the local people, as well as the
assistance of the private sector, will be ensured. Having inadequate community resources, it negatively impacts the community’s ability to effectively influence and develop tourism. Thus, these findings concur with Dukeshire and Thurlow (2002). However, more than its physical attributes, there are other fundamental aspects that should constitute tourism development in Burdeos. Apart from the obvious inadequacy in financial resources on the island, it seems that social capital is a critical resource that is also lacking in the municipality.

The over-all assessment identified by the researcher, manifests inadequacy and inefficiency of social capital among the communities on the island based on various criteria and dimensions identified by Narayan and Cassidy (2001). For example: a) group characteristics refers to group participation or membership in organizations; b) generalized norms - helpfulness, trustworthiness and fairness of the local people; c) community solidarity or togetherness or social cohesion which illustrates how well people get-along; d) everyday sociability - the everyday relations and interactions in the community; e) volunteerism - individual or group deeds and contributions); f) trust - as manifested in several relations that is trust across institutions – family, neighborhood, organizations, government; and g) leadership and discipline - personal responsibility and accountability, forward planning and adaptability.

Generally, the local people in various villages demonstrated varying degrees of social capital. Although social capital exists in Burdeos, it seems inadequate to facilitate the much needed progress and development for the town. Burdeos showed some strength based on dimensions of social capital. There were communities who were strong in volunteerism, but generally with a low level of leadership and community cohesion. A manifestation of strong social capital like volunteerism was shown in environment and agriculture sectors.

With reference to community solidarity and social cohesion, local people in different barangays or villages exhibited different levels/degree of togetherness. Among other criteria of social capital, this particular dimension seems to indicate higher degree of manifestation. Generally, villagers are closely knit with other members of the village; they can be regarded as one big family,
and they relate well with one another. Perhaps, as part of the island culture, and because of its geographical orientation, villagers are bound to be in good relations with their neighbors. A concrete manifestation was through community practices as demonstrated in their recreation and leisure activities such as sports.

**Step 3 : Problems or weaknesses identification and recognition**

After identifying the resources of Burdeos, it was also essential that problems and present challenges be identified. Community members as well as local government officials have pinpointed dilemmas that ail their municipality. Their immediate problem is the high incidence of poverty, due to lack of extra or alternative livelihood aside from farming and fishing. Another problem concerns with the infrastructure development. I was informed that for more than five decades the islanders have suffered from the bad road network, specifically the highway to and from the town proper and pier.

Being informed of these persistent challenges, I fully acknowledge that as a researcher I do not have the power to provide solutions to these major dilemmas. However, I can offer some options by which they can orchestrate activities leading to possible solutions. There are, in fact, more issues such as the lack of political will, good governance and poor institutional linkages that were identified as deterrents to the growth and development of Burdeos. There were also other issues that extend far beyond recognition of the community residents, which I as a researcher recognized, that is, the level of social capital and community engagement/participation are also considered challenges that need to be addressed.

**Step 4 : Educate and prepare the community**

Being already informed of the challenges of the community (ies), the next step is to educate and prepare the local people on how to address the problems or challenges and be able to develop/find ways of addressing them. Theoretically and empirically, educating the host community is fundamental to the success of tourism development. The findings are consistent with those of Tosun (2000) who found that lack of awareness and education are key barriers to effective communication for tourism development. To prepare and build community
competencies, community residents need to obtain some level of education, skills and knowledge necessary to assist in all forms of community development.

The findings of this research study stressed that both individual and societal skills and competencies are a critical source of power that determine local residents’ attitudes and level of engagement/participation in tourism development. Furthermore, the lack or absence of knowledge of tourism resulted in the myopic belief of local residents favoring only the positive impacts of tourism. Such limited awareness or myopic beliefs contribute to the false expectations about the possible or potential contributions (positive or negative) of tourism for the entire community. Moreover, given the provisions of tourism education, to some extent the community members had achieved some degrees of empowerment. This prepared and encouraged them to participate in other community activities such as the environmental conservation held in July, 2011 and handicrafts training in September, 2011. In brief, such education and skills enhancement led to one step forward towards community tourism planning.

**Step 5 : Direction setting and capability-building… conditioning processes**

Based upon the local community’s adaptive capacity and its societal skills, it suggests that local people, prior to any tourism development, require conditioning activities in order for them to prepare for the challenges brought about by tourism. Currently, the community’s level of engagement and social integration is still inadequate. Only those who belong to the ‘power elite’ group are motivated to community participation. This inadequacy may limit the potential for full development of tourism and may not be able to influence any improvement in the individual and community social well-being. This calls for continuing capability-building activities as conditioning exercises for the community members to take some degree or full control of their participation in the planning of tourism development.

The workshops and training held became the initial and official community engagement activities of the local residents for community tourism development. These social engagement processes direct the construction or strengthening of social capital. As seen from the field, there were limited
capability-building activities provided to the local people. Cognizant of such limitations, capability building activities to be undertaken should focus on social learning, where actors/local residents can share and can exchange their knowledge, ideas or expertise (e.g. handicrafts skills) in order to recreate their own communities, produce economic opportunities, reconstruct new visions, and push the desired social change.

Therefore, conditioning processes should focus on enhancing the skills of the local residents through capability building. There should be provisions to access technical skills and knowledge, artisan skills, organizational and program development skills that must be facilitated by the local authorities since they have the power to do so. Capacity/capability building is all about enabling the local people to develop or enhance their individual and collective potential or existing skills to become productive and active members of the community. These conditioning processes are preparatory tools by which the local people will be able to identify their weaknesses and strengths, and to find ways to address their inefficiencies and maximize those strengths for their own advantage. In brief, this is a social process that enables nurturing of Burdeos’ social capital.

**Step 6 : Collaborative exercises**

As a nurturing technique for strengthening the local people, local government should continuously uphold the rights of its constituents, particularly the marginalized and minority/indigenous groups, to be part of the continuing social debate, policy-making exercises, and municipal activities. With the apparent deficiency and poor access to basic social rights, such as education and health care, local government together with other institutions have to embark on more proactive and negotiated policies. As society becomes more pluralistic and complex due to the effects of modernization and globalization, these marginalized and previously excluded communities will experience further destitution and discrimination if they are ignored and deprived of their basic social rights and privileges. As Burdeos prepares for tourism, government officials, leaders/champions and NGOs should set the ground rules for collaboration in which local residents’ interests and values are considered when allocating resources and identifying opportunities.
There is a need for collaboration between all stakeholders in order to produce cohesive plans which aim at resolving the issues and eventually focus on drafting tourism development plans. The collaboration efforts would contribute to actors/community members’ social learning, relationship building, and improved communication and power-sharing and consensus-building, which are all preparatory and conditioning exercises for community tourism development. This also suggests the need for the legislative framework for development that will ensure a balanced and sustainable tourism development. More than the issue of sustainability or sustainable tourism, Burdeos’ communities should aim for a higher goal that is sustained value creation of the resources in pursuit of tourism as espoused by Ryan (2002).

**The Framework**

Figure 6.2 is the framework that was developed and derived based on the findings, experiences and lessons learned from the ethnographic and participatory action research on pre-tourism development. This research investigation has undertaken some initial steps and it is hoped that this will be considered as a model or guide for moving forward, a tool for justifying the need for a thorough assessment prior to any development taking place. Hence, a model of tourism investigation for how it was scientifically conducted, and how this could influence the future [of studying] the pre-development phase of tourism processes is presented.

In general, the pre-tourism development assessment in Burdeos exemplifies the following characteristics:

1) Participatory/engaging/evolving;
2) Community members and researcher as part of the social processes (co-learning process);
3) Engaging in some community capacity-building activities and community education; and
4) Empowering for the researched (community members) and emancipating for the researcher.

310
Pre-Tourism Development Assessment (Community Based Tourism)

Step 1
Investigation/Exploration of Community Resources: Human, Social, Cultural, Environmental and Financial

Step 2
Resource/Capital Assessment:
- Human – Needs, Views, Attitudes, Aspirations and Skills
- Social - trust, networks, shared knowledge
- Cultural – traditions,
- Environmental/Ecological
- Financial

Step 3
Problem Recognition and Identification

Step 4
Education and Community Preparation

Step 5
Direction Setting and Capability Building… Conditioning processes

Step 6
Collaborative Exercise Activities

Figure 6.2 Pre-Tourism Development Framework
The proposed pre-tourism development framework fills in the gap that Moscardo (2008) observed regarding tourism planning. She states that “many existing tourism planning models are prescriptive and start with the assumption that tourism should be developed. The option of not developing tourism is not considered and this omission is fundamentally inconsistent with community-based tourism” (p.6) and tourism development planning often proceeds in an ad hoc manner (Tosun & Jenkins, 1998). This framework can be regarded as a precondition prior to the actual tourism planning and development. Similarly, these propositions also concur with the conceptual framework presented earlier in Chapter 2 (Figure 2.5) where an option is indicated that when the local people do not want or reject tourism, no development or changes will take place (that is, status quo remains).
CHAPTER 7

CONCLUDING REMARKS…
The End of the Journey?

Introduction

I termed this chapter as conclusion regardless whether it is really an end of the journey. There could be two interpretations whether this is really an end of the journey, first: end of my journey toward accomplishing this doctoral dissertation, but not an end to my goal of helping the communities, the people who became my friends and who placed so much hope in my initiatives. Second, would this initial step of tourism development prove to be useful and guarantee successful sustainable tourism development for Burdeos?

