Community-Based Tourism Model for the Agta Tabangnon Communities in Tiwi, Albay

Gina B. Alcoriza
University of Santo Tomas-Legazpi

Abstract: This study developed a community-based tourism (CBT) model for the Agta Tabangnon communities in Tiwi, Albay wherein the socio-economic profiles of the Agta Tabangnon communities are assessed and the prospects of developing community-based tourism are determined. Descriptive-qualitative research was employed which utilized interview guide, focus group discussion, “pagmamasid-maid” (observation) and “pagtatanong-tanong” (unstructured investigation) in gathering data from the 44 Agta Tabangnon residents from the four tribal communities namely Misibis, Joroan, Mayong, and Tabgon. The study finds that the Agta Tabangnons’ domicile and living patterns have become complicated when they slowly move from their domain to the low-land “barangays” for security reasons. Thus, their social and economic structures have also changed. The community offers a variety of natural features and cultural resources. The study proves that the domain has been endowed with rich natural attractions and the daily life routine and practices are very good cultural attractions for CBT. Furthermore, CBT for the Agta Tabangnon communities needs careful preparation and business planning for development in order to achieve the defined goals of the program towards alleviating the economic condition of the indigenous peoples (IPs) and conserving the natural resources and cultural values towards sustainable CBT. CBT management model is essential in the implementation of the Agta Tabangnon Ancestral Domain Sustainable Development and Protection Plan (ADSDPP) which provides implementation and management approaches through people-centered development of tourism in the ancestral domain.

Keywords: Ancestral Domain, Community-Based Tourism, Sustainable Development, Tourism Development

Suggested Citation: Alcoriza, G.B. (2019). Community-Based Tourism Model for the Agta Tabangnon Communities in Tiwi, Albay. TEAM Journal of Hospitality and Tourism, 16(1), 23-32

Introduction

The role of the tourism industry at the present time is very significant. It is considered by governments as the vehicle in escalating economies, preserving local culture, protecting and conserving the natural environment, and revitalizing social values. Recently, tourism has become one of the world’s great income generators, employment providers and national development contributors through investment, infrastructure and commerce expansion (Cruz, 2014).

Owning to tourism’s rapid growth worldwide and some negative effects it brings to host communities, an increased interest has arisen in sustainable tourism development and community-based tourism (CBT) as an alternative and emerging tourism business model (Braun, 2008). Considering the phenomenal global warming, climate change, environmental abuse, and cultural decadence, the call for sustainable tourism and community-based
tourism (CBT), which are considered important subsets of the notion of sustainable development (UNWTO 2008), is not only inevitable but necessary. The World Commission on Environment and Development (WCED) defined sustainable development as a development that intends to meet the needs of the present without compromising the capacity of future generations.

Community-based tourism (CBT) empowers local residents, who are the rural poor and the marginalized people in a community, who take charge of decision making over tourism development in their areas. They also work with other stakeholders to develop opportunities for employment, planning, conservation of culture and natural resources, and in running enterprises either collectively, as families or by local individuals. In the study of Asker (2010), it was pointed out that adopting good practice in community-based tourism can contribute to each of the three pillars of sustainability.

In the Philippines, the Indigenous Peoples’ Rights Act (IPRA) recognizes eight ethnographic regions, namely: the Cordillera Administrative Region (CAR), Region I, Region II, Region III and the rest of Luzon, Island Group, Southern and Eastern Mindanao, Central Mindanao, and Northern and Western Mindanao. These ethnographic regions are designated by the government primarily for administrative purposes and for representation in its National Commission on Indigenous Peoples (NCIP). The Philippine indigenous peoples have widely diverse cultures. The estimated total number of distinct indigenous ethnic groups ranges from 70 to 140. Particular generic terms are used to refer to indigenous peoples in different regions of the country, (Cariño, 2012) elaborated. One of these is the Agta Tabangnon in Southern Luzon, particularly in Bicol Region.

