

The Plight of the Indigenous Peoples on the Impact of Development of a Tourist Site: A Phenomenology

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ABSTRACT

Tourism development poses paramount threats to the Indigenous People's way of life. It undeniably affects the preservation of their culture and environment. Hence, the purpose of this phenomenological study is to describe and understand the plight of Indigenous Peoples relative to the development of tourism sites in their locality. The study covered 17 purposively chosen participants living near Lake Agco, in Ilomavis, Kidapawan City. Nine were interviewed, while eight participated in the focus group discussion. The information drawn from the participants was analyzed thematically. The lived experiences encompass the economic well-being, women empowerment, natural resources, and ancestral abasement, safety and security peril, and cultural assimilation. They revealed that they cope with the challenges caused by development projects through tribe and culture preservation, territorial protection, tribal vigilance and persistence, and self-determination. Moreover, their insights about their plight revolved on self-worth, preservation of ancestral domain, and cultural rights. The findings connote the need for an intervention from the local government and the National Commission Indigenous Peoples. Also, mention the assistance of the adviser to supplement the limitations of the researcher.

Keywords: *Business Management, tourism, tourism development, indigenous peoples, phenomenology, Southern Mindanao, Philippines*

INTRODUCTION

Tourism sites give positive and adverse influence on localities that can boost their economic standing by enticing and catering tourists who search for new destinations and experiences (Taylor, Varley & Johnston, 2013). Thus, tourism sites in one's locality also requires local and national authorities to manage and develop policies on it (Taillon & Jamal, 2009). Maintenance structures or establishing environmental practices play an important role in achieving sustainable growth and preservation which even give huge impacts on the reputation of the business (Enz & Siguaw, 1999). In relation, owners and Indigenous People who are living near the tourism sites should target sustainable development as they aim for improvement as well as profit. They must put into consideration the importance of economic progress without threatening the natural resources which plays a significant role to the rural growth in the future (Redclift, 1992; Montaldo, 2013).

In the case of Kidapawan City's tourism site, Lake Agco has been developed and promoted as one of the major tourist destinations in Kidapawan City due to its natural hot and cold water which comes

directly from Mount Apo. Consequently, the water that flows in the said area is the source of Kidapawan City's water supply. Thus, the Indigenous People face challenges from many directions, especially in the context of developments that cater to the needs of tourists. Tourism development, according to Panayotou (2016), can also affect the environmental pressure or the state of environment which in a way affect human health and livelihoods that explains the condition of the environment is important to the economy and society. Moreover, natural occurrences, such as earthquakes posed a threat to sustainability as they could shift the flow of water and destroy certain elements of infrastructure (Nyaupane, Timothy, 2010).

Torn between a real need for economic development and increased living standards, tourism development poses paramount threats to the Indigenous People's way of life. It undeniably affects the preservation of their culture and environment. Johnston (1999) added that, Tourism policy debates within the United Nations and other multilateral bodies have highlighted the urgent need for indigenous peoples to secure a position on developing a tourist site's criteria. There is a danger that pending international accords on tourism which created a mirage of consensus. In addition, these agreements helped legitimize forms of ecotourism which had negative impacts at the local level. The challenge was enormous for the indigenous peoples, considering that at present there was no effective regulatory system for protecting their communities and cultural properties from profiting in the industry.

Tourism could also create conflict and frustration with local people, particularly once its effect reality becomes apparent. Kidapawan City is doubtlessly blessed with a vast number of culture and tourist attractions. The tourism operations, however, still do not meet people's demand as compensation for the destroyed environment as well as the right to own and cultural heritage that served as tourist centers. And it was these shortcomings that accounted for various factors. Among these were the issue of too many functionaries, from individual stakeholders and government who fail to take into account the needs of the local residents. Thus indigenous people were faced with the problem of maintaining their cultural values and threats to their ecosystems and biodiversity coupled with the change brought about by restructuring and modernization of the tourist sites.

Tourist sites, as mentioned by Aynalem, Birhanu & Tesefay (2016), can create social benefits to nearby residents through their employment in marketing agencies, accounting facilities, and various handicrafts production. It also adds benefit to the culture improvement which generates consciousness and mindfulness in campaigns to enlarged understanding of the industry and support of the aid and assistance to a community (Teye, Sirakaya & Sönmez, 2002). Tourism development was based on a vision aimed at transforming our world. Having development on tourism's site in the said locality can boost the welfare of the Indigenous People living in the area since Indigenous People are overrepresented among the poorest population groups in the world (Dhir, 2016). Many of which were located in distant rural regions and were involved in the agricultural sector. It was a challenge faced by the Indigenous People since they are also experiencing social, economic and climate-related vulnerabilities, and lack of adequate access to social protection systems and economic resources (Dhir, 2016).

Apparently, developing tourism site would bring lots of benefits for the local community. Also, it would provide work opportunities for the people especially to the Indigenous Peoples living near the tourism site. In addition, it would achieve access or lead to a variety of livelihood resources which involved natural, economic and social capitals and became beneficial to different businesses (Scoones, 1998). Likewise, it was also important to consider knowing on how other businesses like dealing with tourism sites act to attain growth and sustainability. Unraveling the different roles of tourism sites can give a big impact to the lives of the people in terms of employment and help increase the status of the locality (World Economic Forum, 2019).

The essence of this form of development is to develop a stable relationship between human activities and the natural world, which does not diminish the prospects for the future generations to enjoy a quality of life at least as good as our own. This study set as a basis especially there were scarce studies

conducted on the target locale in terms of tourism and environment protection. In these modern times, the country's Indigenous People are probably the most oppressed, and certainly the most neglected. This research was carried out in order to acknowledge the various tasks of the local tourism sites. Thus, this could also give ideas on how tourism sites act in providing opportunities to the nearby residents and know their actions in regulating tourism development. This could contribute to the resource pool that deals with tourism sites' environmental practices and sustainable development.

Furthermore, gave ideas to the stakeholders, in particular the local government on the importance of preserving natural resources despite any tourism initiatives or trends. It was a good venue to let the government become responsible for managing natural resources, mainly renewable resources such as forests, land, water, and biodiversity within a designated area (World Bank, 2006). Lastly, the government could utilize and protect the natural resources within a pre-agreed manner from the Indigenous Peoples' community that includes local community's active involvement in decision-making on natural resources and was regarded to boost financial and environmental advantages.

From this point of view, the researcher had written in the hope of achieving its delineations and know deeply what are the Indigenous Peoples' perceptions regarding the sustainable development project resorts of the tourism industry in Kidapawan City. Thus, majority of the recent studies nowadays were only focused on how the tourism development can be achieved on the communities and how industries perform environmental practices without considering the views and opinions of the Indigenous Peoples living in the said locality.

This study explored the lived experiences of Indigenous Peoples in relation to the influx of tourism in their community. It examined how they cope with challenges brought about by tourism development and identified insights regarding their experiences and responses to these changes.

Theoretical Framework

This study was anchored on the following theories particularly with the Indigenous Wholistic Theory (Absolon, 2010) and Index Theory of Doxey (1975).

