UP CIDS DISCUSSION PAPER 2019-15

Understanding and reshaping tourist culture in response to community ideals and environmental development

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ABSTRACT

This paper stems from tourism culture's impact on communities, specifically in indigenous areas where culture has inadvertently become part of the tourism industry. Indigenous communities have held their own in terms of preservation and maintenance of ethnic ways since time immemorial. But as years move forward, progress and advancement seem to be motivations for such communities to embrace more modern means, politically, economically, and culturally. There is a thin line that divides the maintenance of ethnic tradition with modernity. In terms of identity, distinctiveness, and character; indigeneity and the recognizance of which brings fourth so much in terms of how such communities value ethnic tradition. It is what and who they are, and without ethnic ways, these communities will cease to exist. At a more modern consensus, regulations and rules in terms of preserving ethnic ideals have been thought of, bearing in mind that such methods will also provide means for modern transition. In this case, tourism has the potential to be a very effective means of both preserving and promoting cultures.

The modern ideals for cultural tourism could be seen as an avenue for environmental protection, forging community bonds, and

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heritage preservation. But certain key steps and measures have to be taken that are preferably initiated by these communities. Tourism in itself is a culture, but this culture can be reshaped and re-designated to work in congruence with community ideals and principles. Community involvement and education play a major role in changing how tourism affects areas and communities. However, such a change requires a re-identification with community identities and ideals.

KEYWORDS

Cultural tourism, conservation, tourism communities, community action model, sustainability, ethnic tradition, heritage

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Introduction

At present, tourism plays a key role in development, commerce, and socio-economic progress. Global communities, defined as "the people or nations of the world, considered as being closely connected by modern telecommunications and as being economically, socially, and politically interdependent" (Collins English Dictionary n.d.), engage in tourism because it provides economic contributions that rival material exports. Having this in mind, communities have already redesigned their identities, both geographically and culturally, to cater to this expansive growth.

Indeed, the benefits of tourism are numerous—from industrialization and development, to employment, improved infrastructures, and introduction of advanced technologies. But behind all such so-called progress lies communities and local populations who are at risk of changing their ways of living to cater to an emerging tourist culture. Economies that are heavily dependent on tourism tend to transform their communities, as well as its industries, to cater tourism's demands. For instance, farmers plant crops to feed a new population of visitors, community lands are reappropriated for tourist lodging and other facilities, and locals cope with massive tourist influx that lead to traffic and overpopulation. There are also

possibilities of realignment of community resources and labor, cultural and ethical adjustments to cater to tourist needs, and overall environmental and social change affecting the community and its members.

The community plays a major role in such cultural change; more so in indigenous societies, where tourism also delves into cultural identities as a viable source of interest. Indigenous communal ideologies—such as those that involve land sharing and resource utilization, as in the case of the *pinu-chu* system of the Ifugao in the Northern Philippine highlands, and health knowledge systems as exemplified by the *diteng* in the context of the Ibaloy in Benguet, among other constructs aiming towards general welfare—would now imply a massive restructuring of the ethnic identity to be utilized for tourism, rather than for heritage-building. These ideologies, among other indigenous folkways, requires time to be shifted into more workable ways that fit into ethnicity reinforcement and respect of community culture.

The idea of understanding and reshaping tourist cultures in order to fit traditional and ethnic community ways functions as a scheme that would impart many positive contributions for both the communities and the tourism industry. In reshaping tourist cultures, both the community and the visitors play key roles in terms of improvement involving education and edification of well-planned regulations, principles, and standards.

Policy background

This policy proposal stems from the present development of cultural tourism, taking into consideration the trends and shifts both at the international and local levels. Hotels, restaurants, parks, and other physical improvements on tourism-driven communities were primarily thought of bearing only the tourists in mind. At present, some communities have taken a more proactive approach towards tourism and have considered more than its economic benefits. Communities have also begun to take into consideration that there

are several tourism industry-based communities that find themselves in difficulty in terms of moving around conventional tourism schemes. These communities have transformed the very being of their communal identities into more tourism-oriented views and goals, whereas the tourist is now seen as an integral and necessary part of their day-to-day existence and subsistence. Age is no longer a discriminating factor in local communities, as the young have now adapted themselves to be more or less profit-oriented as soon as they learn how to walk and beg, and the elderly, despite finding themselves unable to walk, are still able to obtain monetary enticements from tourists.

The move towards cultural tourism is attached to modern conventions of cultural representation, as culture and identity become the focus of non-appropriative, sensitive, and respectful treatment delivered towards host communities in tourism-driven areas. As Mousavi et al. (2016, 73) write:

> One of the most important 'components' of cultural tourism and tourism in general is the issue of identity. Particularly in recent years, the struggle for creating and mediating the identity has become an inseparable feature of cultural tourism. In other words, identity is assumed as a primary value both for cultural tourists and their hosts; the hosts want to promote a unique identity for their communities to lure visitors thus bringing the associated benefits of tourism, on the other hand this unique 'local' identity will satisfy the thirst of cultural consumption and help distinguish the cultural tourist.