Martires (2006) said that the Agta Tabangnon in Bicol Region is mostly landless and heavily dependent on income from marginally profitable activities such as petty trade and agriculture labor. Small scale trading of farm products is common, many families are engaged in home-based income-generating activities like tending “sari-sari” stores. Their indigenous knowledge about their products and greater awareness of the environment, as well as their experiential evaluation of the quality of the natural materials, are quite sufficient to enable them to profit from small production micro-enterprises, (Ramo, 2010). They tend abaca and process the stalks into a semi-finished fiber, which they sell at P25 per kilo. Martires (2006) said that the Agta Tabangnon possesses little technical skills in running their own enterprise and (Samar, 2009) stated that the Agta Tabangnon has been outside influences to abandon their indigenous traces. Abano (2013) stated that tribal folks perform rituals to appease their gods and pray for a good harvest and Samar (2009) also averred that the community theater of Agta Tabangnon showcases the existing cultural practices and tradition of the community.

**Literature Review**

Tourism as stated by Gupta (2014), is now affecting the lives of people in rural areas and is often seen as a tool for economic development. Responsible research approaches prioritized local interests and ways of knowing when addressing research objectives (Knight, 2013). Many research endeavors focused on community-based tourism (CBT) across the regions of the world like Cambodia, Thailand, Peru, India, other European countries and most of the African countries. Mostly, researches dealt with the process of planning and implementation and it’s sustainable management in rural areas with extensive local community participation with the aim of reducing poverty. Some researches presented the impacts of CBT on the local communities’ social and economic aspects and its effects on the environment. Benefits to the local people and the business opportunities brought by CBT are also subjects of some researches.

Community-based tourism (CBT) has been offered as an alternative to solve such issues where the community is kept at the center of tourism development. CBT models of tourism development include tourism operation by the local community with its involvement in all stages and levels. The concept of “tourism community relationship” as cited by Chettiparamb (2011) has emerged and even becomes a frequently cited concept in research documents and often given priority status in the list of global, national and local tourism research agenda.

The popularity of the mass tourism format brings about great optimism and enthusiasm not only to holidays themselves but also to the developmental potential of tourism which the local government takes advantage of. Many studies have shown that tourism development creates tremendous impacts on the economic system, such
as employment, greater income for local people, more investment funds, and other economic activities (Hall, in 2000) cited Lama (2011).

Subsequently, after the prominence of mass tourism, comes the emergence of community-based tourism (CBT) framework. Community-based tourism is being practiced in many different geographical areas of the world, mostly in developing countries. It is created as an alternative way to look for options for traditional mass tourism, and it is giving rise to the creation of destinations that manifests the generation of wealth for local communities and the creation of employment. Its traditional activities are primarily based on agriculture, fishing, and livestock farming (Guzman, 2010).

Asker (2010) instigated the process of identifying the features or assets of a destination which may include natural physical features (e.g. waterfalls, forest, hot springs) and/or social and cultural assets and strengths (e.g. local hospitality, crafts, and cultural festivals), heritage, wealth, and expected legacy of the community to systematically put in place a community-based tourism framework. The four basic resources are identified by Cook (2010) as local residents, the hosts themselves who interact directly or indirectly with tourists in many levels, the community’s economic system, and the infrastructure and basic government services that are necessary to ensure management of local tourism resources by the local authorities and the people. Asker further suggested that the tourism authorities and industry bodies are able to directly assist with marketing initiatives to highlight specific roles of the various stakeholders in the development process in terms of their contribution to the areas of project management, product development, capacity building, consumer research or marketing communication (Mody, 2010).

Community-based tourism (CBT) is defined by Walker (2008) as a kind of tourism where the focus of tourism activities is on the community participated in planning, development, and implementation process of local tourism attractions or activities. The core idea of Cruz (2014) is allowing a community to have control over tourism enterprises which Armstrong (2010) further supported through the concept of “owned and managed” by communities which must result in wider community benefits and opportunities for local economic development. Thus, CBT is a means to generate income and alleviate poverty in the community and ultimately to improve rural economies resulting from tourism in the area (Johnson, 2010 & Malatji, 2012).

CBT development is characterized as a form of locally situated development that uses tourism as the vehicle to generate economic, social, and cultural benefits within a community and achieves the dual objectives of preserving the environment and generating business/employment for the community, of which the direct beneficiaries are the host communities: its people and the people’s organizations (Johnson, 2010; Macalandag, 2013 and Estacion, 2014).