Conclusion… Stepping back from the scene

The potential benefits of using theories from other fields and disciplines from social sciences such as Social Exchange Theory, Collaboration Theory and Sustainable Development Theory in research on tourism planning at the pre-tourism development phase offer insights into community and stakeholder engagement or disengagement, communities’ capabilities; and power relations that may affect tourism development and its sustainability.

Based on my experience in the field, I have discovered that there are subtleties and complexities that are often taken for granted in many tourism studies, specifically with respect to tourism planning or destination development. My earlier discussion highlighted the methodological and practical aspects of ethnography and participatory action research in understanding and investigating the place and culture of a potential island destination i.e. Burdeos. While it was perceived that tourism is a complex social, cultural and economic phenomenon, too often studies have inadequately addressed the subtleties, particularly the negative impacts which are experienced in a destination community. What went wrong? What is going on here? and Why did it happen? May be these questions can be addressed through tracing back the planning process employed by the developers as well as the micro-level dynamics in a destination community.
Given this dilemma and as mentioned earlier, only few studies have focused their attention on the preliminaries such as residents’ perceptions and views prior to destination planning. Thus, this chapter sums up or recapitulate by addressing briefly all the research questions and justifies the value of ethnography and participatory action research in investigating the complexities inherent in the pre-tourism development phase.

**Local Residents’ Perceptions**

Burdeos residents have various perceptions toward tourism. In this study, local residents’ perceptions were explored by examining two scenarios, one was prior to tourism awareness education and the second was after education intervention had been administered. Indeed, community members who are categorized as uneducated or uninformed about tourism who constitute 70 percent of the total population normally perceive tourism positively and regarded it as a tool for economic development. The rest of the community members remained neutral and there are some members who perceived tourism negatively.

For the groups who are marginalized or ‘powerless’, they favored tourism from the very beginning. They believe that tourism is an alternative source of income, and they will be supportive of any kind of development. This group also favored any form of infrastructure development on the island as long as they will generate more benefits. However, this group of local residents after their participation from the tourism awareness education workshop, their views and attitudes slightly changed. While they manifest full support to tourism, they expressed that there should be appropriate ways of developing tourism on the island. They became conscious of the possible threats that tourism may bring if tourism is developed haphazardly.

The community members, whose perceptions and attitudes are neutral toward tourism, stressed that tourism in Burdeos should be planned well and no major or grand infrastructure developments such as resort or hotels on the island should be built. They believe that maintaining the natural state of the island is more appropriate in Burdeos. Nature tourism or ecotourism was in fact identified by this group – the volunteers group.
There are very few community members who perceived tourism negatively. They are local residents who are engaged in some form of illegal activities such as cyanide fishing. They are threatened that once tourism is officially pursued, stringent policies and ordinances will be enforced, thus, their livelihood will be affected.

Such evidence justifies and supports the provision for tourism education awareness activities prior to development of tourism. It is fundamental and necessary for the local people to be informed as they are the ones to be affected by the changes. In that way, community members would not develop false hopes or expectations.

**Motivations for Participation**

Because the majority of the community residents expressed that basic needs such as education, health care services and extra livelihood are limited or unavailable, they believe and hope that tourism could be the answer to their household or individual challenges. There was a great deal of hope and anticipation among the community members in tourism. With their generalized held belief that tourism is a ‘money-making’ business’, they will fully support the development. The belief of having several employment opportunities in tourism, such as being a helper or waiter in the resort, tour guide and cook, encouraged the local people to support tourism. Their notions are that the money to be spent by the tourists will have a trickle down effect on their lives, which will help improve their current condition. This is what various scholars had stressed that tourism provides employment opportunities for the people through transfer of income from the source market to the destination area. Thus, the effect of this transfer of income or tourists’ spending permeates throughout the economy, creating impacts either direct or indirect.

Therefore, when they were asked if they will participate in tourism development, the answer was a definite ‘yes’. This relates to the typology of community participation in which community members are motivated to participate due to ‘anticipated/future’ material incentives. It was manifested earlier that community members were engaged in the awareness education
workshop not only to learn, but to apply the knowledge and skills obtained from the activities.

**Mobilizing Capacities and Empowerment toward Community Participation**

The level of community participation in Burdeos is not remarkable, but there was an indication that community participation can be harnessed. There were instances where some members of the community demonstrated active community engagement and involvement. On one hand, community members who had demonstrated active community participation were some of the farmers and fishermen who volunteered to become part of the organizations that were committed to protecting Burdeos’ biodiversity and ecosystem. The two organizations ‘Bantay Kalikasan’ (Burdeos Forest Ranger Organization) and ‘Bantay Dagat’ (Burdeos Sea Ranger Organization) demonstrated an extraordinary community spirit in which they have set aside some of their valuable time in protecting the natural environment. Similarly, volunteers are those members of the community who are quite knowledgeable about the negative impacts of tourism and whose attitudes are on the neutral side. They believed that there should be a community consensus and community planning prior to embracing tourism. Their notion was that the entire municipality should be ready and prepared before inviting tourists, or else both the residents and tourists may have disappointments and frustrations. Furthermore, other community residents who showed interest in community participation were women, youth and senior citizens groups. Their community participation was manifested through sporting, gardening, cultural events and livelihood training activities.

Community members such as business owners, housewives, jeepney/tricycle drivers, and other fishermen/farmers showed very minimal interest in social or group activities resulting in limited community engagement. Based on the typology of public participation, these stakeholders are situated on the rung of participation for material incentives/consultation (Pretty, 1995). They participated in the workshops primarily due to high expectation of economic rewards from tourism in the future.
Community (ies)’ Competencies, Strengths and Weaknesses

Apparently, the majority of the local people lack the necessary skills and competencies required for tourism development. Starting from tourism knowledge, they too did not possess the competencies necessary in tourism planning. However, there were a few members of the community, such as local government officials and the forest and sea rangers, who demonstrated certain tourism knowledge that is useful in tourism planning. For those local people who have zero to limited knowledge about tourism, the awareness education was the first and only official briefing they had on tourism development.

Cognizant of the human resource inadequacy, this study highly advocates education, capability building and conditioning activities that should be offered to the local people prior to tourism development. There should be conditioning processes and exercises to prepare the people and mobilize them in order to pursue a common direction beneficial to the wider community. Further, such conditioning processes while being administered may also contribute to weaken the power imbalance among the community residents that has been identified as one of the impediments in community participation.

Power and Social Relations interplay within Pre-Tourism Development

To a certain extent, the local people have access to the decision making process by virtue of their participation in the public hearing initiatives of the Municipal Council or Sangguniang Bayan. The public hearing as a form of community participation in the decision making process, provides opportunities for the local people to express their opinions and views about ordinance to be drafted. This public hearing becomes a legitimizing arena for the local people to assume control of the future events in their municipality. By virtue of their community participation in the decision-making process, they are able to ensure that their livelihood priorities will be reflected in the tourism development plan of the island. However, public hearings or any form of public participations are not often held, due to its time consuming nature and being a costly exercise, as it entails community mobilization and arriving at a consensus is often a challenge (Marzuki, Hay & James, 2012).
Other arenas in which community members were able to access the decision-making process are done through barangay/village assemblies. If there are issues to be settled and require consensus among the villagers, then village officials invite their fellow villagers to discuss the issue. During these village assemblies, there are instances of conflicts as other residents have their own agenda and stand on the issue, for example, the issue regarding illegal fishing activities. Villagers expressed diverse opinions regarding illegal fishing. By virtue of these village assemblies, collaborative decision-making processes become tools for managing and resolving community disputes.

With regard to power construction and deconstruction, it is accepted that there is an existing power imbalance in the communities. Power imbalances are reduced through local residents’ participation and involvement in various social activities and organizations. Explicitly, membership in organizations and participation in training or seminar workshops contribute to some form of empowerment of the local people. Their membership in the organizations legitimizes their essence/identity as residents of the community. Thus, members of these organizations gain equal opportunity to access resources that are often inaccessible to other local residents.

**Politics of Inclusion: Barriers to Community Participation**

As mentioned earlier, to some extent, the local people have demonstrated encouraging support for community participation. Nonetheless, there are a number of challenges to community participation that have been raised by the local residents. These barriers or limits to community participation were categorized into the groupings developed by Tosun (2000) such as structural, political, operational, cultural constraints and I included physical or natural constraints. Among the most cited constraints, many have expressed that financial constraints or restricted access to financial resources along with other resources and lack of extra livelihood are major obstacles to their involvement in community activities or programs. Moreover, the lack of awareness and education, lack of political will and good governance are also regarded as major reasons why community members were discouraged to become engaged and involved in social or group activities.
It was recognized that community participation in collaborative activities has inherent power dimensions that often caused some conflict among the participants. It is largely due to the power relations involved in the dynamics of community participation. Different actors or members of the community have different ‘degrees of power’/power differential, which is obtained through their access to resources/opportunities or membership in an organization or network. Similarly, a certain level of empowerment is achieved if community members are included in the organisational decision-making activities (Rocha, 1997). As such, power differentials confirm that ‘life is unfair’ to those local people who are marginalized and believe that the local government lacks the political will and good governance to provide equitable opportunities for everyone. Thus, it impedes the intentions and interest of the local people to participate in any community activities.

To strengthen the power of the deprived mass in Burdeos, I concur with Stiefel and Mathias (1983) suggestions that empowerment can be achieved through: sharing of power and scarce resources; deliberating efforts by social groups to control their own predetermination; and enhancing their living conditions and providing them more opportunities to improve their well being.