While identity has indeed become a focus of cultural tourism representation, some communities have approached material culture, the environment, and other aspects of indigenous representation as elements that are either modifiable or utilitarian, as these can be sourced to specifically increase the influx of tourist clientele. An example of this is taking traditional items or icons and subjecting these to mass production to serve as knick-knacks and souvenirs for visitors. This does not only change the specific use and meaning of the

object for the community, but also shifts its appropriative nature into lesser value as compared to how it was originally utilized. This trend also applies to other non-tangible modes of ethnic representation and culture, such as rituals, songs, dance, and oral traditions.

However, there are communities that believe that their folkways, identity, and environment should be preserved, and therefore, should not be utilized for economic gain. Such communities take to their authority how their culture is represented, utilized, and developed. Communities are negatively affected when these focus on financial gain rather than environmental and cultural conservation. The group Ecological Tourism in Europe (ETE) (2012, 5) reports that:

> The tourism industry generates substantial economic benefits to both host countries and tourists' home countries. Economic improvement is the primary motivation to promote a region as a tourism destination, because tourism can cause massive economic development. But it also has hidden costs with unfavorable economic effects. Rich countries usually profit more from tourism than poorer countries. Least developed countries are at least able to realize the benefits of tourism. Large-scale transfer of tourism revenues out of the host country and the exclusion of local businesses and products reduce the revenues of tourism which could otherwise benefit the local population.

These impacts also take place when outside forces are influential enough to put communities into submission to the demands of the tourism industry. Communities must acknowledge the need for cultural preservation. However, tourism tends to disrupt community traditions. Given this inevitable reality in the modern world, striking a middle ground between cultural preservation and tourism becomes a reasonable compromise.

Francesco Frangialli (1998, vii), former Secretary-General of the World Tourism Organization, writes: "Tourism is an extremely complex endeavor. Not only are huge amounts of money at stake; we are, in addition, providing economic incentives for protecting the

natural environment, restoring cultural monuments, and preserving native cultures." Communities can be taught and encouraged to understand that tourism, if conducted properly, has the ability to cater to the needs and advantages of both the community and the tourists. Tourism does not have to be destructive. Rather, tourism can aid in the conservation of community culture, while at the same time educating tourists.

The concept of cultural tourism is not new to other countries. Europe, arguably the world's primary tourist destination with a large influx of tourists, has already utilized cultural tourism. According to Zuromaskaite and Daciulyte (2016, 126), "[i]t should be emphasised that the Continental Europe receives more than a half of all world's tourists." Such an influx creates problems and draws attention towards "the problematic areas of product management and marketing competencies as well as to draw up preliminary guidelines for the development of professional skills" (ibid.). The European tourism situation indeed shows that tourism is unavoidable yet should not be left alone like an uncontrollable beast. In the European case, tourism does not come in conflict with cultural preservation. The European Association of Historic Towns and Regions (2009, 1) states that:

> Cultural tourism plays a major part in conserving and realising the value of our heritage, which includes not only the physical heritage and landscape, but also the cultural heritage, such as languages and religious and culinary traditions. Cultural tourism is also a vital route for cultural exchange, promoting understanding and for cultural diversity to flourish.

Cultural exchange offers the perspective from both sides of the community and the tourist. Host communities must remember that cultural tourism is also rooted in cultural preservation. However, this exchange should not be one-sided, as the host community should also gain from tourism. But what should they gain? Cultural tourism has the tendency to essentialize ethnic communities in terms of assumed ideals of authenticity. In order for a genuine cultural exchange to exist, tourists should be made aware that they also play a key role

in proactively changing and expanding the community's views and practices.

Cultural tourism is not simply a trend in the global understanding of the phenomena that is tourism, but an evolution as well. Zuromaskaite and Daciulyte (2016, 127) note that "[a]n increasingly higher number of tourists are interested in ethnographic and architectural tourism products [and t]ourists often 'deviate' from popular tourist routes and travel to less visited places for their unique heritage and location." For tourism areas that are developed on the basis of heritage, it should be taken into consideration that tourism guidelines, ordinances, and laws should also function in cultural and heritage maintenance, protection, preservation, and improvement.

The establishment of policies on cultural tourism are largely delegated to local government units and offices directly involved with tourism, cultural, and environmental affairs. Such policies, however, should be conceived, designed, deliberated, and agreed upon by local communities with due respect to their knowledge and experiences.

Bearing this in mind, the reshaping of tourist culture in response to community ideals and environmental development will be driven by the following objectives:

(1) Providing tourism communities a proper understanding of tourist culture and its pros and cons;

(2) Developing proper responses to tourist cultures which are sensitive to both the environment and culture of tourism communities;

(3) Providing sustainable solutions at attaining proper economic and cultural accords with tourist cultures that will benefit both sides; and

(4) Creating policies that will guide tourist behavior in tourism communities and determining how to formally administer these.