Indigenous theory was enriched within Indigenous epistemologies, worldview, cultures, and traditions. It was wholistic and multi-layered, which encompasses the spiritual, emotional, mental and physical elements of being and acknowledges the past, present and future (Absolon, 2010). This knowledge set was used to guide practice and further practice lenses that could be developed for purposes of wholistic assessment, evaluation and treatment and change; and may be applied at levels of self, individual, family, community, organization and institution. As what Absolon's theory suggests, to be a wholistic practitioner one should remember and reconnect with wholistic knowledge, pick up bundles and activate them again. 'Picking up bundles' means to relearn, reclaim, pick up and own the teachings and practices that emanate from wholistic theory and knowledge. It means to live and practice a good life.

Also, Index Theory of Doxey (1975) was one of the most well-known theory on how hosts and guests interact and was related to the theory of culture shock. Doxey's theory stated that, communities pass through stages of reactions as the impacts of an evolving tourism industry in their area became more pronounced and their perceptions changed with experience. Index Theory stated that residents in destination were affected by tourism and passed through a sequence of reactions (euphoria, apathy, irritation, and antagonism). The stage euphoria was the feeling of community towards tourism in the initial stage. They were excited by visitors especially foreign travelers. In the apathy stage these contacts become formal and mostly on the basis of benefits. According to Pearce (1989), it was important to maintain the relationship between the host community and the guest. But it became saturated and the local community starts feeling irritation towards tourism. According to Doxey, antagonism was the open expression of community's irritation towards tourism.

Similarly, Plog (2001) developed a visitor irritation model that explained a change in clientele from 'allocentric' to 'psychocentric' in response to the unregulated development of destinations. But the fact was that the course of these cycles could be avoided or reduced using effective implementation of sustainable practices.

In the context of this study, these theories applied because it was focused primarily to the infrastructure development of Lake Agco with the surge of tourists, as seen and experienced by the Manobo and Bagobo who lived in the said vicinity. The sharing of their plight over the influx of tourists to their homeland was evaluated and interpreted on the basis of the series of stages which tourist penetrated societies were going through.

LITERATURE REVIEW

The section began with the concept of the different variables of the study followed by the findings of researchers which showed relationships between the variables. The paper aimed to explain and expand what the study offers with the assistance of some academics who are unaware of what the research provides. Tourism is one of global economy's most important components. As what Paul (2016) stated, it generated billions in revenue and millions of jobs worldwide. Many groups considered it as the only tool for growth, particularly in emerging countries, and the only opportunity to improve the quality of life. The tourism industry had therefore extended from seaside to mountain resorts and from tiny villages to large metropolises. At the same time, however, tourism began to show off its uglier side, both investor and tourist actions had negative impacts on host communities' socio-cultural values and environmental assets worldwide. In this paper, the researcher tried to observe how the indigenous people were participating in the ongoing growth of tourism initiatives in their natural habitat.

Tourism

Tourism can be referred to as academic community where there is a rising awareness on the economic potential of tourism, its positive and adverse influence on diverse sorts of location and the demand for local and national authorities to manage and keep an eye on it (Taillon & Jamal, 2009). Franklin and Crang (2001) claimed that tourism studies were driven by policy and industry which can be pertained on the tourist and act of tourism that is essential. The concept of tourism appealed to the mounting proportion of the population who search for new destinations, experiences and understandings (Taylor, Varley & Johnston, 2013). It could also be related to the cultural heritage of a locality wherein it involved re-enactment events and produced an exceptional set of interactions between landscapes, local societies and communities, tourists and inheritance organizations (Carnegie & McCabe, 2008). According to Hunter (1997), there were different general concepts as to what tourism means but it appears to be an adaptive paradigm which integrated an array of styles and methods to the tourism/environment scheme within destination areas.

The effect of perceived responsible tourism on perceived value of life of communities played an essential part in the formulation of apparent destination sustainability, which in turn influenced their perceived quality of life (Mathew & Sreejesh, 2017). It examined tourists' performance to facilitate sustainable tourism enhancement and generated a sustainable island tourism development model by integrating environmental knowledge, environmental sensitivity and environmentally responsible behavior (Cheng & Wu, 2018). The identification and administration of tourism's real and apparent social impressions in destination communities had recently received substantial consideration (Lindberg & Johnson, 1997). The activity of tourism created impacts and brings out the intermingling and fellowship of people between diverse social and cultural backgrounds and put a significant impact on economic aspects (Archer, Cooper & Ruhanen, 2005). It was also an addendum to the increasing recognition of the impacted

social values which affects the way of living of an individual, business firms and government forces (Murphy & Price, 2005).

Tourism was also associated with culture which comprised the new cultural expressions or terminologies, practices and identities, influenced by hosts, guests and industry context which had inferences for the continuance and development of indigenous culture (Canavan, 2016). Besides, the relationship between culture and tourism became a major motive of attractiveness and competitiveness that was a source of benefit to the competitive tourism marketplace to produce local distinctiveness in the aspect of globalization (Wood, 2018). A form of cultural attraction had been an effect of tourism to the people which has four types, namely: Knowledge/Aesthetic Seeking Attractions, Commercial Recreation Parks, Local Festivals and Fairs, and Festival and Musical Attractions (Kim, Cheng & O'Leary, 2007).

In this field, it could generate numerous opportunities to the people, and this includes the offers on education and cultural enrichment and augmentation which also depends on the availability, accessibility and quality of heritage and related sources (Coccosis, 2016). People felt more attracted and convinced that it could deliver significant and imperative social benefits to residents and exposed better concern for its supervision to keep and preserve the distinct traditional atmosphere (Besculides, Lee & McCormick, 2002).

The acceptance of tourism in indirect employment was one of the extreme opportunities and chance to the people, namely, activities like marketing agencies, accounting facilities, and various handicrafts producers (Aynalem, Birhanu & Tesefay, 2016). In the view of Teye, Sirakaya & Sönmez (2002), it adds benefit to the culture improvement and presentation that generates consciousness and mindfulness in campaigns that may be a step toward enlarged understanding of the industry and, ultimately, larger support of the aid and assistance to a community.

There is a rapid growth of the third world industry, but had also come upon many difficulties and glitches similar to other outward-oriented development strategies, including: the strengthening of socioeconomic and spatial variations, extreme foreign dependency, environmental obliteration, rising cultural alienation and the creation of separate enclaves (Brohman, 1996). On the other hand, proper and appropriate expansion of tourism and efficient control can eradicate the negative effect and develop the positive effect of tourism, thus is conducive to the protection of traditional culture with the association of community participation (Jiu-xia, 2005).

Tourism Development Projects

Tourism development projects was considered as one of the reasons towards economic growth, with this, sustainability could mean anything without diminishing the natural resources which can be significant to the rural growth and poverty alleviation of a locality (Montaldo, 2013). It was also an environmental stability which aimed to keep the long-term value of the atmosphere and supplied the framework for the integration of environment policies, guidelines and enhancement approaches (Emas, 2015). Sustainable development had been categorized with two dimensions. First, the growth. And second, the expansion of natural resources and others with present or future levels of production and consumption (Redclift, 1992). The term sustainable development was used with different contexts and embodies numerous ideas which kindle broad engagement with respect to the future progress of humanity within a principled framework based around the ethics of inclusivity, assortment, and integration (Fergus & Rowney, 2005). These terms can also be associated with Corporate Social Responsibility (CSR) because the approach of the Corporate Social Responsibility may also vary to the upshot of sustainable development (Ebner & Baumgartner, 2006). The concept of sustainability was a scientific discussion which became handy in the decision-making processes (Bolis, Morioka, & Szelwar, 2014).