The over-all impression generated from the field work indicates that there are:

- Inherent limitations with local initiatives;
- Inadequate knowledge and low levels of skill among the local residents;
- Lack of capacity to produce innovative products;
- Lack of skills in consensus building, community engagement and collaboration;
- Lack of leadership skills;
- Poor local governance;
- Lack of political will
Going back to the last research question *whether tourism (community-based tourism) is a viable development option for Burdeos in the minds of the locals?*

Evidence from observations, interviews and dialogue, workshops and other social processes that took place from mid July 2010 until July 2011 created a synergy, which resulted in ‘realization and consciousness’ of the community members to reassess their priorities and values. To some extent, the realization and consciousness verified that there is a long way before the local people can embrace/adopt tourism. The awareness education workshop provided to the local people, proved to be an effective tool, to a certain extent, in aligning and leveling off of actors/stakeholders’ orientation toward tourism. Through education awareness, it became the first step of the local people’s engagement with other groups or members of the community. By initiating education awareness on tourism, it became a pivotal event in Burdeos. It played a crucial role among the local residents as it disseminated knowledge and provided fundamental or basic skills. It also helped in forming or enhancing their attitudes and changing residents’ initial perception toward tourism.

Aside from the narratives, the intrinsic and extrinsic characteristics of the municipality indicate that tourism could be a viable socio-economic development tool for Burdeos. Nonetheless, as emphasized earlier, there is a need for conditioning processes and capability building activities to fully prepare the community and strengthen their powers and societal skills necessary in tourism development. The municipality as whole has to do a nurturing and enhancement activities to support and strengthen the local people and the relevant structural arrangements to ensure sustainable tourism development. There is no hurry for development as there are major structural issues and challenges that need to be addressed, which require support from the national government, such as infrastructure development – roads, highways and transportation.

The challenges posed to Burdeos after this initiative, is the question of longevity, continuity and sustainability of community participation and engagement. How can public participation be maintained across the broad
process of tourism development (that is from planning, implementation, monitoring and evaluation)? In due time, tourism can become one of the economic pillars of Burdeos. It is therefore essential for Burdeos to avoid the many pitfalls of tourism (as experienced in other destinations), and to undertake participative, integrated and community-driven tourism planning to negotiate sustainable outcomes, balanced development, and conservation of the community resources. Therefore, the type of tourism development that they should adopt must aim at: a) address poverty; b) strengthen community solidarity; c) respond to broader public values and goods; d) generate local enterprises or livelihoods; and e) contribute to the equitable delivering of local services across all communities in the municipality.

Finally, this research investigation validated the significance of a pre-tourism development assessment prior to any tourism planning and development, so as not to drag the community/ies into the list of unsuccessful tourism destinations. Therefore, the future tourism planning in Burdeos should not purely be economic oriented. Instead, it must be sensitive and considerate to other issues so that a holistic and integrated planning occurs.

This research experience on community development using an ethnographic approach has led to a conclusion that the majority of the efforts to make the social changes happen rely on outside effort. Notwithstanding the local people’s common desire and willingness to support tourism, community development through tourism may never come into fruition as no one dares to take the lead, due to their inadequate skills and zero knowledge on tourism planning and development.

**Recommendations… the way forward**

Since the communities are not yet ready to embrace tourism, the municipal government should divert its effort into more engaging activities and creating more opportunities through cultural events, festivals, environmental activities (coastal clean-up and mangrove reforestation) and village assemblies/consultation to nurture communities’ competencies, societal skills,
and to enhance its social capital. Creation of several opportunities such as alternative livelihoods or increasing social space in the community through social activities and events could strengthen the social capital which at the moment is rather weak. Social capital, however, does not develop automatically from interactions. Instead, it takes time for trust and credibility to form. As suggested, these activities are not only geared towards nurturing social capital, instead activities should be designed toward empowering local residents across different barangays/villages to make informed and intelligent decision about the potential tourism development.

**Setting the Agenda … Conditioning processes**

This study suggests that if the local people are to become engaged participants in the development of tourism in Burdeos Island, then it is critical that from the beginning residents’ attitudes and aspirations be articulated, respected and acted upon by the developers (either private developer or an NGO). The tourism development plan that Burdeos should adopt must be aligned with the municipal and provincial socio-economic and political policies, the natural and built environment, socio-cultural traditions and other related sectors of the economy. Along that thought, this research initiative strongly suggests that the need for a pre-development assessment is imperative prior to the actual tourism planning exercise to achieve the desired outcome beneficial for all the stakeholders involved. This as a ‘preparatory exercise’ for the community, presents a mechanism that explicitly provides opportunities, ways and guidelines on how to include local community’s needs and aspirations as well as other community issues into the [tourism] development processes.

**Creating Enabling Environments**

This research effort became a catalytic in changing the perceptions and attitude of some members of the community toward tourism. The success of this initiative could be the basis in determining (or at least approximate) the capacities of the local people to engage or become involved in the future tourism development. Cognizant of the positive contribution of this study, a follow up activity similar to this can further strengthen and enable local residents’ social skills. They may be able to perform tasks related to consensus building that could
promote greater understanding and lead to solving community issues unilaterally. This perhaps could also be an opportunity for local residents to nurture their aspirations and work towards achievement or realization of its goals. This opportunity will also strengthen individual or group leadership skills, discipline, personal responsibility, forward planning and adaptability and community power. In turn, this could lead to or improve community’s social capital that is integral in tourism development.

Given the vulnerability of Burdeos’ natural and socio-cultural landscapes, the municipal government should prepare a comprehensive tourism development master plan with due consideration to the socio-economic, environmental and cultural conditions of the municipality. It has been identified earlier that almost half of the population are migrants from different places, who were enticed to settle in Burdeos due to the perceived economic opportunities available on the island. Once tourism is in place, this would definitely attract more migrants that will result in placing additional pressures on the remaining undeveloped natural areas of Burdeos, as well as affecting the current social conditions of the municipality.

Once the communities are ready to take charge and spearhead community development by themselves, such community-based initiatives are then to empower the individuals/local residents from the imposing forces from outsiders. Given the voice and a choice to become critically involved in issues affecting their lives, local residents are now considered as empowered, and collectively they are able to gain group or community power necessary in the tourism pursuit of the municipality.

In general, this research initiative, hopefully, in the long term, contributes to the iterative and participatory process of defining a sustainable tourism development path of Burdeos. The inclusion of community values, aspirations and knowledge would be useful in the process of policy/ordinance formulation of the municipal government.
Significance and Contribution of the Study… Value to the wider audience

Many governments, particularly in developing countries, have adopted tourism as an economic engine to propel their economies due to its benefits. Nonetheless, there are instances that there was more harm than positive impacts to host communities. This happens primarily due to inadequate integration of the fundamental values, traditional knowledge and consensus of the destination communities into the over-all planning framework. Owing to its pervasive effect on host communities, it is believed that taking into account the local residents’ views seriously prior to tourism planning and development could yield more equitable outcomes. There is, indeed, a genuine value in understanding local communities’ perspectives toward tourism. As seen from the various academic journals, many have exerted their efforts exploring the impact of tourism development in various destinations; usually concerns are focused on descriptive and quantification of impacts. With this initiative, this presents a rather in-depth, multi-dimensional perspective of tourism development prior to its full implementation. Therefore, this undertaking, as a pre-tourism development assessment could be regarded as a positive move towards sustainable tourism development. The outcomes of this initiative are options and solutions requiring adjustments on priorities, values and may even require personal sacrifice and alteration of vested interests of the developers (local governments, investors, local communities).

Theoretical Contribution

While residents’ perceptions are well-documented in the literature, studies are largely based on an impact perspective and at the post-tourism development phase. Scholars such as Mason and Cheyne (2000), Harill (2004), Lepp (2008) and Suntikul, et al., (2009) noted that there are limited studies with respect to local residents’ perceptions and attitudes toward tourism development prior to its recognition as a significant alternative or additional form of socio-economic activity. Similarly, most of the tourism developments lack the necessary community engagement, instead, it has been imposed upon the local residents or host communities by the power elites or even outsiders/developers.
This research, therefore attempts to fill in that gap, and contributes to the literature in three ways, namely:

1) This study examined the attitudes and perceptions of the local residents where they only possess limited or zero knowledge of tourism, and have little understanding of the potential benefits of tourism as a form of community development. This initiative legitimized the value of tourism awareness education at the early stage or more significantly prior to any tourism development taking place.

2) With the use of collaboration theory and social exchange theory, which both were commonly applied in understanding residents’ perceptions from the context of well-established tourism development or existing tourist destination, this research therefore contributed to the application of these two theories in the context of pre-tourism development phase in a developing country. With a scarcity of studies on the power dimension in the social exchange theory, the evidence indicated that power is a defining factor that affects local residents’ attitudes toward tourism and their willingness to support development.

3) Power, being a determining or influencing tool for the local people and other stakeholders to have a meaningful contribution and engagement to the community development, was analyzed through the use of collaboration theory as well as the use of the social capital concept. Through the application of these concepts, this has contributed to the understanding of the pre-conditions of participatory tourism planning and development which was not exhaustively discussed in the literature. By all indications, individual or community power determines or precludes the intention of community residents to participate in collaborative processes.
Methodological Relevance

Aside from the theoretical contribution, this research has also its methodological merits as this was undertaken through the use of ethnography and participatory action research. Through my active involvement with my subjects, I, to some extent, have altered the subjects’ reality. There was an evolving interplay between science (objective knowledge) and practice. Almost all the chapters have emphasized to some extent, the importance of critical reflection throughout the research process. Further, this research emphasized and endorsed the use of qualitative research as a way to provide marginalized people or the ‘powerless group’ to have a voice in research specifically in tourism. Thus, it rectifies power imbalances to a certain degree. Doing this research, aside from my fervent desire (altruistic goals) and my early inclinations to employ this methodological approach, proved to be a learning journey where I faced several uncertainties, challenges, and encountered the messy realm of conducting a qualitative study.