Definition of terms

Cultural tourism

Goeldner and Ritchie (2009, 268) define cultural tourism as comprising "all aspects of travel whereby people learn about each other's ways of life and thought." This implies that cultural tourism is a form of travel where the purpose is driven by experiencing other cultures, rather than the more pre-arranged and conventional notions of tourism as "people who are visiting a particular place for sightseeing, visiting friends and relatives, taking a vacation, and having a good time" (ibid., 4).

The European Association of Historic Towns and Regions (2009, 3) also defines cultural tourism as:

> Tourism the principal purpose of which is to share and enjoy physical and intangible heritage and culture, including landscapes, buildings, collections, the arts, identity, tradition and language. In terms of time spans, the culture may range from pre history [sic] to contemporary events. The key elements relate to the characteristics of historic or cultural value worth conserving and the value that society places on them. It is important to remember that not all cultural tourists are the same and they will have different needs and impacts.

Tourist culture(s)

These are the objectives, motivations, and drives that dictate the tourist's intent and purpose for travel on one hand, and what they expect, anticipate, and imagine about the destination on the other. In the case of cultural tourism, McKercher and Du Cros (2002, 144) lists five (5) types of cultural tourists:

(1)   The *purposeful cultural tourist*—cultural tourism is the primary motive for visiting a destination, and the individual has a deepcultural experience.

(2)   The *sightseeing cultural tourist*—cultural tourism is a primary or major reason for visiting a destination, but the experience is more shallow.

(3)   The *serendipitous cultural tourist*—a tourist who does not travel for cultural tourism reasons, but who, after participating, ends up having a deep cultural tourism experience.

(4)   The *casual cultural tourist*—cultural tourism is a weak motive for visiting a destination, and the resultant experience is shallow.

(5)   The *incidental cultural tourist*—this tourist does not travel for cultural tourism reasons but nonetheless participates in some activities and has shallow experiences.

Tourism communities

These are communities and localities that allow, invite, and open up their geographic space to outside visitors for purposes of tourism. Such communities offer and exhibit both tangible and intangible cultural experiences for financial gain, education, and experience.
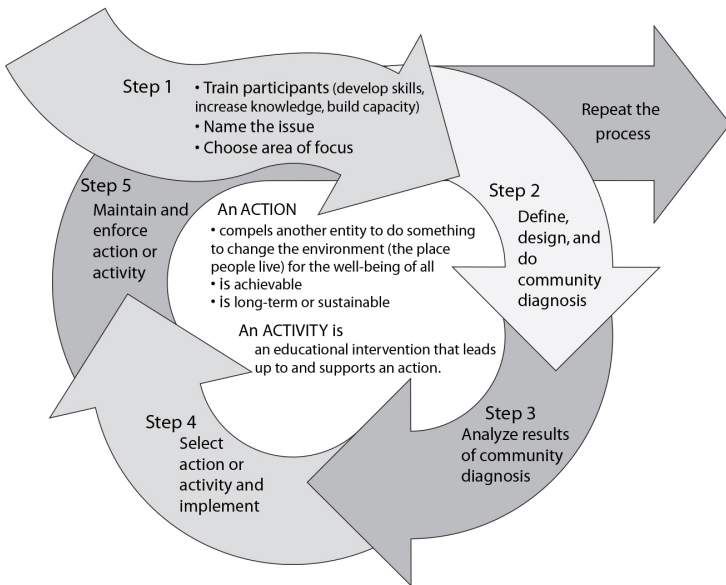
Proposed policy guidelines

The proposed policy focuses its attention on the full involvement of tourism communities, especially indigenous communities, in the development of cultural tourism in their respective areas. Though the concept of cultural tourism has already been stipulated through guidelines, procedures, and strategies in several countries, it should also be taken into consideration that the concept of cultural tourism is fairly new to several tourism-driven communities. A general statement or policy on cultural tourism is impossible to craft as different communities require different approaches to policy design and implementation, which take into consideration the specific cultural contexts of the communities, including their own sensibilities, folkways, laws, and norms.

On community education and involvement

The community action model (Hennessey Lavery et al. 2005) was originally conceived as a five-step guide on the implementation of community-led health care practices (*see* Figure 1 below). The same model can be applied and modified to provide instructions on a proposed community-based and -led tourism practice guide.

FIGURE 1   The community action model

Step 1   • Train participants (develop skills, increase knowledge, build capacity)
• Name the issue
• Choose area of focus

Repeat the process

Step 5
Maintain and enforce action or activity

An ACTION
• compels another entity to do something to change the environment (the place people live) for the well-being of all
• is achievable
• is long-term or sustainable

An ACTIVITY is an educational intervention that leads up to and supports an action.