One of the numerous examples of sustainable development was the degradation of the rate in diseases and illnesses or the control over one's health issues (Kjærgård, Land & Pedersen, 2013). Another was the idea of solar energy or renewable energy resources that appeared to be one of the most resourceful

and effective solutions to sustainable development (Dincer, 2000; Baleta, Mikulčić, Klemeš, Urbaniec & Duić, 2019). Water limits or efficient water fixtures were also a case of sustainable development which highlights and addresses the issues on the hydrologic perspective (Sophocleous, 2000). The global strategy for the maintainable organization of water resources stressed the importance of water in human lives and other species and reported that the lack of water supply could lead to high risk diseases (Serageldin, 1995). The development of forest management can also be an example of sustainable development which emphasized the causes of environmental degradation which embraces the proper valuation of resources (Inskeep, 1991; Nkonya, Mirzabaev & Von Braun, 2016; Keleş, 2019).

High environmental quality created an impact to the economic growth because it puts into consideration the necessities and requirements for future generations (Ivanovic, 2019). Moreover, human beings and environmental approaches were interconnected which made the economy dependent on the social environment (Giddings, Hopwood & O'brien, 2002). Sustainable development could also affect the health of the land, air and sea that fell under environmental pressure or the state of environment which could also affect human's health and livelihood which explains that the condition of the environment was important to the economy and society (Opschoor & Reijnders, 1991; Panayotou, 2016; Stern, 2018).

Economic growth was also affected by the evaluation of the sustainable development to build stronger economies and endorsing jobs (Bramwell, 2013). There was an impact in the urbanization and industrialization on the energy consumption in a panel of evolving economies (Sadorsky, 2014). With the increasing level of concern on disaster preparedness on natural catastrophes, this could also affect the rate of the expansion of the country's development (Shah Alam Khan, 2008).

Through sustainability, there was an early childhood development in terms of health, nutrition, education, child protection and social protection which emphasizes the helpful and importance of sustainable development in a society (Britto, Lye, Proulx, Yousafzai, Matthews, Vaivada & MacMillan, 2017). Additionally, the sustainable behavior created a relationship between the financial performances because the use of market values specified that investors can recognize economic, social and environmental practices that generates a positive result on the financial performance (Martínez-Ferrero & Frías-Aceituno, 2015).

Having maintenance on sustainability upholds the sustainable pattern of the society and keeps in touch on the economic enhancement which entails a concern to the energy security, demand security and supply security (Blum & Legey, 2012). Pezzey (1992) also stated that with the continuous sustainable development, it increased the maintainable growth in terms of conventional economic analysis. In addition, it would achieve access to a variety of livelihood resources which involves natural, economic and social capitals (Scoones, 1998).

Plight of Indigenous People

The Philippines is a culturally diverse country with an estimated 14-17 million Indigenous Peoples (IPs) belonging to 110 ethno-linguistic groups; they are mainly concentrated in Northern Luzon (Cordillera Administrative Region, 33%) and Mindanao (61%), with some groups in the Visayas area (UNDP, 2010). The Episcopal Commission on Tribal Filipinos (ECTF) estimated that there are approximately 6.5 million indigenous peoples, who make up approximately 10% of the total population of the Philippines and belong to over 40 distinct ethnolinguistic groups that can be grouped as the Lumad of Mindanao; various non-Muslim tribal peoples found in virtually every province of Mindanao including such groups as the T'Boli, the Manobo, the Mandaya, the Subanun, the Tiruray, the Bagobo, and the B'laan. The Cordillera Peoples, native people of the five northern Luzon Cordillera provinces comprising communities such as Ifugao, Bontoc, Kalinga, Isneg, Ibaloy, Tinngguian, and Kankaney. Several other, scattered tribal peoples of the Central and Southern Luzon hinterlands, some of the Visayas, Mindoro, and Palawan islands, including the several "Negrito" tribes (Dumagat, Agta, Batak, etc.), the various Mangyan groups, the Tagbanua, and the

Pala'wan. Back in 1997, the Philippine legislature enacted a law called the Indigenous People's Rights Act, one of the first laws passed at the time to protect IP rights. The rule of Free, Prior, and Informed Consent was included in the legislation, which calls for large companies and other enterprises to undertake consultations before permission to work on ancestral lands was issued. Nevertheless, this has been broken several times, as the Norwegian company Intex Resources was an early example in 1997 (Mia, De Castro, Pallera, Cenizal, (2016).

In addition, the LaSallian (2016) article stated that, a number of protesters and IPs were wounded during a demonstration last October in front of the U.S. Embassy in Manila in a violent police dispersal. The IPs opposed the alleged involvement of the military and the US in their ancestral lands. At Camp Aguinaldo in the same month, soldiers from the Philippine Armed Forces (AFP) blasted about 300 IPs with water cannons as the IPs protested against military operations in Lumad communities (The LaSallian, 2016). A number of popular tourist destinations in the Philippines are indigenous people's traditional territories. Also inhabited by indigenous groups are popular destinations such as Lake Agco, Lake Jordan and Lake Sebu. A review of the literature showed a lack of studies on the effects of tourism on the lives of the indigenous people living in these destinations (Alampay, 2015). Unfortunately, tourism often created conflict and resentment with local people. Some of the most challenging human rights problems that indigenous peoples faced as a result of development-related activities and resource extraction were due to pressure on their lands, territories and resources. Their cultures continue to be threatened, and the protection and promotion of their rights resisted (Indigenous People, 2019).

The United Nations Development Program reports said that, wherever IPs live, they remain among the poorest and most disadvantaged people. The first-ever Report on the State of the World of Indigenous Peoples, issued by the United Nations Permanent Forum on Indigenous Issues in January 2010, revealed that IPs make up fully one-third of the world's poorest peoples, suffered disproportionately in areas like health, education, and human rights, and regularly face systemic discrimination and exclusion (UNDP, 2010). They had been exposed to historical discrimination and political process marginalization and economic benefit. Sometimes they face isolation, loss of ancestral lands, migration, stress and degradation of traditional lifestyles and customs, and loss of identity and culture. When the indigenous people fought and defended their rights to land and territory, they were being harassed, being arrested, threatened and even their lives were taken away (States and Industries, 2017). Ramer (1999) added that, tourism often created conflict and resentment with local people, particularly once the realities of its impact became clear. There were numerous examples of the negative impacts of tourism on indigenous peoples throughout history and they continue largely unabated today. The fishing communities that once lined the coasts of Penang, Malaysia and Phuket, Thailand were displaced by beach hotels. Plans to extend a golf course onto Mohawk burial grounds have sparked a Mohawk rebellion in Canada. Resorts in Hawai'i and Bali have desecrated the ancestral burial sites. The insensitive tourism operators have disrupted religious ceremonies in the tropical jungles of the Amazon, and even brought diseases such as tuberculosis to indigenous communities. In accordance with the statement of Soong (2019) on the plight of Indigenous People in Malaysia, violations of the rights of indigenous peoples remain a major concern, particularly as indigenous communities continue to lose their native customary rights land as a result of landmark decisions at the Federal Court. Soong added that, outside of court, indigenous peoples have to defend themselves against aggressive land encroachment predominantly by plantation companies and face threats including violence from gangsters employed by the companies to harass the indigenous communities. On April 4, 2017, a statement released by Suhakam highlighted that, the slow progress in the Cabinet Committee's activities established by the Government in 2015 on the Land Rights of Indigenous Peoples, resulting in continued abuses of indigenous peoples' human rights, in particular the occupation of their native land by developers.