Methodology

This study was ethnographic – descriptive and qualitative in approach, although it also used some quantified data to support the narratives of findings. The study started by gathering and reviewing works of literature on community-based tourism (CBT) theories and practices. Studies and data on CBT and Indigenous Peoples’ (IPs) domain as CBT areas were also gathered and analyzed to serve as the starting point and backbone of the study that framed the structure of this paper.

The study primarily made use of the two Filipino indigenous qualitative ethnographic data gathering methods – the “pagtatanong-tanong” (unstructured investigation) and the “pagmamasid-masid” (observation). Using the “pagtatanong-tanong”, the researcher was immersed in the Agta Tabangnon domain and conducted unstructured interviews through conversations with identified key informants in strategic places like the church during worships and events, small stores in the “barangays” where the folks converged on strategic time, and other places of cultural convergence. The key informants were identified using the selection criteria set for this study. Together with the “pagtatanong-tanong”, the researcher also did the “pagmamasid-masid” to be able to observe distinct and significant practices, rituals and other artifacts observable in the area. These indigenous data gathering methods were employed as the appropriate method in establishing the opportunities in the area and the prospect of developing the place as a community-based tourism site (Pe-pua, 2016).
An interview guide and an observation guide were developed to set direction and boundaries in searching for qualitative data. A self-made questionnaire was also created and distributed to selected respondents to be able to gather the supporting data for the qualitative analysis.

Both the primary and secondary data were utilized by this study. Some of the secondary data had been re-analyzed and became the primary data for this paper. The primary data were sourced from the observation/field notes during the “pagmamasid-masid” (observation/environmental scanning) using the observation guide created for this purpose. Other primary data used were the result of the “pagtatanong-tanong” (unstructured investigation/interview) guided by the designed interview guide and the responses of the 44 Agta Tabangnon residents that were randomly selected from the four tribal communities.

The secondary data, on the other hand, were the information gathered from the files and documents of the National Commission on Indigenous Peoples (NCIP), the Agta Tabangnon Tribal Office, the Municipal Office of Tiwi, the Department of Tourism RO V, local and international journals and researches, books, theses/dissertations, and statements and speeches of people involved in tourism industry, and the indigenous communities of the county. These secondary data provided the researcher with the principles and concepts to support the presentation of the gathered primary data.

The study was conducted at the titled ancestral domain called Visita at Sitio Tabgon and in the relocation “barangays” of the Agta Tabangnon of Tiwi, Albay. The “barangays” are Misibis, Mayong, and Joroan. The main participants of this study were the chieftains of each community and the local residents composed of the native Agta Tabangnon with recognizable indigenous features and who had the knowledge of their unique culture, their current situation, and important historical accounts. They provided data and information on the socio-economic profile of Agta Tabangnon Communities in Tiwi, Albay. They also provided answers that helped the researcher in determining the prospects of Agta Tabangnon Communities as a community-based tourism site. The “barangays” where the study was conducted are Joroan, Mayong, Misibis and Sitio Tabgon (currently residing at the Sitio Antom).

The participants of this study were composed of the tribal chieftains of the four “barangays”, some identified elders in the community and ten randomly selected local Agta Tabangnon residents per “barangay” who were willing to participate and had the ability to answer the questions.

Findings

The Socio-Economic Profile of the Agta Tabangnon Tribal Communities in Tiwi, Albay

Social Aspect

Agta Tabangnon in Tiwi, Albay has four tribal communities namely: Misibis, Mayong, Joroan, and Sitio Tabgon. As to the socio-political aspect, each tribal community is headed by a chieftain who is responsible and is expected by the tribes’ people to lead the community in all aspects of life in the tribe. The added responsibility of an elected chieftain is that he is expected to coordinate all of the Indigenous Peoples’ concerns to both the government agencies and non-governmental agencies for development. A provincial chieftain is elected from among the tribal community chieftains to replace an outgoing chieftain who is not capable anymore to perform his role for reasons such as old age or health condition or even losing trust and confidence of the tribal members to oversee the whole community in a province. A regional chieftain is also elected to ensure regional representation in governance.