This thesis contributes to community development through tourism from an insider’s perspective rather than as an outsider initiative, which may have empowering effects on the researched community. As underpinned by a cultural anthropological perspective, this study is built upon by the local culture and knowledge intrinsic to the community under study. Having the experience of being a transient resident for one year on the island, an ‘emic’ view was used in presenting local knowledge, the community’s subtleties and complexities as well as their own interpretation of tourism. This aspect is very important as most of the development projects such as tourism controlled by outside agencies often miss out the ‘emic voice’, which is necessary in the formation of goals in community development activities (Stevens, 2009).

In the same vein, this study is underpinned by a participatory action research that presents a powerful tool for an ‘on-going’ learning exercise both for the researcher and the researched. As such, this research has become a stimulus or a tool of change that mobilized the local community/ies to participate in social activities. Similarly, after the actual field research, the municipal government has become more concerned and responsive to the needs of its constituents. This
Community development research encompasses knowledge gained from the field (ethnographical experience), coupled with the theoretical constructs from different disciplines (e.g., tourism, community development, anthropology, sociology, environmental management), and is hoped to provide a better understanding of how tourism can be effectively used as a strategy for socio-economic development of a community. In brief, the research successfully translated some of the rhetoric of sustainable development i.e. community consultation, integration and mobilization from a pre-tourism development phase, which is useful or applicable to other communities attempting to embrace tourism as a community development option.

Therefore, this ethnographical and participatory action tourism research study that focused primarily on the pre-tourism development phase, proved to be a relevant and effective tool in providing various opportunities both to the researched and the researcher. On one hand, this study contributed to some degree of empowerment for the researched. On the other hand, ethnography being less utilized in tourism research, proved to be an evolving, on-going process that presents considerable opportunity for tourism researchers, developer or practitioners i.e. government or NGOs to improve the quality of tourism development planning, policy-making and research.

**Socio-economic Relevance**

In spite of the inadequacies in various institutional linkages, partnerships and government support and minimize local residents/community participation; this research initiative has become the initial step towards creating change and improvement among the local people/residents as well as for the local authorities. Similarly, the research has become an ‘eye-opener’ both to the local residents and authorities that the municipality, in general, is endowed with many resources (even rubbish) that can be crafted or developed into income generating or enterprising activities. This research, to a certain extent, enabled dimensions of trust and leadership; participation and social capital was enhanced among the local residents which encouraged social renewal.
Furthermore, this pre-tourism development assessment phase is significantly useful as a guide for those interested parties particularly government agencies, developers or NGO to come up with a nurturing type of development or enabling environment that is capable of balancing the needs of the primary stakeholders of the destination community, i.e. local communities and government/non-government organizations and the conservation of the biophysical and cultural environments. The trajectory of the development initiatives and conditioning activities will affect the future course of tourism planning and development in Burdeos. This preparatory activity/conditioning process aims to have convergent implications for proper utilization of its natural resources toward integrated community tourism planning and sustainable development.

**Limitations of the Study and Future Research Directions…One step further**

**Limitation of the Study… inadequacies and subtleties ignored**

This section elaborates on the limitations of the study as well as the future directions of succeeding investigations. Assessing or measuring the progress of the community programs and initiatives, and the on-going social change cannot be ‘quantified’ or assessed within the given time framework allocated in this research study. This inadequacy relates to the assessment or evaluation of the effects or impacts of the interventions to the community. Normally, the effects or impacts of the interventions may take time to happen, and to be visibly felt by the people. However, there were already a few apparent effects that have been observed or learned right after I have stepped back from the scene. These impacts were only relayed via online or mobile communications by the key informants and ‘friends’ while I was back to my academic desk in the university. Being updated of the current activities on the island seemed to be helpful, but it is more appropriate to experience first-hand the new developments taking place.

Current changes according to my key informants are starting to modify the values and attitudes and interest in community participation. Slowly,
community members especially those who were inactive and passive about community activities, are starting to become engaged. It is interesting to know that these little changes or improvements are slowly being embraced by the local people. Indeed, it helped legitimize my role being an agent or catalyst of change. These positive manifestations from the local people coupled with the biophysical and cultural capital can be considered as a good foundation for potential tourism development. As such, these current developments are considered conditioning mechanisms that are slowly unfolding towards tourism pursuit of Burdeos. How the whole process in the pre-tourism development went through is likely to change, hopefully, towards encouraging outcome. Having these concrete changes, would yield to a conclusion that outside interventions such as awareness-education and capacity building exercises can influence the development outcomes in Burdeos. This, in turn, suggests that a longitudinal study is appropriate in this type of social enquiry. A longitudinal study would contribute to greater understanding of whether the support, interest and willingness exhibited in the pre-development phase is or can be sustained. It may serve as a monitoring mechanism to account for the progress and long-term viability of the initial effort exerted to develop tourism.

Nevertheless, this research provides interesting and valuable insights regarding the pre-tourism development phase, it is important to interpret the results with reference to the study’s limitations as well. Due to the complexity of the topic and numerous other influencing factors, findings of the study may appear to be insufficient or lacking to some readers. To address all the issues in a single dissertation is indeed challenging, but through my earnest desire and commitment I have done my best to provide sufficient justifications on the issues/research questions posted earlier.

My intense interactions with the researched as well as the built trust and friendship among the local people, did not yield to fabrication or trumped-up story from my respondents. I assumed that they did not react to what they felt I wanted to hear or say. I believe that because of the trust that was established between the researcher and the researched, I was able to elicit their real sentiments about the issues being studied. Thus, the trust and friendships that
were built would contribute to their future engagement and help them become more participative in future community development activities.

Another limitation of this study, as mentioned earlier is that Burdeos has received few foreign and domestic tourists. Although, I have talked to a few, I failed to present their voice in the study. The conversations I had with these few tourists were informal but insightful. Perhaps, to validate or substantiate the issue whether Burdeos could really be a potential tourist destination I should have included a section where tourists’ perceptions and views can be articulated and recognized. But, because the focus of the study was about the local people’s perspective, I intentionally disregarded the tourists’ views in this study. Perhaps in future studies, the researcher should take advantage of the opinions/views of those outsiders (tourists).

Another issue that seems to be a limitation and perhaps a challenge is regarding the translation of the data from Filipino/Tagalog to English language. I carried out the entire study in Filipino/Tagalog and some ‘Taglish’, yet I presented the results entirely in English. It is indeed quite time-consuming to translate the guide questions and transcripts from one language to another. Nevertheless, in terms of ability to understand, write and speak our native language – Filipino or Tagalog, definitely I have a strong command of the language. Language was never an obstacle, although there were couple of instances that I failed to understand some of the local words used by the interviewees as they have used other dialects (due to the presence of migrants) I understood their words through the help of my key informant. I then validated my understanding of the word by citing another word in Tagalog, which they agreed. In that way, I was able to assure that both I and my respondents are in the same level of understanding of the issue or topic.

**Future directions and research opportunities**

Nevertheless, much of the research into the pre-tourism development phase remains limited or under-investigated, future research regarding tourism impact assessment should also focus on the preliminaries prior to tourism planning. It has been identified that many of the existing tourism destinations
jumped right away to destination marketing and promotion, while destination planning is on-going (particularly in the Philippine context) in different regions.

With the limited studies carried out from this perspective, i.e., pre-tourism development assessment, this study suggests that there is so much value conducting this research i.e. to ascertain the future scenario (benefits and impacts) of tourism development in a destination. Given the enormous amount of information on tourism experiences in different destinations both in the developed and developing nations, it would be very useful if developers or any government agency/ies are to engage in preparatory activities with the future host community/destination.

While ethnography and participatory action research proved to be a valuable tool in this type of qualitative enquiry, the challenge lies on the issue of duration and cost entailed in this type of study. It requires a generous support or collaboration among the academic institutions, NGO, the local government, and private sector to support/facilitate this type of pre-development assessment.

Studies such as this should require longer community engagement and a longitudinal study should be undertaken in order to assess the changes occurring in the community while ‘conditioning processes/exercises’ are on-going. As such, long engagement may accurately present a valid conclusion as to whether the community is truly capable of bringing up the tourism development appropriate to the area.

Concluding thoughts and last reflections…

Throughout my journey from conceptualization of my research to implementation of the theoretical constructs in the field up to presentation of my findings, I have addressed several issues in developing tourism specifically in Burdeos. My role as a researcher and former tourism officer in the province may or may not affect the outcome of my research. I initially recognized that there is an inherent ‘power dimension’ in my research agenda. I dealt not only with the grassroots or community residents, but also with the local government officials
or even other higher government authorities who mistakenly recognized me as a tourism official rather than a researcher.