Nevertheless, indigenous peoples are culturally, politically and economically alienated from mainstream society in many countries, which considers them as inferior and underdeveloped. Their views

on the growth of tourism on their ancestral lands are not pursued. Cultural destruction can be the loss or infringement of these properties. Tribal villages are destinations for visiting visitors in other situations, with little benefits shared with the communities themselves. All of this can lead to feelings of frustration and resentment towards visitors among local people, undermining the positive experience that should come with equal cultural exchange (Tourism Concern, 2014).

METHODS

Research Design

This study employed a qualitative phenomenological approach to explore and interpret the lived experiences of Indigenous Peoples. The design focused on capturing participants' perceptions, feelings, and realities related to tourism development. It was conducted among the Obo Manobo and Bagobo tribes in Lake Agco, Kidapawan City to understand their experiences and challenges in the context of tourism influx.

Research Participants

The study involved 17 purposively selected adult members of the Obo-Manobo and Bagobo tribes residing in Lake Agco, Kidapawan City, who had lived in the area for over 10 years. Nine participants were involved in in-depth interviews, while eight participated in focus group discussions. Anonymity was ensured through the use of coded aliases to protect participants' identities.

Data Sources

Data were collected through in-depth interviews (IDI) and focus group discussions (FGD) with participants, using semi-structured interview guides. Sessions were audio-recorded with consent, transcribed, and translated into English, with validation through member checking. Additional data were gathered through field observations and notes to support triangulation. This approach ensured rich, reliable, and well-organized qualitative data for analysis.

Data Collection and Analysis

Triangulation through in-depth interviews (IDI) and focus group discussions (FGD) was employed to ensure data validity. Necessary permissions were secured from the UIC Graduate School, NCIP Region 12, and tribal leaders, and informed consent was obtained from all participants. Interviews were conducted with the assistance of a translator, allowing participants to use their preferred language, and were audio-recorded, transcribed, and translated. FGDs were conducted in a community setting following the same procedures. Translations were validated and confirmed through member checking to ensure accuracy and reliability of the data.

The study utilized thematic analysis to examine data from in-depth interviews and focus group discussions. Transcripts were reviewed, translated, and coded to identify recurring themes and patterns. Analysis followed three stages: data reduction (coding and organizing responses), data display (presenting findings in tables or matrices), and conclusion drawing and verification (identifying themes and interpreting patterns). This process enabled meaningful interpretation of participants' experiences in relation to the research questions.

Trustworthiness

Trustworthiness was established using Lincoln and Guba's (1985) criteria: credibility, transferability, dependability, and confirmability. Credibility was ensured through triangulation of IDI and FGD and member checking. Transferability was supported by providing detailed descriptions of the research context. Dependability was maintained through consistent procedures, audit trails, and peer review.

Confirmability was achieved through triangulation, use of participants' responses, and external audit to ensure objectivity and accuracy of findings.

Ethical Considerations

The study underwent full-board review by the UIC Research Ethics Committee, covering key ethical dimensions such as informed consent, participant vulnerability, risk, privacy, and community involvement. The study underwent full-board review by the UIC Research Ethics Committee, covering key ethical dimensions such as informed consent, participant vulnerability, risk, privacy, and community involvement.

RESULTS

The Profile of the Participants

The informants were adult members of the Obo-Manobo and Bagobo tribes living in Ilomavis, Kidapawan City. They have stayed there for at least ten years and who are above 20 years old. Each of the participants was given an alias to conceal one's identity. The pseudonym is based on the tribe each one represents. Of the 17 participants, eleven are males, and six are females.

Table 1 *Profile of the Informants*

NAME/Codes	Sex	Age	Study Group
*Lake Agco	M	65	IDI
*Lake Venado	M	37	IDI
*Manobo	M		IDI
*Lake Jordan	M	59	IDI
*Matigsalog	M	28	IDI
*Bagobo	F	30	IDI
*Tinananen	M	33	IDI
*Tagabawa	M	31	IDI
*Ata	F	42	IDI
*Lake Macadac	M		FGD
*Tagakaulo	M	35	FGD
*Kulamanen	F		FGD
*Arumanen	M	61	FGD
*Klata	F		FGD
*Kagan	M		FGD
*Maguindanaoan	F	39	FGD
*Maranao	F		FGD

*These informants did not disclose their age and barangay.

Lived Experiences of the Indigenous Peoples in Line with the Influx of Tourism in their Vicinity

The emphasis of the study is to provide findings on the lived experiences of the Indigenous Peoples in line with the influx of tourism in their locality. During the conduct of the qualitative interview, the rights to confidentiality and risk--free participation were explained to the participants. The same set of questions was utilized in the in-depth interviews and for focus group discussion. Upon analyzing the data, five themes cropped up based on the insights and perspectives of the participants. These include Economic Well-Being, Women Empowerment, Natural Habitat and Tribal Abasement, Safety and Security Peril, And Cultural Assimilation. Core ideas were generated to support the emergent themes, which are shown in Table 2. Economic Well-being. The informants revealed that tourism development in their area provided them with opportunities to survive economically. Job opportunities were made available and some were

employed in the resorts. It also enhanced the mobility and accessibility of the place where tourists are visiting regularly. This empowers the IP's to showcase their products and earn extra income. Moreover, the informants expressed that most of them are employed in the resort. As conveyed by Mr. Lake Agco:

[...] Nag nindot ang panginabuhian sa mga IP ug niluag ang ilang sitwasyon kay tanan mga trabahante sa Lake Agco, puro Indigenous Peoples. Nakahatag sad kini ug extra pangkitaan ky nakatindog sila ug tindahan sa gawas nga naga tinda ug mga bulak ug mga souvenirs. Ug kanang resort mismo naga hatag ug 10% na kita ngadto sa mga lumad kada tuig [...] (PODIPIDI01)

Table 2. *Lived Experiences of the Indigenous Peoples in Line with the Influx of Tourism in their Vicinity*

Major Themes	Core Ideas
Economic Well-being	Income development brought by tourism. Employment and job opportunities for Obo-Manobo and Bagobo tribe. Indigenous Peoples' benefit from the income generated from the resort. Market to sell the products and services Concrete roads for easy access.
Women Empowerment	Development of women's skills. Gender discrimination is no longer being practiced. Respect on women has been given justice. Women empowerment towards workforce.
Natural Resources and Ancestral Land Abasement	Apprehensions on environmental stress and destructions of the natural resources. Concerns on tourism development's adverse repercussion Trepidation that ancestral lands will not be preserved Degradation of ancestral lands brought by tourism development.
Safety and Security Peril	Barging-in of tourists to the private areas that might cause trespassing. Making and doing of erotic scenes that causes trouble. Tourist's hidden agendas towards the private lands of Indigenous Peoples.
Cultural Assimilation	Influx of tourists which might cause cultural and tribal alienation. Lifestyle modification of children because of acculturation as influenced by tourists. Extinction of tribe and culture that might blot their identities Threat of tourism development on IPs tribe and culture.