Culture and arts are among the significant attractions in community-based tourism. The four communities have almost the same, rich and distinct Agta Tabangnon cultures through the years manifested in their arts. In terms of dances, the four communities, although it is rarely practiced, still know the “Tumaro” dance with the use of “bagol” (coconut shell) as a musical instrument and the costume is made of “sinamay/bandala” (cloth made from abaca). “Tumaro” is being danced for entertainment and merry-making during festivities or ordinary celebrations in the tribe. The Bicolano dance, “Pantomina” is also being danced in their own version and is being
danced by newlywed couples. The “Pangapudan” dance is a very significant dance for the Tabangnons. The “Pangapudan” is danced during the “Pangapudan Celebration” which is an annual thanksgiving celebration for the good harvest and the good life of the tribe and to request another abundant year ahead. The “Pangapudan Celebration” is celebrated according to their ethnic lunar calendar, but now it is celebrated every June 24 and 25 annually.

Today, these tribal dances are performed by the IPs during cultural presentations sponsored and organized by LGUs and during the Tribal Ritual held every 24th of June and participated by hundreds of Agta Tabangnos and visitors in their domain.

Aside from dances, the Agta Tabangnos also have distinct songs and other art forms. Agta Tabangnon people have their original song in “inagta” or Agta dialect, the “Yamenta Bin Rumdumon” which is only known to the elders. Informants interviewed could not sing the Yamenta in full anymore but they can still recall some parts, and they said that if given time and assistance they can still reconstruct the song.

The “inagta” dialect, is a distinct monolithic language by the Tabangnos. The tones and intonation are very different from the current Tiwi dialect. According to the Agta Tabangnos, they can still speak even a little of their local dialect, the “inagta”, but they cannot speak in the same intonation as their ancestors. Here are some of the inagta terminologies with English translations: taw – low land people, lugta – land, utod – bolo, ading – fire, ku – seat or directing someone to sit down, sukil – the feet, kimot kimot – gossiping, kimot – mouth, udong – nose, gamoy – hands, kabilogan – town center, kadigos – take a bath, angkos – children, angoy – grandmother, kudon – pot, hadong – house, diin – where, taos – uphill, diklom – night time and halin – came from.

Songs and language are two essential ethnic manifestations that can be showcased to entertain and educate guests with regard to the Agta Tabangnon cultural bounty, thus, preserving them for the next generations is necessary for the future generation’s cultural pride and in the prospect of developing CBT for them.

The Agta Tabangnos also have artistically designed ethnic handicrafts made of abaca, bamboo, wood and coco shell which are used as clothing, ornaments, kitchen utensils, sports equipment, and musical instrument. They also have items for sale as potential means for an extra income source. For example, they have this “Saltarin, nawi na bola” (ball made from rattan), “Talutang – kahoy na duwang putol” (two woods) as musical instrument, “Balalong na botong” (made of bamboo), “Hamudyong na pang apod” (shell or big bamboo used as horn that makes sounds to call or give signal to the people at the farm or from afar), spoons and plates made from coco shell and drinking glass made of bamboo. In addition, the prominent handicrafts made by the Agta Tabangnon nowadays are the “gabod” (rope made from abaca) sold by the locals at 25.00 per 10 meters and “sinamay” (woven abaca fiber) for every 35x36 yards sold at 1,100.00 current prices.

This implies that the Agta Tabangnon community is rich in many cultural assets that could be considered as distinct features of CBT and a chance to provide the community with more business opportunities if only these arts and crafts are housed in a place for sale to visitors of the village as souvenirs. They can also be helped by government agencies such as DTI, TESDA, etc. in providing the locals with skills and technology in improving their artworks to global standards while retaining the ethnic designs and symbols.

To draw tourists to the community, the Agta songs, dances, and other art forms should be preserved and enriched. The Tumaro, Pantomina, and Pangapudan dances and the Yamenta Bin Rumdumon song and other art forms which are very infrequently witnessed nowadays are considered exclusive and potential cultural inheritance that may be showcased in a cultural exhibition for the purpose of tourism. This is one way of giving them a chance to preserve their local culture and at the same time showcase it to visitors for entertainment and for some educational purposes. Direct interaction among IPs and tourists for a dance demonstration while wearing the local costumes is uniquely interesting. The handicrafts, on the other hand, could be a good avenue for community-based enterprises where these handicrafts are produced and sold as souvenirs for tourists.