Step 2
Define, design, and do community diagnosis

Step 4
Select action or activity and implement

Step 3
Analyze results of community diagnosis

(Hennessey Lavery et al. 2005, 612)

Based on Paolo Freire's theories on education as a liberating factor for the oppressed and their beleaguered conditions, the community action model takes into consideration community involvement as a fundamental means of arriving at better solutions to various problematic conditions in society (ibid.). As its proponents write:

> The community action model involves participatory action research approaches and is asset based (i.e., it builds on the strengths of a community to create change from

within). Its intent is to create change by building community capacity, working in collaboration with communities, and providing a framework for residents to acquire the skills and resources necessary to assess the health conditions of their community and then plan, implement, and evaluate actions designed to improve those conditions (Hennessey et al. 2005, 612).

The effectivity of the community action model relies on how well it involves members of the community. It has to be taken into consideration that participation is best felt when all members of the community, regardless of restrictions and difference, are made aware that they have a role in how their community fares. For indigenous communities, such institutions are already established. Aside from the existing local government and its tiers, communal structures of influence and decision-making are still effectively used. The community action model, in the present case, will gain an advantage from tapping all traditional community-based assemblies.

A five-step model for community-led tourism

In applying the community action model in designing community-led tourism guidelines, this proposal suggests a five-step model.

Step one: Community involvement and knowledge

The first step of the model relies heavily on community knowledge and involvement. After all, it is the members of the community who knows how tourism affects their culture, environment, and development. By immediately implying that they have a vital role in the community's decision-making process, responsibility is forged among them. In these communities, social hierarchies, as well as distinct societal decision-making roles, are already recognized and respected. The role of local government would be limited to the mediation of such discourses and according formal recognition to whatever the community comes up with.

Establishment of community involvement in the community's tourism discourse

- Information dissemination
- Identification of key community members

⬇

Identification of community tourism-based targets

- Determining and targeting tourism issues in the community
- Establishment of community roles/ involvement
- Designating specific areas for concentration (e.g., economic, environmental, social, educational, cultural, etc.)

⬇

Community training, capacity building, and skills and knowledge development

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In identifying community-based targets, it should be made clear that both the community and the tourists should be given equal foothold. Possible targets would include the following:

- *Changing tourism behavior (tourist education and discipline):* This includes changing or modifying the expectations and anticipations of tourists. This is also a possible avenue for the development of tourist guidelines in congruence to community sensibilities and cultural respect, among others.

- *Community limitations on tourist entry in ritual spaces:* This takes into consideration how indigenous communities refer to specific community spaces as reserved specifically for ritual and ceremonial purposes. This may concentrate on crafting guidelines and specific codes of conduct that visitors should follow, determining seasons and events where such spaces are closed off to tourists, and when such spaces will be closed off to tourists, and when tourists will be able to access these areas.
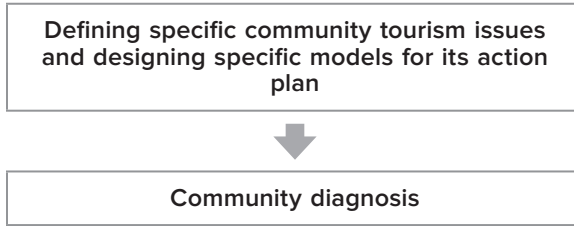
- *Determining and distinguishing community and tourist spaces:* This puts specific importance on issues concerning the establishment and recognition of the boundaries and overlaps of different geographical and cultural spaces for tourism, community, and residential purposes.

- *Environmental preservation:* This may include targets on the designation, maintenance, and preservation of forest, marine, and other environmental reserves located within tourism communities. Environmental preservation, in this sense, may also include the maintenance of traditional structures such as gathering spaces and communal ritual grounds. Traditional agricultural areas may also be considered in this target.

- *Economic incentives for tourism communities:* This specifically tackles what the community will gain from the tourism industry. This also tackles what modes and outputs of production and distribution are allowed and/or prioritized. Compensation for the community's efforts, as well as agreements on certain payments and obligations, may also be included.

- *Cultural and ethnic representations:* This specifically targets how the community agrees upon certain modes of representation of its cultural identity as part of its cultural tourism endeavors, on what aspects of culture it is willing to exhibit, and if there are limitations or restrictions to such representations.