The IPs are making a living and enjoying their situation for the workers in Lake Agco are all Indigenous Peoples. It has also provided extra income as they have set up an outdoor shop selling flowers and souvenirs. Moreover, the resort itself gives 10% of its revenue to the natives every year.

Mr. Lake Venado also supported the statement of Mr. Lake Agco as he added:

[...] Mao kini ang mga makita ninyo nga mga tindahan gawas sa resort sama sa mga bulak ug uban pang paninda nga kinahanglan sa mga turista apil na niini ang mga butang nga hinimo sa mga IP. Ug kanang Lake Agco Mahomanoy Resort mismo naga hatag ug pursyento nga kita kada tuig nga makatabang sa mga lumad nga naka puyo dire sa dapit [...] (PODIPIDI02)

These are the ones you can find in the shops outside of the resort, like flowers and other merchandise that tourists need including IP-made items. Lake Agco Mahomanoy Resort

itself provides a percentage of revenue every year to help the indigenous people living in the area.

Women Empowerment

The indigenous women living in Ilomavis have gained confidence because they are now allowed to make life-determining decisions, and they appreciated that they were allowed to make use of their skills. They were very proud to be members of the resort's workforce as well. Thus, they felt respected and no longer discriminated.

On this account, Ms. Bagobo shared:

[...] Sauna, lisod mahimong isa ka babae nga usa ka lumad. Dile me makatrabaho kay tungod ang lalaki ra ang maningkamot sa amoang pamilya. Naopen ang idea ug natagaan me ug chansa nga kami babae naa diay me mga tinaguan nga kaya nga ginabuhat sad sa mga laki. Maka trabaho diay me sama sa ilang mga ginabuhat [...] (PODIPIDI06)

Before, it was challenging to be a native woman. We cannot work because only men can work in the family. The idea was opened, and women were given a chance to work in the same category as men. We realized that we can work as hard as they do.

Ms. Maranao also remarked:

[...] Ug didto sukad naa ang Lake Agco, natagaan me ug panahon nga ipakita ang among kaya nga matabang para sa amoang pamilya. Isa nasad sa amoang pride nga ang naa sa pinaka taas na posisyon sa Lake Agco Mahomanoy Resort kay isa sad ka babae sama nako. (PODIPFGD08)

Since Lake Agco has been established, we were given an opportunity to show off what we can do for the family. It is one of our great pride that the highest position of Lake Agco Mahomanoy Resort was held by a woman like me.

Natural Resources and Ancestral Land Abasement

The IPs are apprehensive of the impact of tourism development because the natural resources in Ilomavis might not be preserved. According to Mr. Lake Macadac, they are concerned about the environmental damages it might bring. Thus, he uttered that:

[...] Busa, naga taas ang mga bisita dire sa dapit pero kami nga mga lumad mahadlok nami kadugayan nga maguba ang natural resources ug kanindot sa bukid o kining Mount Apo. Basin mawala kadugayan ang pagpa preserve aning bukid [...] (PODIPFGD01)

So, the number of tourists in the area is growing, but we natives are fearful that the mountain or Mount Apo's natural resources and beauty will be ruined. The preservation of this mountain may eventually disappear.

Mr. Tagakaulo also expressed the same concern about the effect of the current development in their area. He then added:

[...] sauna pasad namo ginakahadlukan nga ang pag develop sa lugar mahulog ngadto sa mga landslide tungod sa mga dalan nga ilang mga ginapadako. Dapat dile na kini ipalapat pa ky basin mag dungag kini sa pagpangluod sa among mga yuta sama nalang sa mga linog nga among gina inda karon [...] (PODIPFGD02)

Even before we fear that the development of the area will lead to landslides because of road widening. The road should not be expanded for it might aggravate land or ground slipping just like the earthquakes we are currently experiencing.

Safety and Security Peril

The informants felt that the tourists have hidden agendas on their private land. Mr. Kulamanen recounted that they were afraid that, without their knowledge, visitors might barge into any of Ilomavis' private areas and making it their hiding spot. He verbalized:

[...] Tungod sa pagpanaghan sa tao sa amoang dapit, mahadlok me nga mo sulod sila sa amoang mga pribadong kayutaan ug mahimo kining hideout sa mga illegal na butang. [...] (PODIPFGD03)

Due to the increasing number of people in the area, we are afraid that they will just barge into our private land and making it a hide out for something illegal.

Mr. Manobo then added that the tourists' intrusion may cause chaos.

[...] mahulog na nuon sa kagubot sa amoang mga lumad ang pagpataka nila ug sulod. [...] (PODIPFGD03)

This will result in chaos among the Indigenous Peoples if they will intrude.

Cultural Assimilation

The IPs are perturbed of the possibility that their tribal culture might be alienated or acculturated because of the influences of the tourists visiting their place. Mr. Tinananen and Mr. Kagan have expressed concern that their children may adapt to modernity and replace their ancestral culture. They further consider tourism development to be a threat to their tribe and their culture.

[...] Busa, mahadlok mi nga ang amoang mga anak puhon mahimo ng modernong mamumuyo taliwas sa implowensya sa mga turista. Mahadlok mi nga dile na nila ma maintain ang amoang tradition sa usa ka lumad nga amoang gikatawhan [...] (PODIPIDI07)

Therefore, we fear that our children may be living in modernity because of the influences of the tourists. We fear that they will no longer be able to maintain our ancestral tradition as indigenous people.

[...] Ug sa pagpa develop nila sa lugar, kalimtan nalang nila ang amoang kultura usa ka lumad nga unang mamumuyo aning lugara [...] (PODIPFGD06)

As they develop the area, they seem to forget our culture as indigenous people who are the first settlers of this place.

Coping Approaches on the Challenges as a Result of the Development Projects

The informants' coping approaches as regards the challenges resulting from the development projects include *Tribe and Culture Preservation, Territorial Protection, Tribal Vigilance, And Persistence and Self-Determination*. The summary of core ideas substantiates these themes.

Table 3. *Coping Approaches on the Challenges as a Result of the Development Projects*

Major Themes	Core Ideas
	Preservation of culture for the benefit of the next generation.

Tribe and Culture Preservation	Living and following the culture of the Obo-Manobo and Bagobo tribe to thwart its extinction. Incessant support for Lake Agco Mahomanoy Resort to share the culture and tradition of the Indigenous Peoples.
Territorial Protection	Protection of ancestral domain for the benefit of the indigenous people living in the area. Being resolute to expose any stockholders from controlling and developing further the ancestral domain. Briefing tourists that Lake Agco itself is one of the IPs respected lakes.
Tribal Vigilance	Keeping a close watch on tourists for any ulterior motives. Respecting one another to avoid turmoil in the future. Giving cordial assistance to tourists without causing any harm on each other.
Persistence and Self-determination	Job opportunities given to IPs by Lake Agco Mahomanoy Resort Facilitation of tourism development for IPs to send their children to school. Other income streaming from the sales of IPs' products and services outside the resort.

Tribe and culture preservation

The indigenous people care about the preservation of their culture for the greater good of the next generation. The Obo-Manobo and Bagobo tribes are doing their best to sustain their culture despite the changing environment. Mr. Arumanen had related how the tribes are living and how they are practicing their culture.