For research like this, that involves community mobilization and community participation, I cannot avoid potential conflicts with my researched. Again, because of ‘power dimension’ it is indeed inherent to activities that involve social relations and interactions among stakeholders. Due to stakeholders different perceptions and level of understanding, as well as personal agenda, open discussion during the workshops became intense where different voices and disagreement emerged. Hence, these differences could lead to a conflict among the stakeholder groups (Byrd, Bosley, & Dronberger, 2009). Nonetheless, scenarios or events like these are good venues to express democratic and independent minds, particularly for the ‘voiceless, powerless or unheard’ groups in the community. Certainly, there is truth in Webb and Glesne’s (1992) comments that a qualitative thesis like this would certainly evoke certain extent of power, politics, and voice to the voiceless, enhance relationships between the researcher and the researched and data presentation made use of first or third person voice. This research turned out as a medium, which I sought out the emic voices that often were disregarded in community development activities sponsored by outside developers. Further, this research too, revealed the richness and potential capacities of the community members, dreams and aspirations of the greater majority who had been marginalized or deprived on several occasions.

To this end, I am grateful to my researched (Burdeos residents) who became my friends who helped me accomplished this academic study. Within the spirit of mutual learning, this study provided them intellectual leadership that open up spaces for their views, perspectives, as well as sentiments. Their openness, warm hospitality, candidness and willingness to learn and being part of the social change are bits and pieces of this success. Thank you so much! It is hoped that this initial step would not be simply an academic research study, but may result in some long-term improvements in the community.
APPENDICES

Appendix 1 : Copy of Ethics Approval from the School (electronic approval)
Appendix 2 : Guide Questions for Interview and Focus Group
Appendix 3 : Tourism Awareness Workshop Framework
Appendix 4 : Natural and Cultural Mapping Baseline Assessment
MEMO
To: XIAO Honggen, School of Hotel and Tourism Management
From: SONG Haiyan, Chairman, Departmental Research Committee, School of Hotel and Tourism Management

Ethical Review of Research Project Involving Human Subjects

I write to inform you that approval has been given to your application for human subjects ethics review of the following research project for a period from 23/04/2010 to 19/07/2012:

Project Title: Community-based tourism in Burdeos, Philippines: Barriers and Opportunities

Department: School of Hotel and Tourism Management

Principal Investigator: XIAO Honggen

Please note that you will be held responsible for the ethical approval granted for the project and the ethical conduct of the research personnel involved in the project. In the case the Co-PI has also obtained ethical approval for the project, the Co-PI will also assume the responsibility in respect of the ethical approval (in relation to the areas of expertise of respective Co-PI in accordance with the stipulations given by the approving authority).

You are responsible for informing the Departmental Research Committee School of Hotel and Tourism Management in advance of any changes in the research proposal or procedures which may affect the validity of this ethical approval.

You will receive separate notification should you be required to obtain fresh approval.

SONG Haiyan
Chairman
Departmental Research Committee
School of Hotel and Tourism Management
APPENDIX 2

GUIDE QUESTIONS for In-depth Interview

a) In-depth Interview (These questions were translated in Filipino/Tagalog language for local residents and Local Government Officials)

Residents’ Demographic and Socio-economic Profile

1. Marital status:
   - Single  □  Married  □  Widowed  □  Divorced/Separated

2. Gender:
   - □ Male  □ Female

3. Occupation:
   - □ Government official  □ Government Employee  □ Farmer  □ Businessman
   - □ Other (kindly specify) ___________________________

4. Number of household/family members:

5. How long have you been living in the area?

6. What caused your family to live in this area?
   - 1 = Born here  2 = Marriage  3 = Economic reasons
   - 4 = Political reasons  5 = Have property  6 = other (specify)

Research Question:

1) If the local people only desire basic needs for food and shelter, do they have the motivation and are ready to participate in community development (community-based tourism)?

Interview Questions:

- How do you assess your current socio-economic conditions?

  Probing Questions:
  - Do you want change?
  - What kind of change or improvement you/your family aspire for?

- Aside from your usual livelihood, what do you think would be alternative source of income for the people in Burdeos? What other livelihoods do you think is/are feasible in your municipality?

  Probing Questions:
Do you think tourism could be one of the alternative livelihoods for the communities here in Burdeos?
If yes, please explain further
If no, please explain further

- Are you a member of any community organization and its activities?

  **Probing Questions:**
  If answer is Yes…Which or what community organization? How long have you been a member?
  What are your activities? How often do you conduct those activities?
  If answer is No…. cite reasons why you do not participate in the community organization? What hinders you from not participating?

- If you will be invited to participate in the tourism awareness program and capacity building for tourism, how would you respond?
  Please explain your answer.

- How willing are you to participate in the village meetings or dialogues whenever you are invited to attend?

2) **What are the perceptions of the local residents/stakeholders in Burdeos municipality toward community based tourism development PRIOR to receiving tourism related training?**

**Interview Questions:**

- When you hear the word TOURISM, what is the first perception or idea that comes to your mind? Please explain your answer

  **Probing Questions:**
  How did you learn of the term?
  Do you have previous work experience in a tourism related activity? If Yes, where and what was/were your specific task/s?
  Would you be willing to learn and take part in a tourism related training activities?

- How would you describe your community as being attractive or not attractive to tourists?

  Would you please specify the positive attributes of your municipality?
  What do you think are the possible activities and areas that may attract visitors both local and foreign?

  If interviewee finds the community not attractive, probing question is…
  Would you explain further why you think your place is not attractive?

  **Probing Questions:**
  What do you enjoy most about living in this community?
What you don’t like living in this community?

- What is your observation (perception) towards visitors/tourists in your community?

*Probing Questions:*
- How do you feel whenever you see them here in Burdeos?
- Why do you feel that way or why do you behave as such?

How do tourists relate to you and to other residents in the community?

- Have you or your family shared your home with foreign or local visitors?
- How do you feel about sharing your recreation and leisure environments such as beach, forest with tourists?
- How do you rate the safety of the area? Can you share with me crime incidents if there are any?

**Additional Questions for LOCAL GOVERNMENT OFFICIALS**

- As a local government official, what is your role in the tourism development? Please explain your answer
- What other livelihoods have you think of for your constituents?

*Probing Question:*
- With your ideas/suggestions, you being part of the local government executive/legislative, how come you have not implemented such livelihood program?

- What is your opinion about tourism development? Has anyone considered initiating the development? If Yes? Please explain your answer
- If No, Please explain your answer

- Based on your assessment, do you think your constituents have the capabilities of developing community based tourism?

**Additional questions AFTER the tourism related training has been conducted. (Questions will now include expectations, concerns and aspirations)**

- Based on what you have learned from the recent training and seminar, how do you assess the viability of tourism here in Burdeos?
- What are your expectations from Tourism?
- What do you think are the unique cultural attributes of Burdeos among the other municipalities in Polilio Island?
- Do you have any festival/fiesta celebrated annually? How do you perceive the attractiveness of your fiesta? Can this event attract visitors/tourists?
What do you think are the possible handicrafts that can be further developed?

What do you think are the effects of tourism on your community?

What can you say about those tourists’ destinations in our country such as Boracay, Bohol, Palawan and others and how do you compare them with Burdeos as a Tourism investment potential?

How do you envision Burdeos five years from now?

How would you feel when you see groups of tourists (foreign and locals) visiting Burdeos? Please explain your answer?

If there are foreign visitors in Burdeos, where do they usually stay?

Probing Questions:

How long do they stay here (average length of stay)?

What are the common activities that these tourists do in Burdeos?

Who do you think should decide what kind of activity or tourism development should be done in the area?

Do you think if tourism will be formally developed in Burdeos, will it affect the lifestyle, environment and culture of the area?

Have you noticed any changes in your community because of tourists’ visits here? Please indicate your observations in terms of changes or effects of having tourists in Burdeos.

Research Question:

3) To what extent are the local residents and other stakeholders involved in the pre-tourism development assessment activities?

This question can be best answered through observation, field notes and from the outcome from the participatory processes that will take place.

Research Question:

4) Do local people and other stakeholders have the necessary skills and competencies to provide meaningful input in the community-based tourism development?

Interview Questions:

Are you willing to participate in the tourism related training/workshop to be conducted in your community? Yes/No Please explain your answer

Probing Question

What particular training needs are you interested to learn and participate in?

Aside from what you have said, what do you think of other things or contributions can you make to the tourism development in your municipality?
**Probing Question**
What about your own personal skills and talents? Would you be willing to take part in enhancing Burdeos unique culture through your talents?

- What is your possible role in tourism development here in Burdeos?

**Probing Questions:**
Are you willing to become a tour guide, handicraft maker, food server in local cafes, or any other tourist related roles?

Since your community does not have any tourist accommodation facilities like lodge, inns or resort, are you willing to open your home for tourists? Accommodate them for a fee?

**Research Question:**
5) Do local people and other stakeholders have access in the decision-making process in the municipality? How are power disparities/relations constructed and deconstructed in the pre-tourism development phase?

This question aside from interviewing the local people and local government officials, this research question can be best answered through observation and from the outcome from the participatory processes that will take place.

**Interview Questions:**

- Have you experienced being consulted by the local government officials on issues regarding the municipality?

**Probing Question:**
How was your reaction?
How do you find the consultation of your local officials?

- Have you experienced that you want to share your opinion but had no chance of doing so? When was that and what was the issue all about?

**Probing Question:**
Why do you think your opinion or voice is crucial to that issue?

- Is there any regular community consultation conducted by the local officials? How often if there are any? Who are the participants?

**Research Question:**
6) What are the perceived weaknesses and constraints in the community that will affect community development?

**Interview Questions:**

- What do you think are the possible constraints, hindrances that will affect tourism in your municipality?

- Do you think Tourism will be in conflict with the existing livelihood activities in your municipality?
Yes /No…explain your answer?

- How are the basic utilities operating in the municipality? Electricity, cable, potable water, telecommunication, transportation?

  **Probing Question:**
  What do you think should be done to improve these basic utilities?

- What is the literacy rate of the local residents? Do you think they can relate and communicate effectively with tourists?