Community responses towards the targets above would now require specific community members to be given essential roles in addressing and realizing such targets. Possible community members involved in such taks include the following:
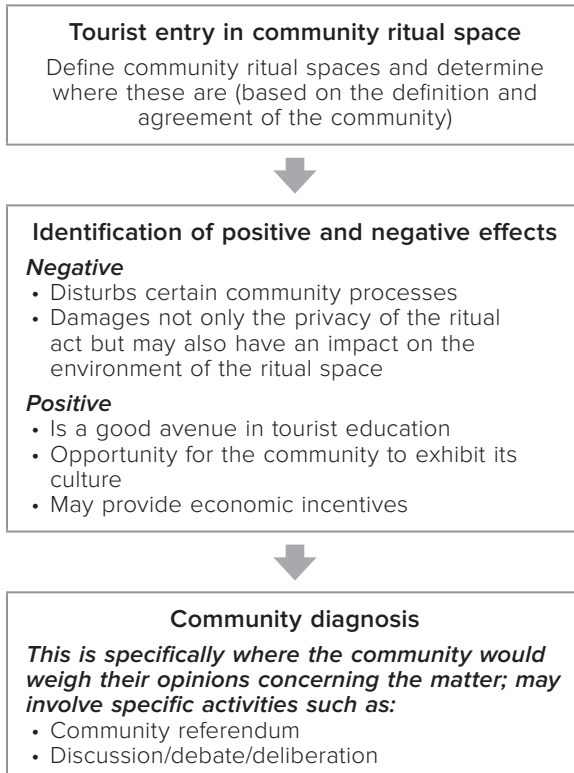
- *Community elders* will advise on aspects such as the designation of tourist limitations in sacred or ritual areas and the representation of the community's culture for its tourism activities.
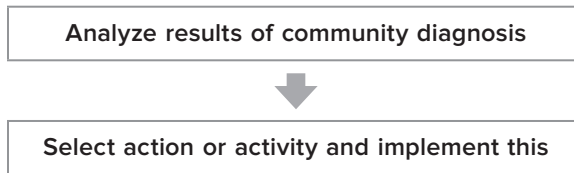
- *Local artisans* could be consulted on the viability of the production of local crafts for cultural exchange and on the craftsmanship and quality of these products.

- The *local agricultural sector* may be conferred on their ideas on propagating certain crops as viable consumable produce that can be bought by tourists. This sector may also be tapped for their knowledge on the agricultural cycle, management of harvest, and environmental protection.

- *Community culture holders and teachers* can provide vital information on addressing specific targets concerning cultural norms and taboos. They can also provide specific details and explanations on the community's cultural traits and aspects which will be utilized as key features of the community's cultural representation to tourists.

- *The community*, as a whole, can provide vital insights on the specific use of communal space/s and on the establishment of boundaries for tourism. They can also share knowledge on the best use of certain spaces in the community, either for communal or tourist use.

After identifying specific targets and key community representatives, it would be the perfect time to improve community knowledge through training and capacity-building. However, the fact that trainings and capacity-building activities are an ongoing process that have to be assessed, re-assessed, and improved should also be taken into consideration when designing these programs.

Step two: Causes and effects

> **Defining specific community tourism issues and designing specific models for its action plan**
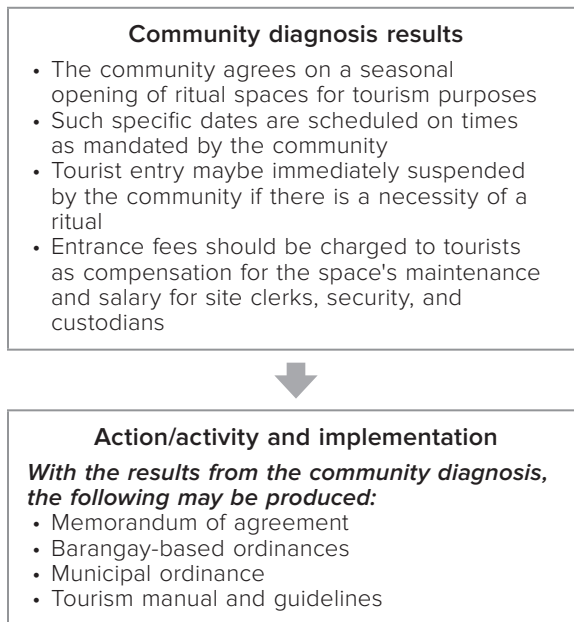
> **Community diagnosis**

After establishing community targets, roles, and capacity-building measures, the second step now moves toward a formally prescribed understanding of the issues faced by the tourism community. This may now involve an in-depth analysis of the causes and effects of tourism for the community. For example:

> **Tourist entry in community ritual space**
> Define community ritual spaces and determine where these are (based on the definition and agreement of the community)

> **Identification of positive and negative effects**
> *Negative*
> • Disturbs certain community processes
> • Damages not only the privacy of the ritual act but may also have an impact on the environment of the ritual space
>
> *Positive*
> • Is a good avenue in tourist education
> • Opportunity for the community to exhibit its culture
> • May provide economic incentives

> **Community diagnosis**
> *This is specifically where the community would weigh their opinions concerning the matter; may involve specific activities such as:*
> • Community referendum
> • Discussion/debate/deliberation

Steps three and four: Results and action

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┌─────────────────────────────────────────────────────┐
│         Analyze results of community diagnosis        │
└─────────────────────────────────────────────────────┘
                          ▼
┌─────────────────────────────────────────────────────┐
│       Select action or activity and implement this   │
└─────────────────────────────────────────────────────┘
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A proper analysis of the results of the community diagnosis should lead to an effective design of a community-approved and -mandated memorandum of agreement (MOA). The MOA may then be further augmented with another set of community-approved guidelines for implementation and enforcement.