[...] *Kay naga daghan ang mga turista, managang sad me sa amoang mga kaugalingon isip lumad para mapadayon ang amoang pagka Obo-Manobo ug Bagobo na kultura. Pride namo ni ug kani among gikadak-an maong dile jud namo ni ikaulaw[...]* (PODIPFGD04)

With the increasing number of tourists, we need to protect ourselves as natives to sustain our Obo-Manobo and Bagobo culture. This is our pride and this is what we have grown up with; that is why we are never ashamed.

Mr. Klata continued:

[...] *Kung unsa amoang na andan ma'am amoa japun ipadayun isip usa ka lumad. Nagka moderno man ang panahon ron, pero ginasiguro namo nga kung unsa to amoang kultura ug gikadak-an isig ka IP, ipadayon namo ky amoang mang tradition [...]* (PODIPFGD05)

Our traditional practices still persist, ma'am. Modernity is gradually adopted at this times, but we have to make sure that whatever our culture is and whatever we have grown up with as an IP, we will continue because it is our tradition.

Territorial protection

Protection of the ancestral domain was one of the natives' concerns when tourism development was introduced in their area. Wherefore the IPs ensured that all of the tourists are enlightened how respected Lake Agco is. Hence, Mr. Lake Venado and Mr. Lake Jordan verbalized their apprehensions.

[...] *Dili na namo ipadevelop ang uban pribado nga lugar dire kay dili mi gusto madaot ang among kabukiran, samot na nga active sad kaayo ni si Mount Apo [...]* (PODIPIDI02)

We will not allow any development in other private areas because we don't want to destroy our mountains; all the more Mount Apo is still active.

[...] *Kanang Lake Agco diha sa taas ma'am gina respeto jud namo na, naga offer me dira ug bisag unsa alang sa amoang pag respeto sa lugar ug sa lake mismo. Busa kung naay mga turista, amoa gyud na sila gina pahinumdom nga kanang Lake Agco dili nila binuangan ug respetohon nila alang sa pag respeto nila sa amo [...]* (PODIPIDI04)

That topmost part of Lake Agco Ma'am is much respected by us; we offer anything to give the place and the lake itself due respect. So when there are tourists, we always remind them not to make foolishness on Lake Agco and to respect it as much as they respect us.

Tribal Vigilance

The Indigenous Peoples are always fostering respect, giving tourists cordial assistance to promote peace and harmony in the area. As tour guides, Mr. Kagan and Mr. Maguindanaoan articulated that they are keeping a close watch on their visitors for the latter's intentions are not known to them.

[...] *Pero kami sad naga bantay mi kay basin ang uban naay mga ginatago nga gusto pagabuhaton diri sa amoang lugar. Wa ta kabalo kung kani maayo ug makadaot man, pero mas maayo ng kami sad isip isa ka lumad, mag bantay sad mi para sa amoang ka ayuhan [...]* (PODIPFGD06)

However, we are also keeping a close watch because others might have ulterior motives here in our place. We do not know if this is good or bad. Nevertheless, we, as natives, should be vigilant for our benefit.

[...] *Sa amoang pag kuyog-kuyog sa ila pasaka sa bukid, gina siguro sad namo nga kami dili mi maka hatag ug harm sa ilaha ug sila pud ngadto sa amoa. Amiguhay bale bitaw ma'am. Sinabtanay lang sa tanan [...]* (PODIPFGD07)

As we go with them up the mountain, we are also making sure that we do not cause any harm and vice versa, like what friends do. We are reaching a clear understanding of everything.

Persistence and Self-determination

The Indigenous Peoples have also realized the benefits ushered in by Lake Agco Mahomanoy Resort. Mr. Lake Venado remarkably asserted that they were given additional jobs, while Mr. Lake Agco also attested that as long as the resort is operational, they can still support their children until they finish their studies.

[...] *Kami nidako jud me dire nga farmer, natabangan lang sad me sa resort sa paghatag ug dungag nga trabaho sa amoa [...]* (PODIPIDI02)

We grew up here as farmers; the resort has helped us by giving us an additional job.

[...] *Ug kung maabot man ang panahon nga iundang na ang resort, okay rsad kaayo ky makapadayun man sad me sa pag uma sa bukid. Ug samtang*

naa pa ang resort, maningkamot sad mi ug taman para makahuman ug skwela ang amoang mga anak.[...] (PODIPIDI01)

[...] And when the time comes that the resort will stop operating, it is okay because we can still continue to run the farm. Moreover, while the resort is still there, we will also strive hard for our children to finish their studies.

Insights on the Plight of the Indigenous Peoples

The development in Ilomavis, the tourists, and some of the social movements have transformed the lives of the IPs, particularly their inner selves. Similarly, as they become more resilient and confident, their self-esteem, cultural understanding, and identity are slowly heightened. In their sharing, they candidly emphasized that Self-Worth, Preservation of Ancestral Domain, and Cultural Rights are fundamental to them. Table 4 depicts the major themes and core ideas on the plight of IPs in Ilomavis.

Self-worth

The IPs in Ilomavis are always proud that they belong to the Obo_Manobo and Bagobo tribes. Currently, they appreciate that the resort has improved their well-being because they are happy with their jobs, their experiences and their exposures with different types of tourists . All of these, according to Mr. Lake Agco, enhanced their self-esteem and confidence. He openly said that:

[...] Sauna maam mahadlok mi makig halubilo ug uban mga tao nga gawas sa Ilomavis ky maulaw mi. Pero sukad naa na ang presensya sa tourism diri sa amaong lugar, natabangan mi nga ma boost gamay among kaugalingon [...] (PODIPIDI01)

Before Ma'am, we are afraid to mingle with other people outside Ilomavis because we are shy. However, since tourism is already present in our town, it helped boost our confidence a little bit.

Lake Macadac also added:

[...] nalipay mi nga nakatrabaho mi dira sa resort isipisa ka tourist guide, naka amigo mig taga gawas ug connections nasad bali [...] (PODIPFGD01)

We are happy to have worked with the resort as tourist guides, we made friends with outsiders and established connections

Table 4. Major Themes and Core Ideas on the Insights of the Indigenous People's Plight

Major Themes	Core Ideas
Self-worth	Enhancement of self-esteem through exposure and experience. Confidence developed from interactions with the tourists. Being proud as Obo-Manobo and Bagobo. Being happy with the job opportunity that broadens IPs network.
Preservation of Ancestral Domain	Limitation of tourists' visits in the area to thwart ancestral land degradation. Complaints on additional resort developments thereby preventing environmental destruction. The hope to prevent hikers from entering their place because of plastic litters.
	The preservation of culture and tradition for the next generation to benefit from. Protection and maintenance of IPs norms for their culture and tradition to live on. Putting a stop to over-development of lands to sustain cultural rights.