Tribal Ritual is among the tourist attractions that lure local and foreign tourists to visit a tourism site (Fisher, 2016). Annually, the Agta Tabangnon tribal chieftains and elders organize the traditional ritual of calling spirits to give thanks for the bounty, good life, and good health and to ask for another bountiful harvest for the year – the Pangapudan Ritual. This ritual is held at the Tabgon Plateau (summit of the mountain/ancestral domain). As a part of their religiosity, the ritual of thanksgiving is offered to the creator for giving them life and everything in the environment. This normally starts at around three in the afternoon and they stay there overnight. The ritual is highlighted with the dancing of pangapudan dance wherein the tribal chieftains and selected elders of
the community dance in a circular formation in a gesture of “nag aapod kan espiritu” calling the spirits using bamboo, upo (white squash), talutang (wooden musical instrument), gitara (guitar) with tulod (offering) on the table placed at the center of the community. The tulod (offering) is composed of alay na puting manok (an offering of a white chicken). During the pangapudan dance, the community gathers closely together and says the prayer in inagta dialect. They, as a community, draw closer to the “tulod sa ninuno” (offering for the ancestors) in prayer, then bury some coins on the ground for prosperity. Then everyone falls in line and one by one approaches the tulod and makes a sign of the cross on their forehead using a match stick with the white chicken’s blood. This practice is a sign of respect to the environment and the spirits within and to ask for the unceasing protection of their farms and plantation.

The Economic Aspect

Talking about the economy, the population is considered as a primary factor. There are about 485 Tabangnon households comprised of the four tribal communities of Agta Tabangnon in Tiwi. They are headed by their respective municipal chieftains that are elected among the “barangay” chieftains. The population count of the four Agta communities in Tiwi includes that of Misibis, Joroan, Mayong and Sitio Tabgon in Brgy, Joroan. The total population of the four Agta Tabangnon tribal communities in Tiwi, Albay is about 2,508 based on the population survey in 2014 of the Municipality of Tiwi, Albay.

In Misibis, there are 89 households with 489 Agta Tabangnons, in which 243 are males and 246 are females. There are 181 households in Joroan with a total population of 873, comprised 455 males and 419 females, the biggest among the four communities. For Mayong there are 155 households, with 412 males and 439 females with a total population of 851. Sitio Tabgon has the smallest population with only 60 households with 295 total populations, 148 of them are males and 147 are females. It is very observable that there is almost an equal distribution of males and females among the populations. It may not be that significant but it can be considered in developing the workforce mix of the CBT. Most of the Agta Tabangnons are residing in Brgy Joroan because it is located along the highway and most of the cultural activities like Marian Fluvial Procession and Marian Pilgrimage are annually conducted in this “barangay”. This goes to show that the Agta Tabangnons are relocating due to economic – livelihood reasons. In addition, the availability of high schools in Joroan can also be a factor.

As to historical account of the population and settlement, the study found the following: 1) According to the elders in the four tribal communities, since birth, they have lived in Sitio Tabgon of Brgy, Joroan and their ancestors occupied the north-eastern slope of Mt. Malinao which was a part of the Municipality of Tiwi: the Agta Tabangnon ancestral domain was about 7 km up from the road some decades ago. 2) Some of Agta Tabangnons married people from Buhi and Atulayan. They left Sitio Tabgon to settle in the lowlands of Brgy, Misibis, Mayong, and Joroan in Tiwi. 3) Another reason for the Agta Tabangnons’ emigration from their domain was political insecurity after the declaration of Martial Law when insurgency problems and economic problems became intense in the remote areas.

Jobs and economic activities are very important indicators of the performance of the economy of an area. The Agta Tabangnons and the four tribal communities make use of their skills to earn a living like engaging in micro-enterprise, welding, weaving, farming and animal raising and other micro-economic activities. Table 2 presents the current jobs that the Agta Tabangnons are engaged in.