**Research Question:**
7) *Is tourism (community-based tourism) a viable development option for Burdeos in the minds of the local people?*

*This research question can be best answered based on the observations and outcomes from the different community activities participated in by the local people and stakeholders.*

**GUIDE QUESTIONS for Focus Group**

**b) Focus Group** (These questions to be translated in Filipino/Tagalog language. There are 11 focus group discussions to be conducted, grouping will be based on group characteristics, such as: a) fishermen; b) farmers or copra workers; c) women (spouses of fishermen and farmers); d) youth; e) jeepney/tricycle drivers; f) barangay/village officials; g) small business owners; h) public school teachers; i) local government officials; j) boaters/boatmen and k) indigenous people (Dumagats).

These are additional questions for FG interviews:

**A) Fishermen**

*Main Question:* Given the current condition would you say you earn enough with your present economic source of living?

*Probing Question:* Aside from fishing, can you engage in other kind of job you possessed skills?

*Main Question:* Given the opportunity, if tourism will be developed here, are you interested to be part of the planning and development?

*Probing Questions:* Are you interested in participating and being involved in tourism planning and development process?

If so, could you access the decision making process? And how?

What are the constraints that affect your participation and involvement in the tourism decision-making process?

Are you willing to learn the skills of any tourism related work such as (tour guiding)?
What are your expectations when you become a (tour guide, handicrafts maker, etc) or your expectations from tourism?

*Main Question:*
As fishermen, do you have an organized group or association at the moment?
If No?
Are you willing to organize yourselves into a group or an association?

If Yes?
As an organized group, what have you done so far? What activities have you conducted that benefited members of your group? Please identify

*Main Question:*
What is the typical method of fishing do you use?

*Probing Question:*
What can you comment about illegal fishing? How active illegal fishing is in Burdeos?
Is there anyone in this group engage in illegal fishing such as dynamite fishing?
If Yes, Why do you engage in such illegal activities?

Are you aware of the negative impact of illegal fishing to your future livelihood, to our environment and to the next generations?

**B) Farmers (crops) and copra (coconut) workers**

*Main Question:*
Given the current condition would you say you earn enough with your present economic source of living?

*Probing Question:*
Aside from farming, can you engage in other kind of job you possessed skills?

*Main Question:*
Given the opportunity, if tourism will be developed here, are you interested to be part of the planning and development?

*Probing Questions:*
Are you interested in participating and being involved in tourism planning and development process?
If so, could you access the decision making process? And how?

What are the constraints that affect your participation and involvement in the tourism decision-making process?

Are you willing to learn the skills of any tourism related work such as (tour guiding)?

What are your expectations when you become a (tour guide, handicrafts maker, etc) or your expectations from tourism?

*Main Question:*
As farmers, do you have an organized group or association at the moment?

*Probing Questions:*
If No? Are you willing to organize yourselves into a group or an association?
If Yes? As an organized group, what have you done so far? What activities have you conducted that benefited members of your group? Please identify
As an organized group, what do you think can you contribute in the tourism development in Burdeos?

Main Question
Aside from copra production, do you also produce coconut vodka or ‘lambanog’?

Probing Questions:
If Yes, where do you market your produce?
Could you come up with an interesting activity out of Lambanog (from preparation, drinking, etc)?

In case there are group of tourists visiting Burdeos and are interested to learn how you do your work like copra production and Lambanog making, will you be willing to share to them your knowledge about work?
Yes/No... explain your answer… How would you feel doing the ‘sharing’ with tourists? Proud/happy/irritated?

C) Women

Main Question:
What are your typical daily activities?

Probing Question:
Do you engage in some form of economic activities to help your husband?
Are you allowed to work outside your home?
Yes/No? Please explain your answer

Is the income of your husband sufficient to meet your daily needs?
Yes/No? Please explain your answer

In case the income is insufficient, what do you do to make both ends meet? Please share your experience

Main Question:
Given the opportunity, if tourism will be developed here, what would be your role in the planning and development?

Probing Questions:
Are you interested in participating and being involved in tourism planning and development process? If so, could you access the decision making process? How?

What are the constraints that affect your participation and involvement in the tourism decision-making process?

Are you willing to learn the skills of tour guiding or any tourism related work?

What are your expectations when you become a tour guide, handicrafts maker, etc?

Main Question:
Is there any women organization here in Burdeos? Or do you have an organized group or association at the moment?
If No?
How do you feel organizing yourselves into a group or an association?
If Yes?
As an organized group, what have you done so far? What activities have you conducted that benefited members of your group? Please identify
As an organized group, what do you think can you contribute in the tourism development in Burdeos?

D) Youth

Main Question:
What are your daily activities? (Is everyone in this group currently studying?)

Probing Question:
Those who said Yes, what year level are you in now? What do you want to pursue after you graduate?

Those who said No, since when did you stop studying and why?

Since you stop studying, what are you doing at present? Are you working? What kind/type of work do you engage in?

Main Question:
Given the opportunity, if tourism will be developed here, what would be your role in the planning and development?

Probing Question:
What particular role or contribution can you do?

Main Question:
Assessing the present situation in your community, is there any chance that the people can maintain its tradition and at the same time engage in tourism?
Yes/No please elaborate your answer

Probing Questions:
For those who said yes…What do you think should be done to ensure the value or liveability of Burdeos?
For those who said no… Why don’t you recognize its value? Why do you think Burdeos as such?

How do you feel being part of this community? Please elaborate your answer

What is your long term plan, at least 5 to 10 years from now? Do you plan stay/leave here for a long time or migrate to other places? Where and why?

Main Question:
Do you have any existing youth organization here in Burdeos?

Probing Questions:
If none, are you willing to organize yourselves into a group or an association?
If Yes, as an organized group, what have you done so far? What activities have you conducted that benefited members of your group? Please identify

As an organized group, what do you think can you contribute in the tourism development in Burdeos? Please elaborate your answers
E) Jeepney and tricycle drivers (local transportation group)

Main Question:
Given the current condition would you say you earn enough with your present economic source of living?

Probing Question:
How long have you been engaged in this livelihood?

Do you own that jeepney or tricycle? Are your daily income/earnings sufficient to your family needs?

For those who said No, what actions/measures do you do to meet your family needs?

Are all your children in school? For those who said No… why are they not studying? What made them to stop?

Aside from driving what other work can you do?

Main Question:
Given the opportunity, if tourism will be developed here, what would be your role in the planning and development?

Probing Questions:
What particular role or contribution can you do?

Can you access the decision making process? How?

What are the constraints that affect your participation and involvement in the tourism decision-making process?

How do you feel participating in a tourism related work such as (tour guiding)?

What are your expectations when you become a (tour guide, handicrafts maker, etc) or your expectations from tourism?

Main Question:
As drivers, do you have an organized group or association at the moment?
If No?
Are you willing to organize yourselves into a group or an association?

If Yes?
As an organized group, what have you done so far? What activities have you conducted that benefited members of your group? Please identify

F) Barangay/village officials

Main Question:
As local (Barangay/Village) leaders, how long have you been serving this village?

Probing Questions:
Can you share some of your accomplishments?
How has (such accomplishments) contributed in the welfare of your constituents? Economically? Socially? Etc…

As Barangay officials, how do you assess the quality of life of your constituents? What do you think they want to achieve?

**Main Question:**
As leaders, what do you think are the other livelihoods that can be developed in your barangay?

**Probing Questions:**
What is your opinion on your constituents’ competencies and capabilities? Do you think they possess the required skills in such livelihood? If not, will you provide training for your people?

Do you have enough resources, human, natural to bring up that livelihood activity? What else do you think do you need in order to materialize that livelihood?

**Main Question:**
Every time you conduct activities, how do your constituents respond, in terms of their involvement and participation? Does your village promote community consultation?

How do they perceive this activity (community consultation)?

**Probing Question:**
How and where do you get financial assistance from your projects or activities?

**Main Question:**
Can you cite previous village activities where village people actively participated?

**Probing Questions:**
How do you evaluate their participation and involvement?

How such activities improved their well-being as well as their respective families?

**Main Question:**
Given the opportunity, if tourism will be developed here, what will be your contributions as local leaders?

**Probing Questions:**
What do you think are the tourism potential in your barangay/village?

What can you offer?

Can you give possible interesting activities or points of interest in your place?

**G) Small business owners**

**Main Question:**
Given the current condition would you say you earn enough with your present economic source of living?

**Probing Questions:**
Does your income meet your regular needs? For those who said No, what actions/measures do you do to meet your family needs?
Do all your children go to school? For those who said No… why are they not studying?

What made them stop?

What are you other aspirations in life you want to achieve?

What do you think is needed in order for those dreams/goals to realize? 
If you have other chance, what other business you want to engage in?

**Main Question:**
How involved were you in the community activities that were government initiated?

Can you please cite some examples of those activities and your role in the activities?

**Probing Questions:**
Have you been invited or consulted in any major activities initiated by local government?

What are those activities that you have joined? Please specify

How has your participation benefited you?
For those who are unable to join or participate, what constraints you face why you are unable to participate?

**Main Question:**
Given the opportunity, if tourism will be developed here, what will be your role in the planning and development?

**Probing Questions:**
How interested or not interested are you in engaging in a tourism related work?
Any plans of expanding your existing business? How will you do it?

If there will be a tourism related training to be conducted here in your municipality, how would you respond?

What are your expectations from tourism?