In following our previously given example, steps three and four may be employed in the following example:

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┌─────────────────────────────────────────────────────┐
│              Community diagnosis results              │
│  • The community agrees on a seasonal                 │
│    opening of ritual spaces for tourism purposes      │
│  • Such specific dates are scheduled on times         │
│    as mandated by the community                       │
│  • Tourist entry maybe immediately suspended          │
│    by the community if there is a necessity of a      │
│    ritual                                             │
│  • Entrance fees should be charged to tourists        │
│    as compensation for the space's maintenance        │
│    and salary for site clerks, security, and          │
│    custodians                                         │
└─────────────────────────────────────────────────────┘
                          ▼
┌─────────────────────────────────────────────────────┐
│         Action/activity and implementation            │
│  *With the results from the community diagnosis,*     │
│  *the following may be produced:*                     │
│  • Memorandum of agreement                            │
│  • Barangay-based ordinances                          │
│  • Municipal ordinance                                │
│  • Tourism manual and guidelines                      │
└─────────────────────────────────────────────────────┘
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Step five: Maintenance and continuity

Maintain and enforce action/activity

The final step may be seen as a reiteration of step four, but it should involve specific guidelines that assure maintenance and continuity. It has to be emphasized that the effectivity of the design of the MOA, guidelines, as well as corresponding manuals and brochures, will be dependent on its specific yet comprehensive nature. A community-based governing body (i.e., committee, board, or team) may be established to ensure the continuity of the community's policies and actions.

Policy objectives

This proposed policy aims to *develop guidelines for a sustainable tourism culture* that also caters to the protection of environmental resources of local communities and the maintenance of their ways of living, traditions, folkways, material culture, and heritage.

Tourism and its effects are being felt globally. The story of the sleepy village becoming a bustling space filled with hotels and restaurants is a very common tale. However, regardless of its notions of structural and economic improvements, tourism has now been regarded to have a multitude of societal and cultural impacts. While "[t]ourism is one of the most well-known free time recreational activities in modern society" (Muller 2002, quoted in Tuna 2011, 2), it has also become an inevitable cause of displacement and marginalization in several communities. It is a continuous and unstoppable process, but what does it imply as far as the community and the tourist space are concerned? This conflict remains subject to interference from outsiders, and is forcibly rigid despite the advent of progress and development. Well thought-out and sensitive guidelines, rules, and laws have to be made in order to maintain the tourism space, as well as the communities who are part of it. Taking

care and maintaining the environmental space to be visited, as well as safeguarding the welfare of the communities who consider these home, are and should be the main priority of cultural tourism, since the essence of tourism in general is the possibility of new experiences and spaces outside one's mundane daily routine.

Not only does tourism rely on environmental and geographic spaces, but on social space as well. According to Watson and Kopachevsky (1996, 291):

> Tourism provides for special types of social relationships that are a consequence of "forced" interaction between hosts and guests, where the guest is a "stranger," and the interaction is predicted on the principle of commodification.

On the downside, local communities in tourism areas tend to lose the idea of community space, because this space has been disturbingly occupied by tourists. Under traditional tourism, cultural and environmental preservation of tourist areas are disregarded. Communities become dwelling areas, houses become rest stops, and agricultural fields become backdrops to photographs. Community privacy is integral in maintaining good community disposition, oneness, and harmony, so communities need respite from the barrage of visitors on a regular basis. In other words, it is not healthy to have tourists peering into the quarters and lives of a community all the time. Not only does this raise levels of communal anxiety, it also breeds contempt and feelings of marginalization, because even the being of the individual living in the community becomes accessed as a tourism feature. If an interaction exists, it should cater to the welfare of both the community and the visitor. Preferably, such interactions should be equitable, respectful, sensitive, and non-intrusive.

"The societal dimension of tourism," Tuna (2011, 2) asserts, "deserves at least as much consideration as the economic dimension." Communities do not simply subsist on financial gains alone. The societal dimension of tourism implies that the community in its entirety should not be seen as an economic resource, or even as a tourism capital source. It should be considered that some communities

open up their space for purposes of tourism as a gesture of goodwill and education and as a way to be connected with people from the outside. Communities that mainly focus on the profitable aspect of tourism usually end up with their identities and cultures being appropriated and commodified. As Nayomi and Gnanapala (2015, 58) write:

> Tourism has the power to affect cultural changes. Tourism often grows into mass-tourism. It leads to the over consumption, pollution, and lack of resources.