A large number of non-working populations is noted in Joroan tribal community with a percentage of 76.25%. This is because this “barangay” is already urbanized and the competition for work is already intense, but the Tabangnons still carry their characteristic of being shy and sensitive so they do not fight for available jobs and resign when they are bullied or their attention is called by their boss. This is being followed by Sitio Tabgon with 63.69% of non-working members of the population, all because of almost the same reason. Mayong with 56.22% followed and then Misibis with 49.09%. More than half of the entire population of the four communities belong to non-working people based on the 2014 report of the Municipality of Tiwi. This is interesting data because, with the inception of a CBT in these communities, there will be enough number of local people.
The Community-based Tourism Development and Administration Model for the Agta Tabangnon Communities in Tiwi, Albay

The Agta Tabangnons of Tiwi – Buhi area has settled and owned the land, without concern about boundaries and ownership issues, since time immemorial. But when the pristine economic and resource-rich area was discovered by lowlanders and the peaceful domicile of the “Agtang puro” was already disturbed, due to encroaching by lowlanders, insurgency and arm conflict up in the domain, they have relocated down the mountain to preserve their life, their tribe, their freedom, and their heritage, but they have not lost their identity so far. Although they already have assimilated themselves to the modern lowland living style, still they struggle to keep their traits and some cultural practices and beliefs. They are afraid that in the future they will lose their distinct identity, thus, something must be done.

Through the acquisition of their Certificate of Ancestral Domain Title (CADT) in 2005, their tenurial security has been protected and strengthened. But this security is not enough to ensure that the domain shall become the cradle of life and cultural breeding for the Agta of Tiwi. The title alone is not enough assurance that the integrity of their cultural heritage and traditional lifeways, and the protection of their domain through self-governance will live on from generation to generation. In introducing community-based tourism, careful planning and coordination of different stakeholders are necessary. Intensive precautionary planning, awareness, and education are required to balance the opportunities in a way that they enhance the positive outcomes and minimize the potential for harm. This is elaborated in Asia Pacific Economic Conference on Community Based Tourism Manual by Asker (2010), thus, contributes to each of the “three pillars of sustainability” delivering social, environmental and economic benefits.

Tourism Manual by Asker (2010), thus, contributes to each of the “three pillars of sustainability” delivering social, environmental and economic benefits.

---

**Figure 1.** Community-Based Tourism Model for Agta Tabangnon Communities in Tiwi, Albay
As a jumping point of the community-based tourism model for the Agta Tabangnon of Tiwi, Albay and as an offshoot of this research, the researcher found it necessary to align this endeavor with the Ancestral Domain Sustainable Development and Protection Plan (ADSDPP) which was crafted in 2006. The integration of this ADSDPP key points can make this CBT model an implementing structure of this plan which is approved and adopted, instead of creating a new pathway that may go contrary to the former plan and the interests of the tribal community. In the same manner, for CBT to be culturally and environmentally sustainable and locally and globally relevant, it can also consider the Twelve Aims of the UNEP/WTO 2005 Policy Makers Guide.

During the stage of developing the domain into a community-based tourism site, the study utilized the model developed for the purpose which was guided by the Triple Bottom-line Development Model. Community-based tourism in the Agta Tabangnon communities needs careful preparation for development in order to achieve the defined goals of the program, thus the succeeding models are developed.

Figure 1 is the Community-Based Tourism Model developed for Agta Tabangnon Communities and shall serve as a guide to tourism planners and implementers among the Agta Tabangnon Tribal Council and the Municipality of Tiwi where the Agta Tabangnon communities are located. This model introduces the process of implementing community-based tourism in three vital stages. The first stage is an assessment of Agta Tabangnons and identification of the CBT components which shall be done involving the local people specially Agta Tabangnons as the primary beneficiaries. The second stage is the identification and organization of stakeholders and the formulation of intervention or process that shall be employed to make the CBT Management Plan strategic and sustainable considering the people, the planet and the business profit. The process includes the community organization’s capacity of the building, forming the partnership, determining the target market, tourism product development and formulating an effective marketing strategy. And the third stage is the implementation policies for sustainable management of CBT with extensive effort on intensifying business administration of the site through the CBT Administration process.

The Agta Tabangnon of Tiwi (ATT) community-based tourism site development and administration model

For the site development and administration model, the key questions asked by the researcher are: First, what is the profile of the Agta Tabangnon communities in Tiwi, Albay in terms of the social aspect and the economic aspect? Second, what is the prospect of the Agta Tabangnon communities in becoming a Community-Based Tourism site in Tiwi, Albay in terms of its natural attractions, cultural attractions, and entrepreneurial activities? With the data presented, it is found out that in terms of natural resources, cultural attributes and enterprising activity, the profile of the community along with economics and socio-cultural provides a very strong prospect for a CBT among the Tabangnons of Tiwi, Albay which shall be identified and presented in the succeeding presentations. The Agta Tabangnon community-based tourism shall be composed of three basic component models, namely: the Community-Based Tourism Site Development and Packaging Model, the Community Based-Tourism Enterprise Model, and the ATT Community-Based Tourism.