**Main Question:**
Do you have an organized group or association at the moment?

**Probing Questions:**
If No? Are you willing to organize yourselves into a group or an association?
If Yes? As an organized group, what have you done so far?

What activities have you conducted that benefited members of your group? Please identify

**H) Public school teachers**

**Main Question:**
As public school teachers and given the current condition would you say you earn enough with your present economic source of living?

**Probing Questions:**
Does your income meet your regular needs?
For those who said No, what actions/measures do you do to meet your family needs?

Do all your children go to school? For those who said No… why are they not studying?
What made them to stop?

What are you other aspirations in life you want to achieve?

What do you think is needed in order for those dreams/goals to realize?
If you have other chance, what other business you want to engage in?

Main Question:
How involved were you in the community activities that were government initiated? Can you please cite some examples of those activities and your role in the activities?

Probing Questions:
Have you been invited or consulted in any major activities initiated by local government?

What are those activities that you have joined? Please specify

How has your participation benefited you?
For those who are unable to join or participate, what constraints you face why you are unable to participate?

Main Question:
Given the opportunity, if tourism will be developed here, what will be your role in the planning and development?

Probing Questions:
How interested or uninterested are you in engaging in a tourism related work?

What particular work or activities you want to participate?

What do you think your school and your students can contribute in the tourism planning and development?

What are your expectations from tourism?

Main Question:
Do you have an organized group or association at the moment?

Probing Questions:
If No?
Are you willing to organize yourselves into a group or an association?
If Yes?
As an organized group, what have you done so far?

What activities have you conducted that benefited members of your group? Please identify

I) Local government (Municipal) officials
**Main Question:**
As local (Municipal) leaders, how long have you been serving Burdeos?

**Probing Questions:**
Can you share some of your accomplishments?

How has (such accomplishments) contributed in the welfare of your constituents? Economically? Socially? Etc…

**Main Question:**
As local government officials, how do you assess the quality of life of your constituents?

**Probing Question:**
What do you think they want to achieve?

What do you think are the changes your people desire/want?

Have you done something to effect change? If yes, how has it/those changes affected their lives?

**Main Question:**
As leaders, what do you think are possible livelihoods that can be developed in Burdeos?

**Probing Question:**
Do your people have the competencies and capabilities required in such livelihood? If no, will you provide necessary training/capability building for the people? Do you have enough resources, human, natural to bring up that livelihood activity?

What else do you think do you need in order to materialize that livelihood?

**Main Question:**
What policies related to rural development and livelihoods have the government made in the last five years?

**Probing Question:**
How did they influence rural livelihood strategies and outcomes?

**Main Question:**
For ensuring the implementation of these policies, what measures did the government take, for example financial incentives, regulatory instruments etc?

**Probing Questions:**
How successful is the local government implementing these measures?

How did the people/ your constituents benefited from these?

**Main Question:**
Given the opportunity, if tourism will be developed here, How would the local government (local leaders) assist and contribute in the planning and development of tourism process?

**Probing Questions:**
Do you foresee any potential conflicts between policies on agriculture, forestry, and environment and on tourism in rural development?
How would the local government mediate these conflicts?

What are the possible courses of actions/measures you would undertake?

**Main Question:**
Is community participation and involvement in the decision making process encouraged by the local government?

**Probing Question:**
If so, what forms of participation? To what extent does the community get involved?

How do you consider the importance of community participation in tourism development (local level)?

**Main Question:**
With Burdeos having a good Tourism potential, will you support its development as such?

**Probing Question**
Do you agree that Tourism is the next Best thing in Burdeos?
Yes? Please explain your answer
No? Please explain your answer

**Main Question:**
Given the right climate, are you in favor of having foreign tourism investor here in Burdeos?
Yes/No...please explain your answer

**Probing Questions:**
Will you allow building of tourism infrastructures such as hotel, resorts or any tourism facilities?

What do you think would be the impact or effect of such developments to the municipality, to the people and to the environment?

Do you think it is important for Burdeos to have such foreign investment?

**Main Question:**
Five years from now how do you envision or foresee Burdeos economically, socio-culturally and environmentally?

**Probing Questions:**
Depending on their answers... why made you say that? What are your considerations?

**Main Question:**
Every time the local government conducts other activities (aside from tourism), how do you initiate/conduct the activities?

**Probing Questions:**
Do you start it with consultation with your constituents?
If yes... How consultations are conducted?
If no.... why consultations with your people are not adopted?

What are the challenges you face when consulting with the people?
How do they participate?

How and where do you get financial assistance from your projects or activities?

J) Boaters/Boatmen

Main Question:
As boatmen and given the current condition would you say you earn enough with your present economic source of living?

Probing Question:
How long have you been engaged in this livelihood?
Do you own that boat? Are your daily income/earnings sufficient to your family needs?
For those who said No, what actions/measures do you do to meet your family needs?

For those who have children, are all your children go to school? For those who said No… why are they not studying? What made them stop from studying?

Aside from your current work, what other work are you interested in?

Main Question:
Have you encountered tourists visiting Burdeos?

Probing Question:
How often you encounter tourist/s particularly foreign nationals visiting Burdeos?

How do you feel when you see them visiting your municipality?

Do they ask for assistance going around Burdeos? Do they hire you if they do island hopping?

Do you have a fix amount of boat rental should tourist/s hire you for an island hopping? Can you share with the boat rental fees and your conditions (distance, duration and number of passengers/tourist) if there is/are any?

Main Question:
Given the opportunity, if tourism will be developed here, what will be your role in the planning and development?

Probing Questions:
How interested or uninterested are you in engaging in a tourism related work?

What particular work or activities you want to participate?

What are your expectations from tourism?

Main Question:
As boaters, do you have an organized group or association at the moment?
If No? Are you willing to organize yourselves into a group or an association?

If Yes?
As an organized group, what have you done so far? What activities have you conducted that benefited members of your group? Please identify. Are you interested to do or become a tour guide or engage in any tourism related work?
K) Indigenous people (Dumagats)

Main Question:
What do you do to make a living?

Probing Question:
What activities do you do and why, which are most important?

Main Question:
Given the current condition would you say you earn enough with your present economic source of living?

Probing Question:
Aside from your current work or livelihood what other kinds of work can you do or are you willing and interested to do?

What are your aspirations in life? What do you want to achieve?

Main Question:
Do you join or participate in the activities in the municipality?

Probing Question:
Are you regularly invited or consulted?

Do you participate? Yes/No please elaborate your answer

Main Question:
Given the opportunity, if tourism will be developed here, what would be your role in the planning and development?

Probing Questions:
Have you experienced being consulted by local government officials in the decision making process in the municipality?

If so, could you access the decision making process? How?

What are the constraints that affect your participation and involvement in the tourism decision-making process?

How do you find sharing your indigenous culture to tourists? How do you find tourists observing your daily activities and visiting your community?

How do you feel participating in a tourism related work such as (tour guiding)?

What are your expectations when you become a (tour guide, handicrafts maker, etc) or your expectations from tourism?

Main Question:
How do you find those lowlands people or those non-Dumagats? How do you interact with them?

Probing Question:
Have you encountered any difficulty integrating with them? What are the manifestations of such difficulty?
How do you perceive whether the local government provides equal attention and value to all its constituents regardless of their ethnicities? Do you think the local officials treat you equally and provide equal opportunities?

**Main Question:**
Do you have an organized group or association at the moment?
If No?
Are you willing to organize yourselves into a group or an association?

If Yes?
As an organized group, what have you done so far? What activities have you conducted that benefited members of your group? Please identify

**THANK YOU!**
APPENDIX 3

1st Seminar-Workshop on Tourism Development
Burdeos, Quezon
November 24-25, 2010
Facilitator: Hazel Habito Javier

Background:
Tourism is one of the fastest and largest industries worldwide. Revenues generated roughly estimated to a hefty US$ 3 trillion in annual revenues. In spite of the worldwide economic recession, the industry is expanding at four to five percent annually. According to WTO, tourist traffic over the next fifteen years is expected to double. However, this may be prevalent particularly in domestic travel. With this projection, it is high time to strengthen our domestic tourism in order to seize the economic gains from this encouraging forecast.

Tourism as an industry is known to yield a positive impact not only economically, but also has potential for aiding protection efforts. Nonetheless, tourism also cause negative impacts to the community and natural environment if policies and ordinances are not well undertaken.

This undertaking aims to come up with a draft of Burdeos Quezon short-medium term action development plan. The over-riding importance of tourism to Burdeos is two folds: a) socio-economic development; and b) environmental conservation and protection.

Based on the international experience, the success of tourism development particularly in the community level highly depends on the involvement and cooperation among the different stakeholders. The primary goals of community tourism are: to provide socio-economic opportunities to the local residents; provide opportunities for visitors to experience site and cultural values; and to ensure site integrity and conservation of the natural environment of the host community.

This Initiative…
This seminar-workshop will be the first of a series of training activities for tourism development in Burdeos. It will provide a broad overview of what is tourism, who are involve in tourism, how to make it sustainable, and other tourism issues and concerns. From this undertaking, it will identify whether the municipality of Burdeos is really keen on developing tourism, what kind and scale of tourism development is most appropriate, who will/should manage and take lead in the development, identify the needs of those who are involved and draw an action plan that sets the stage for future training interventions. Hence, develop ordinances that will facilitate the management of tourism industry in Burdeos.

The workshop will be structured in the following manner. Morning presentations and group discussions will be followed by afternoon working sessions to develop the site management priorities and necessary for future actions. Case studies and practical examples will be used to concretize tourism experiences from other destinations for better understanding and appreciation or disapproval.
**Workshop Goal:**
To develop a participatory tourism action plan framework for Burdeos Municipality and identify stakeholders needs as well as interventions needed.