Tourists, on the other hand, immediately assume the role of benevolent conservators, entering the mindset that they are the sole source of a community's survival, and therefore demand the community to bend to their every whim. Though it is impossible to subdue the benefits of economic gain, cultural tourism communities should at least understand that not everything is and can be for sale. Tourism could contribute to the preservation of culture and the tourist experience can be designed to be non-invasive, respectful, and sensitive, and at the same time, educational, informative, and enlightening. With reference to this, Csapó (2012, 221) implies that tourism can actually safeguard culture and ethnicity. He writes:

> We also would like to stress that one of the most important aims and objectives of this (ethnic) form of tourism is to get to know other's culture without disturbing and negatively effecting the local population because there is a threat in the development of this form of tourism that it leads to mass tourism with all its negative effects on the local culture and population (ibid.).

The recognition of community social space, including its boundaries and limits, is essential in terms of maintaining the valuation of the folkways and traditions of the community. Without this recognition, the community ceases to exist and becomes nothing more than a service group aimed at catering to tourists whilst adhering to tourism-dictated lifeways. Tourism should not

be controlling, but a controllable factor, to be dictated upon by the community that considers itself as the host. Sustainable tourism, in this instance, should direct itself towards creating a culture that fosters and cares for the host community and will not demand much from them as required by the traditional necessities of tourism—"for health, sport entertainment, travel and holiday" (Lanquar 1999, 15).

Community folkways, local traditions, and heritage have the ability to contribute to the development of the country's tourism industry, but certain guidelines have to be taken into consideration so as not to convert these into nothing more than appropriated artifacts and commodities for tourist consumption. Folkways, traditions, and heritage dictate the lives of people in communities and these are where they draw forth their identities and abilities. For these to be subjugated into categorized avenues for tourism becomes culturally abusive and demeaning for the community. Tourism should be molded to become respectful of the community's spaces and sensitive to people's collective way of life and individual privacies. Cultural education is the key to changing an idealized tourism culture to a sustainable one.

Molding a new sustainable tourism culture

Sustainability, in terms of a new tourism culture, implies not only the continuity of tourism practices in a given area, but takes into consideration the protection, preservation, and conservation of its geographical spaces and cultural features. In the sense of tourism, sustainability also moves towards the improvement of the community and the development of a tourist culture that is non-abusive, non-intrusive, sensitive, and respectful. Such sustainable methods are applicable not only to areas that cater to more traditional tourism avenues, but also in the development of emerging new tourism methods, ideologies, and approaches. Following Tuna (2011, 4–5), the principles of sustainability that this proposal will refer to are as follows:

(1) *Concern about the future:* The possible positive and negative impacts of development should be

considered from a wider perspective than just that of the political and business sectors.

(2) *Equality between the different generations:* Use of natural resources by future generations should not be impeded by the present one; therefore, some resources should be reserved for future generations.

(3) *Participation:* All social and political groups that are affected by the impact of development should participate in all decision-making processes.

(4) *Balance between economical and environmental factors:* The decision-making process should be concerned with more than just an economical perspective; environmental factors should be considered as unavoidable factors in economic development.

(5) *Environmental capacities:* All environmental factors should be taken into account so that there is no negative impact on the ecosystem.

(6) *Qualitative versus quantitative factors:* Minimization of cost should not be a primary factor in taking decisions, which must be made with a view to minimizing environmental impact.

(7) *Taking local ecosystems for granted:* Development should take into account the sustainability of local, social, political, agricultural, and ecological systems.

It is noticeable that Tuna (ibid.)'s list that outline what sustainable tourism is gives much attention to natural resources and environmental issues. However, this proposal would also like to put equal attention on indigenous communities and their cultures as part of what is holistically regarded as 'environmental.' It takes into consideration the following: first, that future development should also include measures for preserving culture and heritage for future generations. This also reflects the restoration and revival of folkways

and traditions within the community. Second, resource allocation must be maintained for purposes of continuity and stability of cultural, ritual, and ethnic ways. Next, we must also advocate the participation, recognition, and mobilization of indigenous groups and organizations, and the inclusion of culture and heritage as a factor in the balance of economic and environment factors. Finally, culture and heritage systems must be considered as a defining factor in decision-making processes and attention must be given to the applicability such heritage systems in communities.

The community should be at the forefront of all decision-making and strategy-building processes in terms of tourism development. In the case of indigenous communities, decision-making has to be set well within in accordance to indigenous laws and regulations. Indigenous community guidelines may include but are not limited to the following:

(1) Determining and delineating ritual spaces and tourist areas;

(2) Limiting (if not restricting) appropriation of folkways and material culture (e.g., proper manner of conduct and use of cultural items);

(3) Scheduling ritual and celebratory events and crafting disciplinary guidelines for visitors attending such events; and

(4) Developing measures on environmental protection, resource use and limitation, and cultural education, among others.