Conclusion

Along with the profile of Agta Tabangnons of Tiwi, Albay for community-based tourism in the area, the Agta Tabangnons’ living styles, and pattern have already changed and become more complicated, thus, their social and economic structures have also changed.

The assimilation of the Tabangnons with mainstream society has changed their social structure, governance, and way of life. Although much of their lifestyle has already changed, the study also concludes that their physical features remain to be the primary tourist attraction for their community-based tourism. They have distinct costumes, traditions, and ways but are not anymore practiced in their day-to-day lives. These remain as a presentation item/theme during school and community activities which can be revived for CBT. The Tabangnons of Tiwi have a distinct socio-cultural heritage that can be featured as CBT attraction and the annual “Pangapudan Ritual” being the centerpiece of their cultural heritage and resources of dialectical, local songs and dances, and
of the Tabangnons’s religiosity. The Pangapudan Rituals contents can be a good material for an annual festival that tourists can look forward to.

On the Economic Aspect, the study concludes that the remaining population is comprised of the four communities in the center and at the same time the movers of CBT. One significant conclusion of the study is that the Tabangons are now paid laborers compared to sustenance farmers and artisans back in their domain since time immemorial. It is also concluded that they are skilled workers and microentrepreneurs – and that, it can be utilized in making CBT functional. It is also concluded that the domain and another current domicile of Tabangnons are very rich in natural resources and scenic-exotic environments which are necessary for CBT. It is also concluded that the Tabangnons do not fully utilize their resources due to their remoteness and that non IP businessmen in the area are more benefited economically because they have the financial resources and knowledge of the business operation.

As to the prospects of the Agta Tabangnon communities in becoming a community-based tourism site in Tiwi, Albay in terms of their natural resources, cultural attraction, and entrepreneurial activities, the following conclusions are forwarded;

As to the community’s natural attractions, the study concludes that the Agta Tabangnon community (the people and its ancestral domain) poses a rich array of natural resources as a tourist attraction for their CBT. The people themselves and their distinct features are tourism attraction already. Their domain poses and offers a composite of natural attraction. This is composed of mountain ranges and peaks (plateau), forest and wildlife, rivers and waterfalls, and ocean and shorelines. They do not only offer a wonderful panorama but also tourist adventure, recreation, and retreat.

For Cultural Attraction, on the other hand, the Tabangnon community’s daily life is supposed to be the primary cultural attraction. The study concludes that they are not anymore practicing their Agta Tabangnon ways, thus they need to be re-introduced to the new generation. Their Korob house and dwelling practices are found to be attractive. It is also concluded that they have distinct value systems – such as respect for the elders and the tribe’s child-rearing, cultural songs, dances and artworks, beliefs, mythology, and religiosity. Along with the cultural attraction, it is generally concluded that the tribe has so much to offer but it needs re-integration in their community system.

Along Entrepreneurial Activities, it is concluded that the Agta Tabangnons already have basic entrepreneurial skills and are doing micro-enterprising activities utilizing the local resources. It is even concluded that their cultural crafts and local delicacies if their skills are honed in producing these souvenir items can become an added CBT attraction as tourists are interested in watching them doing their native crafts and delicacies. It is also concluded that a big percentage of the Tabangnon population is out of work and can be trained and employed in this CBT Enterprises. Generally, this study concludes that the Agta Tabangnons and their community have a reservoir of prospects for community-based tourism that needs to be tapped and developed with the Tabangnons as the implementer of development.

References

Braun, J. (2008), Community-based tourism in Northern Honduras: Opportunities and Barriers, University of Manitoba, Winnipeg, Manitoba R3T 2N2.


Mody, M. (2010). A model for integrated sustainable tourism development in developing countries: The case of rural tourism in India, Purdue University, Department of Hospitality and Tourism, Purdue University, India.