Cultural Rights	Protection of ancestral lands from any stockholders.
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Preservation of ancestral domain

As to Mr. Lake Macadac and Tagakaulo, they are emphatic about their concerns on the probable expansion and development of the resort, which they believed could destroy their territory. They bluntly asserted:

[...] mulo lang namo nga dile na nila pagadugangan ang pag develop sa maong resort ma'am kay maguba ang kabukiran. Hinaot man unta gani nga masirado na ang dalan diha nga lusutanan gikan sa Davao City sa mga hikers ky usahay maagian namo daghan mga selopin nga ginabilin. Mypag iclose nalang nila na lage dalana ma'am [...] (PODIPFGD01)

Our complaint is that they will not add any development in the resort because it will ruin the mountains. We even wish for the closure of the road from Davao City, which the hikers usually pass because sometimes we see lots of plastic litters. It would be advantageous if they will close the road.

[...] limitahan nalang nila ilang pagpasulod ug bisita para dil sad kami ang kaluluoy pag abot sa panahon. Aktibo baya ang Mount Apo, unsaon nalang ug ilang ipadayun ang pagpangputol sa mga kahoy, dira na nuon naay calamities mahitabo.[...] (PODIPFGD02)

They should limit the entry of guests so we will not be left miserable when the time comes. Mount Apo is active; what will happen if they continue to cut down trees, there will be calamities by then.

Cultural rights

This theme pertains to the protection and preservation of the Obo-Manobo and Bagobo's culture and tradition. Ms. Maguindanaoan apprehensively shared:

[...] sa kadaghan turista nga naga sulod sa amoang lugar ma'am, naga guol mi nga basin kadugayan ang among mga kabatan-unan mo sundog na sa mga dili lumad sama sa mga turista. Kami mga katigulangan dile sad mi mo sugot nga mawala ang importansya sa akong kultura ug tradisyon nga usa ka IP nga natawo aning lugar [...] (PODIPFGD08)

With many tourists entering the area, Ma'am, we are worried that our youths will imitate the tourists in the long run. As elders, we do not consent to lose the importance of our culture and tradition as an IP born in this place.

Ms. Maranao disquietedly added:

[...] Kasagaran man dire sa amoang lugar ma'am datu ang mga naga padagan, mao ng usahay mangusog jud mi nga madungog jud nila amoang mga mulo nga dile na unta nila ipa develop ang uban lugar nga naa sa ancestral domain para dile na managhan ang mga taga gawas nga mamuyo dire. Dile man kay sa nag dinalo mi, pero sa pag invade nila sa lugar dira man gud mag hinay-hinay ug kawala ang amoang tadisyon ug kultura. Lumad baya mi, sila kay dile [...] (PODIPFGD09)

Usually, in our area, Ma'am, the chieftain, is the one who controls, and sometimes we are so insistent for them to hear our pleas that they would not allow any further developments in some areas belonging to the ancestral domain to prevent more outsiders from living here. It's not that we are selfish, but as they invaded the place, our culture and tradition will slowly fade. We are indigenous; they are not.

DISCUSSION

Lived Experiences of the Indigenous Peoples in Line with the Influx of Tourism in their Vicinity

Based on the answers of informants and participants in the in-depth interviews and focus group discussion, the following themes emerged: *Economic Well-Being, Women Empowerment, Natural Habitat, and Tribal Abasement, Safety and Security Peril, and Cultural Assimilation.*

Economic Well-being

The informants shared that they have economically benefited from the tourism development projects in Ilomavis, which increased their sense of well-being. Nevertheless, the development of tourism has brought various jobs to the Indigenous Peoples. Some of them are employed in Lake Agco Mahomanoy Resort while the others established their businesses outside the resort selling various handmade crops and products for the tourists. Because of the development, the Indigenous Peoples get better accessibility and mobility of the place frequented by tourists. The result supports the attestation of the World Travel and Tourism Council (2014) that tourism contributes to economic growth for the respective destinations because consumer spending generates additional job opportunities and has a positive effect on local businesses.

These findings also corroborate with the documentation of Murphy & Price (2005) that tourism is also an addendum to the increasing recognition of the impacts social values which affect the way of living of an individual, business firms, and government forces. Moreover, according to research on the Economic Benefits of Tourism Growth of 2019, the tourism industry improves the economic activities of ethnic areas, increases local government revenues, provides more employment opportunities for local people, and increases their family income.

Women Empowerment

Indigenous women felt empowered because they were able to leverage their skills to make a living. This has improved their confidence, for they are now valued and respected. They were gradually given the power to gain control over their own lives without discrimination. The result confirms the deposition of UN (2017) that the empowerment of indigenous women as powerful agents of change could strengthen their communities and nations in the face of environmental and other challenges. Moreover, it affirms the observation of Søvik (2018) that empowerment is related to the ability of an individual to seize power to make its own decisions and to ensure its well-being.

Furthermore, the result substantiates the statement of Malhotra (2002) that the World Bank has named empowerment one of the most critical elements to reduce poverty. Focusing on efforts to achieve women's empowerment has become a priority in many development agendas. Also, with that of the observation of Coughlin & Thomas (2002) that increased participation of women in the workforce can foster a more human and cooperative work environment. Moreover, it contributes to a better status for the women in their households and their communities.

Natural Environment and Ancestral Land Abasement

The IPs have expressed their apprehension about the adverse effect of tourism development because the natural resources in Ilomavis might not be preserved. They are afraid of the possible damages, such as long-term degradation of their land and damage to the environment.

The worries of the IPs are not way off the mark. The United Nations (2019) reported that just a few countries recognize indigenous peoples' land rights, and their rights have frequently been overlooked in conservation efforts. Ancestral lands are often leased out by the state as mining or forestry concessions without the indigenous people's consultation and prior informed consent to every tourism development projects; even they have legal title to their lands.

Also, this concern of the IPs on the possible effacement of the natural resources concurs with the observation of Kreg (2016) that tourism can degrade an environment. Visitors generate waste and pollution--air, water, solid waste, noise, and visual. Moreover, natural resource attractions can be jeopardized through improper uses or overuse. Providing tourist services can alter the landscape's appearance. Without forethought, natural landscape and open space can be lost if the uncontrolled visitation and overuse of facilities take place.

Safety and Security Peril

The informants are concern about their safety and security because they believe that some of the tourists have hidden agendas on their private land. Some of them fear that, without their knowledge, visitors might barge into any of Ilomavis' private areas and make it as their hiding spot. This fear of the informants is founded on Szpak's contention (2018) that the health and well-being of humans depend entirely on safe environments. The concept of human security includes environmental protection, preservation of cultural and cultural identity, and the granting and maintenance of autonomy and self-governance of indigenous peoples.

Cultural Assimilation

The influx of tourism led to agitation among the IPs with the possibility that their tribal culture might be alienated or acculturated. They are anxious that their children may adapt to modernity and replace their ancestral culture. Hence, for them, tourism development is a threat to their tribe and their culture. This finding on possible acculturation confirms the contention of Mankiller (2009) that Ps need to develop realistic frameworks for preserving, sustaining, and passing on traditional knowledge structures and values to future generations. It is essential to preserve their cultural heritage because it helps them keep their identity as Indigenous Peoples. Nothing can replace the sense of continuity brought about by an accurate understanding of traditional tribal knowledge.

Coping with the Challenges as a Result of the Development Projects

Indigenous Peoples living in isolated places have their own methods for protecting themselves and their livelihood. The informants of this study revealed that they cope with the challenges associated with the development projects through tribe and culture Preservation, territorial protection, tribal vigilance, and persistence, and self-determination.