Forging a non-tourism-dictated and -centered tourist culture might seem an ironic way to facilitate and promote tourism in certain areas, but it is indeed possible. 'Non-tourism-dictated' simply implies that the host area will not subject itself to physical, social, and cultural change for the sake of the tourism industry. Currently, there are options that can benefit both parties. The community should take a bigger role in the design of the area and its corresponding offerings and policies and in assuring that tourism has no adverse impacts to the environment and to their culture. This method creates a respectful balance between the welfare of the community and the tourists.

The local community likewise has the ability to shift the minds of the tourists for its betterment. Tourism, at its present form, should not be a one-sided industry that simply caters to the whims of the visitor for financial gain. Responsible tourism (and tourists) should focus on education and experience as an incentive and should involve a community-based approach. Achieving a tourism industry that is sensitive to cultural and environmental needs is possible. Education for both visitors and communities, as well as cultural sharing and learning, should be the mutual benefit of tourism.

Possible outcomes

The development of community-based, -approved, -mandated, and -led policies on sustainable cultural tourism prioritizes the welfare and protection of the host community and at the same time, provides new and sustainable options for their tourist clientele. These policies also aim to improve and promote the image and profile of an area not only to increase its touristic value, but more importantly, to raise community identity and cultural pride. This, in turn, will forge community skills, knowledge, and capability in handling and dealing with visitors and in maintaining tourist areas. Finally, the development of guidelines that would help maintain and preserve local ways and traditions would lead to the maintenance of the authenticity and distinctiveness of the heritage and culture that is representative of the host community. This will also create avenues for the support of local industries and the development of new sustainable products aimed in providing equitable benefits for members of the community. These new sustainable industries and their products should continuously evolve through management that is responsive to change while still gearing towards reduction of environmental destruction and preservation of cultural heritage.

Conclusion

Host communities in tourism-centered areas usually end up being transformed into commodified spaces that almost always cater to

the demands of visitors. A community's social space also becomes subject to changes based on the demands of tourism, as the privacy of residents in a given area is compromised by the influx of tourists. For a number of communities, tourism inadvertently transforms and affects their environment, culture, and identity.

A more modern consensus now pushes tourism to consider not only the enjoyment of visitors, but also the welfare of host communities. Education, involvement, and responsibility now form part of a new paradigm that aims to connect the tourism industry and the host communities toward achieving mutual benefit, cultural respect, and sustainable development. This new outlook encourages the community's direct involvement and participation on the establishment of guidelines and strategies that both enrich the tourist experience and improve tourism communities.

Responsible tourism requires accountability and responsibility from both the community and the tourism sector in developing, improving and protecting spaces, culture, and people. Communities are now already taking a more proactive role not only in the preservation and maintenance of the environment and natural resources, but also their ethnic ways and traditions. The tourist response to such an undertaking is expected to bode well with a more responsible and respectful stance that implies an engaging touristic experience based not only on pleasurable travel, but also on an educational, informative, and enlightening one.

Now it also has to be taken into consideration that tourism has had its share of irreparable damages and permanent impositions of change in host communities. Sustainable tourism and cultural tourism argues that tourism need not be one directional and simply cater to tourist demands. In the face of threats of environmental degradation and disappearance of community values and folkways, tourism can be transformed into a tool that contributes to preservation rather than profit.

Many tourism communities assume that they lack the fundamental tools in enforcing rules and mandates to protect themselves. Communities need to realize that they actually have the

power to do so if they leverage their own resources and capabilities. Community-based tourism policies find strength and purpose from the direct involvement of various community members as key sources and players in the development of a culturally-senstive and mutually beneficial tourist culture. At the end of the day, communities know what works best for them and what needs to be changed, improved, and removed.

Cultural tourism as an alternative tourism scheme in indigenous areas might raise several issues. Others might see this form of tourism as a way to economically gain and capitalize on various facets of a population's indigeneity. Even worse, it might send notions of commodification in terms of culture and ethnicity. Needless to say, these issues are currently visible in tourist sites, especially in indigenous communites, and should be addressed to prevent these from happening again.

Community empowerment as a response to tourism development can be achieved by educating, involving, and training community members to be more responsive to both the needs and concerns of the tourists and the community. It also requires full involvement and contribution of each and every member of the community, who should be made aware that they have opportunities and a responsibility to contribute to meaningful tourism development in the community that they belong to.

Creating a harmonious, balanced, and mutually beneficial relationship between tourists and host communities requires well-thought mandates and policies. The first few steps in its fruition has to be initiated by the community and would later systematically involve the tourist clientele. In the end, reshaping tourist cultures would yield gains and benefits that can be enjoyed by tourists and communities and would contribute to the equitable and sustainable development of the country.

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THE PROGRAM

The **Local-Regional Studies Network (LRSN)** aims to create a network of research programs engaging in local and regional areas of study, involving scholars and research centers based in the different UP constituent universities. Currently, the UP CIDS LRSN is composed of (1) the Cordillera Studies Center (CSC) of the University of the Philippines Baguio and (2) the Central Visayas Studies Center (CVSC) of the University of the Philippines Cebu.

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