**Workshop Objectives:**
1. Inform Burdeos tourism stakeholders on sustainable tourism issues and challenges.
2. An understanding of the impacts of various development scenarios in tourism;
3. An appreciation of the value of the planning process specifically sustainable tourism planning and management;
4. Identify and assess the needs, values, attitudes, aspirations of the local residents who will be involved in community tourism development.
5. Formulate an Action Plan for follow-up workshops and training on tourism management for the stakeholders
6. Develop possible municipal ordinances and policies to guide tourism management in Burdeos.

**Expected outputs:**
1. Tourism stakeholders are better informed of the challenges, issues and opportunities in tourism locally and internationally; (objectives 1 and 2)
2. A better understanding within the Sustainable Tourism programme of the practical realities of site management in Philippines; (objective 3)
3. A list of training needs and priorities of all tourism stakeholders in Burdeos; (objective 4)
4. A written action plan with recommendation of training needs and mechanisms most appropriate to establish and maintain a useful training network; (objective 5)
5. Draft of potential tourism ordinances and policies with budgetary appropriations for sustainable tourism development. (objective 6)

**Participants:**
Expected participants: 100 PAX representatives from the following groups or agencies:

- Local government officials (Municipal and Barangay levels)
- Private sector (Business owners)
- NGOs
- People’s Organization (Bantay Dagat, Bantay Kalikasan, Transportation Groups, Women’s Org, etc.)
- School teachers
- Church Officials
- Philippine National Police (PNP)
- Local residents
- Indigenous group
- Farmers and fishermen
### Day 1:

<table>
<thead>
<tr>
<th>Date</th>
<th>Activities</th>
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</table>
| Wednesday  | **Registration** 8.30-9.30am  
24 November | **Session 1**: 9:30am – 5:30pm  
TOURISM AWARENESS AND EDUCATION  
**Purpose:** To present an overview of the seminar-workshop process and provide information on Tourism development and issues and challenges in the Philippines tourism industry.  
**Morning Activities**  
**Introduction of Participants**  
(Randomly ask the participants how do they like their community, their place, neighbors, etc)  
**Presentation 1**: Seminar-Workshop Agenda and Review Goals for the Workshop  
**Presentation 2**: General overview on Tourism  
**Presentation 3**: Tourism and Climate Change  
**Question and Answer (Open Forum)**  
**Lunch Break**  
**Afternoon Activities**  
**Presentation 4**: Tourism and Poverty: Is tourism pro-poor?  
**Presentation 5**: Issues and Challenges in tourist destinations in the Philippines  
**Question and Answer (Open Forum)** |

### Day 2

<table>
<thead>
<tr>
<th>Date</th>
<th>Activities</th>
</tr>
</thead>
</table>
| Thursday   | **Registration** 8:30-9.30am  
25 November | **Session 1**: 8:30am – 5:30pm  
Continuation of TOURISM AWARENESS AND EDUCATION  
**Purpose:** To present an overview of the seminar-workshop process and provide information on Tourism development and issues and challenges in the Philippines tourism industry.  
**Morning Activities**  
**Presentation 1**: Re-cap of the highlights of the first day lecture.  
**Presentation 2**: Case study (distribute case studies of Philippines tourism)  
**Afternoon Activities**  
**Case Discussion**  
**Working groups:** Divide into working groups, provide example case studies on different local tourists’ destinations such as Boracay, Palawan, Bohol, Guimaras, Olango, Planet Dive, Banaue, Mt. Pinatubo experiences. Each group will identify the experiences of each destination and share their perception and appreciation or disapproval whether they want to have the same tourism development in Burdeos.  
**Presentations**: Each working group will present what they have discussed  
4:30 – 5:30 : Closing ceremony  
*****Next Seminar-Workshop is tentatively set on March xx-xx, 2011***** |
### Day 1:

<table>
<thead>
<tr>
<th>Date</th>
<th>Activities</th>
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<tbody>
<tr>
<td>Thursd ay 18 May</td>
<td><strong>Registration</strong> 8.30-9.30am</td>
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<tr>
<td></td>
<td><strong>Session 1:</strong> 9:30am – 5:30pm <strong>TOURISM AWARENESS AND EDUCATION -COMMUNITY ASSESSMENT, ECOLOGICAL AND CULTURAL MAPPING/INVENTORY</strong></td>
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<td><strong>Purpose:</strong> a) To conduct initial assessment of the physical and cultural resources of the community and to have adequate knowledge of its present or actual condition.</td>
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<td>b) To identify the accessibility, readiness and enhancement requirements of the potential tourist attractions.</td>
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<td>c) To develop linkages among different attractions that can be packaged as an interesting/attractive destination, events and activities.</td>
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<td><strong>Presentation 1:</strong> Appreciation of your own community… what you have and what do you want to share to others. (Identification of potential tourist attractions)</td>
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<td><strong>Presentation 2:</strong> Tourism and Sustainable Development</td>
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<td><strong>Presentation 3:</strong> Carrying Capacity and Limits to Acceptable Change</td>
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<td></td>
<td><strong>Question and Answer (Open Forum)</strong></td>
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<td><strong>Afternoon Activities</strong></td>
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<td><strong>Presentation 4:</strong> The Importance of Community Involvement in Tourism</td>
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<td><strong>Working groups:</strong> Start of group assessment/inventory of their natural and cultural resources.</td>
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<td>Divide the group based on their barangay. Each group has to identify different interesting sites and activities that can be developed into tourism products (potential tourist places and activities).</td>
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<td>The group members may also identify areas that they do not want to develop or promote to tourists (must state the reason why).</td>
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<td><strong>Presentations by the working groups and discussion the next day.</strong></td>
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<td>All group to be given poster papers, pentel pens, art papers to be used in their discussion and presentation. The facilitator together the 2 student assistants will assist the groups during group discussion.</td>
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### Day 2:

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<tr>
<td>Thursd ay 18 May</td>
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<tr>
<td></td>
<td>Continuation of <strong>COMMUNITY ASSESSMENT, ECOLOGICAL AND CULTURAL MAPPING/INVENTORY</strong></td>
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<tr>
<td></td>
<td><strong>1st part : Continuation of group discussion</strong></td>
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<td><strong>2nd part : 10:30 onwards : Presentation of the groups per Barangay</strong></td>
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<td><em>The group members may also identify areas that they do not want to develop or promote to tourists (must state the reason why).</em></td>
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<td><strong>4:30 – 5:30 : Closing ceremony</strong></td>
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APPENDIX 4

Natural and Cultural Community Inventory/Assessment

Baseline data is essential to assess/determine the tourism potential of the existing resources as well as its status, condition and readiness.

Each group/barangay has to identify the following items and to be presented to the entire workshop group.

Part 1
Please list down the natural resources (potential attractions) and evaluate the status/condition and accessibility of each resource according to the criteria.

Types of Natural Attractions:
- Beach
- River/Stream
- Hiking Trail
- Rock formations
- Mangrove plantation
- Wildlife
- Coconut plantation
- Waterfalls
- Cave
- Lake
- Dive Site
- Coral Reef
- Vista/area with view
- Bird Sanctuary
- Island
- Spring
- Volcano
- Snorkeling Area
- Rainforest
- Game fishing area
- Rice fields

<table>
<thead>
<tr>
<th>Name of Natural Attractions</th>
<th>Status/Condition</th>
<th>Access</th>
<th>Location</th>
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Part 2
Please list down the cultural, historical resources and man-made attractions within your barangay if there are any. Indicate the status and access when applicable. Indicate other information such as age, date (festivals/events), author, composer, and other pertinent information regarding the potential attraction.

Types of Man-Made Attractions:

<table>
<thead>
<tr>
<th>Types of Man-Made Attractions</th>
<th>Status/Condition</th>
<th>Access</th>
<th>Remarks (age/date/location/author or owner)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church</td>
<td>Historical landmark/place</td>
<td>Festival/events</td>
<td></td>
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<tr>
<td>Cottage industries/livelihoods</td>
<td>Religious place</td>
<td>Cuisines</td>
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<tr>
<td>Fishpond/marine sanctuaries</td>
<td>Archeological site</td>
<td>Botanical garden</td>
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<tr>
<td>Monuments</td>
<td>Cultural communities</td>
<td>Aviary</td>
<td></td>
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<tr>
<td>Crafts</td>
<td>Light house</td>
<td>Ruins</td>
<td></td>
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<tr>
<td>Zoo</td>
<td>Butterfly garden</td>
<td>sunken ship</td>
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<tr>
<td>Song/music</td>
<td>Dance</td>
<td>Rituals Local games</td>
<td></td>
</tr>
<tr>
<td>Local cuisines</td>
<td>Artwork</td>
<td>Poetry/literature</td>
<td></td>
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<tr>
<td>Language</td>
<td>Old house/architecture</td>
<td>local technology</td>
<td></td>
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Part 3
The group may also identify services and facilities within the barangay/municipalities that deem valuable in tourism (services such as lodging facilities, restaurant, boat rental, home-stay, diving facility, resort, market, internet shops, camp site, hospital/clinic, port/pier or airport, etc).
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371


Mayor Establesilda, G. (2009) personal communication through SMS, overseas phone call regarding updates and information on Burdeos Municipality.

Mayor Establesilda, G. (2010) personal communication held in his office in Burdeos, Quezon.


Municipal Planning and Development Office (MPDO), Burdeos, Quezon, Philippines.