Tribe and Culture Preservation

The preservation of culture is the priority of Obo-Manobo and Bagobo tribes to ensure their people's cultural survival. They continue to resist cultural genocide and ethnocide by their actions to preserve their cultural heritage. This finding confirms the observation of Kumar (2018) that IPs make significant contributions to humanity's cultural, intellectual, and economic wealth. This result is also parallel to the finding of Wisner (2009) that IP's awareness of cultural preservation is gained over a long period by life experiences in different environments. It is passed down from generation to generation and continuously added or changed in the light of new experiences or experiments, as well as in response to external change.

Territorial protection

The informants emphasized that one of their concerns when tourism development was introduced was the protection of the ancestral domain. Hence, they claim that they ensured that all tourists knew that Lake Agco must be respected. Lake Agco Mahomanoy Resort is under the ancestral land owned by the Indigenous Peoples.

This concern about the protection of the ancestral domain coincides with UNWTO's (2018) proposal that IPs need to be consulted about the use of their land and should be involved in development processes. Companies need to conduct proper due diligence before embarking on, and during, investment projects. They must attain informed consent once they conduct and plan on developing such places. If their land rights are recognized, tribal peoples thrive hard.

Tribal vigilance

The Indigenous Peoples are always fostering respect, giving tourists cordial assistance to promote peace and harmony in the area. Some tourist guides articulated that they keep a close watch on their visitors for the latter's intentions are not known to them. They always make sure that the tourists do not have hidden agendas in visiting the tourist site for the safety of the people living in the vicinity. With this, the Indigenous Peoples want cultural revival in which they strive hard to raise awareness among outsiders about the richness of their traditions and cultures. Vigilance as a coping mechanism supports the observation that the land where the IPs live and the natural resources, they depend on are inextricably linked to their personalities, traditions, livelihoods, and physical and spiritual well-being (worldbank.org).

Persistence and Self-determination

The IPs living near the tourist site were given a chance to work in Lake Agco Mahomanoy Resort. They strive hard to support their children's needs, such as education. Also, some produced various hand crops like flowers and souvenirs, sold outside the resort premise. This result supports the finding of Martin *et al.* (2015) that awareness of what is happening all around them, drawing upon mutual understanding, drawing upon traditional ways of understanding is a way of coping up with each other's success. Through this process, IPs develop the skills that help them survive in their daily living.

Insights of the Indigenous Peoples about their Plight

The informants claim that the development in Iloilo, the tourists, and some of the social movements have transformed their lives, particularly their inner selves. Some became more resilient and confident; their self-esteem, cultural understanding, and identity are slowly heightened. The plight of the IPs towards the development of the tourist site is a sensitive concern. The insights they shared were captured into three themes--self-worth, preservation of ancestral domain, and cultural rights.

Self-worth

The informants revealed that they are incessantly proud that they belong to the Obo Manobo and Bagobo tribes. They value the role of the resort in their lives. It has improved their well-being through their jobs, their experiences, and their exposures with different types of tourists. As such, the influx of tourists benefited some IPs, particularly in boosting their confidence through their interactions with the tourists.

This finding on developing self-worth affirms the observation of Sigelman & Rider (2009) that individuals build their sense of self-worth on a variety of impressions and interactions they obtain from others. And is influenced by the social context and by individual social comparisons. They gain respect from the people visiting their vicinity and were given a chance to interact with other people.

Preservation of ancestral domain

Some informants are emphatic about their concerns about the possible consequences of the expansion and development of the resort; they believed it could cause environmental destruction. Hence, they desire a balanced development to preserve their ancestral domain.

This clamor for the preservation of the ancestral domain coincides with the IP's global demand that their land rights be recognized and protected in their territories as their lands define who they are. It is essential to build capacity for the creation and defense of ancestral territories by the convergence partners and indigenous peoples. As such, their clamor to limit the tourists visiting the place must be heard, preserving the preservation of their ancestral domains and lands (UN, 2017).

Cultural rights

The informants revealed that they are not in favor of further developments in some areas belonging to the ancestral domain to prevent more outsiders from living there. They believe that the invasion in the place may affect their culture and tradition.

This insight related to culture confirms the observation of the United Nation (2016) that indigenous cultures are threatened with extinction in many parts of the world. This situation is associated to the lack of IPs representation in decision making and policy frameworks of the nation-states in which they live. They experienced domination and discrimination; their cultures were viewed as inferior, primitive, irrelevant, something that must be eradicated or transformed.

Implications for Tourism Development

Even with my very short stay in the area—three days, I can feel the sincerity and love of the IPs for their culture and tradition. Some locals have enjoyed the benefits of the tourist site, yet others wanted the development to stop to preserve the natural resources. The concern of the possible extinct of their culture and tradition is prevalent. Also, they have a dilemma that they might not be able to preserve their ancestral domain.

Hearing their plight about preserving their culture and tradition calls for an intervention from the National Commission on Indigenous Peoples- Region 12. The NCIP executive of the region needs to hear the unheard voices of the Obo-Manobo and Bagobo tribe with regards to their plight on the probable consequences of the tourism development to their culture and traditions. With this, the NCIP may be able to put in place programs that would address the concern of the IPs.

The economic benefits that the IPs have enjoyed as fruits of tourism development must be sustained. The city tourism officer, in collaboration with the Department of Labor and Employment of Kidapawan, may regularly monitor the welfare of the IPs, especially those engaged in entrepreneurial activities and those involved in the operation of the resort as employees.

Also, the local government may create additional programs, activities, and seminars that could help the indigenous peoples come up with other livelihood ideas that could sustain their daily living. There is a need to upgrade the skills of tourism-sector workers for several reasons; to raise the industry's productivity, to equip tourism-sector workers to respond to the realities of the knowledge economy and to ensure that skills exist in areas such as sustainable tourism practice and the increasingly important area of green practices within the industry (OECD, 2020). They may communicate with the owners of local establishments to further disseminate the ideas that will surely benefit from it.

Moreover, the provision of equal opportunities for livelihood for men and women must be continued. It has been emphasized by the UN (2017) that gender equality matters because fundamental human rights should be equal for everyone, independent of their sexual identity. Long before, female labor force participation is low around the world: just over half of women of working age are participating in the labor force.

On the issue of natural resources and ancestral land abasement, the tourism office of Kidapawan City may intervene in this matter. They may institute a program to preserve and prevent the degradation of the area caused by the influx of tourists. The program may take into consideration the need to control visitation and exploitation of the place. It is a must that the IPs should be involved in the implementation of the program.

On the issue of territorial protection—the sustainability of a destination depends on the ability of the diverse range of stakeholders, across levels of government, business, and local communities, to work together to implement suitable measurement and regulatory instruments for ensuring community- and environment-friendly outcomes OECD (2020). Hence, the protection of the ancestral domain must be one of the agenda of the local executives.

Recommendation for Future Researcher

Another research may be conducted to draw out in-depth evidence regarding the impact of tourism development on the tribe's social well-being of the tribe. This research shows that the main impact of tourism development is generally focused on the economic advantages of them.

Hence, it is recommended that future research dig deep into the culture and etymology of Obo-Manobo and Bagobo, which will collate relevant sources about the ethnographic perspective relating to the accurate description of tribes' culture regarding their customs, habits, and mutual differences. This will pave the way in understanding their way of life.

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